



**NEWCASTLE AGREED SYLLABUS FOR  
RELIGIOUS EDUCATION**

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**RELIGION AND WORLD VIEWS | A JOURNEY OF DISCOVERY  
2020-2025**

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## FOREWORD

We are delighted to present this 2020 Agreed Syllabus which is the legal document to be followed for the teaching of Religious Education (RE) in Community and Voluntary Controlled schools in Newcastle. Academies are also advised, and welcome, to use this syllabus.

In our multicultural society, Religious Education is a vitally important element of our children's education. It locates children in our society and enables them to relate to the traditions and beliefs of others, while developing their religious literacy and discernment, as well as their own belief system. As an academic subject, it develops the critical thinking and understanding that are necessary in modern society with respect to faith and belief.

RE is key to helping young people grow up in today's multifaith, diverse and connected city of Newcastle. RE aims to give pupils opportunities to develop their knowledge and understanding of religion and beliefs, and to contribute to the development of their own beliefs and values.

Children and young people have an entitlement to receive RE at all key stages. Everyone has their unique view of the world and RE is about exploring these views. RE can be taught using exciting and rigorous methodologies by teachers with a variety of backgrounds and viewpoints in a way that is relevant to all pupils. This revised and succinct version of the agreed syllabus is designed to assist teachers in understanding their statutory responsibilities better, these being laid out clearly in key stage sections. It is, in essence, a revision and development of the previous syllabus.

I would like to thank all those involved in the development of this syllabus. In particular the Newcastle SACRE and the members of the working group, who have managed to revise this excellent syllabus despite the difficulties posed by a global pandemic and a national lockdown.

**Mark Patton**  
**Assistant Director | Education & Skills**

## INTRODUCTION

It gives me great pleasure to introduce and commend this Agreed Syllabus for RE for use in Newcastle schools.

Newcastle as a city has a long tradition of welcoming people of all faiths, cultures and worldviews.

In July 1838, the first Orthodox synagogue was opened in Temple Street. As a sign of welcome, the bells of St. Nicholas Cathedral rang, and the Newcastle Courant published its headline in Hebrew.

Since that time, other faiths have established themselves in the city with their own places of worship and meeting. They welcome visits not only from schools but also organisations within the city.

This updated syllabus reflects the diversity of the city through the study of the different Christian denominations, other major faiths and secular worldviews. It also includes the exploration of attitudes to religion and ethical choices.

Consequently, the Syllabus is ambitious in its scope and rigour. There is a focus on exploration, discussion and debate through key questions.

Whilst focusing on the needs of pupils, ranging from nursery to secondary, and very much including pupils with special needs, we have aimed to make it as teacher friendly as possible.

We want this syllabus to support the wider school curriculum, enabling pupils to develop their curiosity about the world around them. In doing so, they gain understanding and empathy for the views of others in modern Britain.

Newcastle SACRE exists not only to develop the Agreed Syllabus but also to support schools to deliver RE in an engaging and exciting way.

**Deanna Van der Velde**  
Chair Newcastle SACRE

# THE NEWCASTLE-UPON-TYNE AGREED SYLLABUS FOR RE 2020 TO 2025

## RELIGION AND WORLDVIEWS | A JOURNEY OF DISCOVERY

### THE LEGISLATIVE FRAMEWORK FOR RE

The 1988, 1993, 1996 and 2002 education acts are among the acts of Parliament which define the current legislative framework for RE. The requirements of the legislation apply to all registered pupils and students of compulsory school age in maintained schools, including those in the sixth form, **except those withdrawn from all or part of RE by their parents, or withdrawing themselves if they are aged 18 or over.** Academies and free schools are contractually required, through the terms of their funding, to make provision for the teaching of RE to all pupils and students on the school roll.

The main requirements of the legislation are as follows:

- Every maintained school in England must provide a basic curriculum comprising of the National Curriculum, RE and Sex and Relationships Education.
- The requirement to teach RE does not apply to nurseries or nursery classes in maintained schools
- RE will otherwise be taught to all pupils and students in full-time education (this is generally understood to be pupils in reception classes to students in sixth forms, if a sixth form exists), except for those withdrawn from all or part of RE by their parents, or withdrawing themselves if they are aged 18 or over.
- Where a pupil or student has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parent wants the pupil or student to receive. Such RE can be provided at the school in question, or the pupil or student can be sent to another

school where suitable RE is provided, if this is reasonably convenient. If neither approach is practicable, external arrangements can be made to provide the pupil or student with the kind of RE that the parent wants, and the pupil or student may be withdrawn from school for a reasonable period of time to allow them to attend such RE. External arrangements for RE are allowed as long as the local authority (LA) is satisfied that any interference with the pupil's or student's attendance at school resulting from the withdrawal will affect only the start or the end of a school session.

- As far as is practicable, RE will be taught to pupils and students with special needs and to pupils and students in special schools.
- Teachers have the right to withdraw from teaching RE.
- RE in community, foundation and voluntary-aided or voluntary-controlled schools without a religious character, and foundation and voluntary-controlled schools with a religious character, will be taught in accordance with the locally agreed syllabus.
- However, where a parent of any pupil or student at a foundation or voluntary-controlled school with a religious character requests that RE is provided in accordance with the provisions of the trust deed relating to the school (or, where there is no provision in the trust deed, in accordance with the religion or denomination mentioned in the order designating the school as having a religious character), the governors must make arrangements for ensuring that RE is provided to the pupil or student in accordance with the relevant religion for up to two periods a week, unless they are satisfied that there are special circumstances which would make it unreasonable to do so.
- RE in voluntary-aided schools with a religious character is determined by the governors in accordance with the provisions of the trust deed relating to the school, 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.
- A locally agreed syllabus will “reflect the fact that the religious traditions of Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions represented in Great Britain” (“the other principal religions” are commonly, but not universally, understood to be Buddhism, Hinduism, Islam, Judaism and Sikhism).
- An Agreed Syllabus Conference (ASC), convened in every LA, produces the agreed syllabus and recommends it to the LA. An ASC must be unanimous when recommending the syllabus for adoption. An ASC comprises of the four committees which make up the LA's



Standing Advisory Council on Religious Education (SACRE). In other words, an ASC comprises of committees representing the Church of England, other Christian denominations and religions, teachers' associations and the LA itself. Each committee has a single vote no matter how many people belong to it. A majority within each committee decides how the committee's single vote will be cast.

- Once the agreed syllabus has been adopted by the LA, the programmes of study in the syllabus set out what pupils and students must be taught (our programmes of study are summed up by the requirements).
- Because the syllabus is locally rather than nationally agreed, RE is not part of the National Curriculum but a component of the basic curriculum.
- The RE provided must be non-denominational. In other words, when examining a religion, teachers must not teach about the religion as if only one manifestation of the faith exists or is representative of the whole. Consequently, it is unlawful to teach about Christianity only by examining, say, Anglicanism or Roman Catholicism.
- An agreed syllabus must not be used to convert pupils or students, or to urge a particular religion or religious belief on pupils or students.
- A locally agreed syllabus must be reviewed no longer than once every five years.

## **OUR VISION FOR RELIGIOUS EDUCATION | AN AGREED SYLLABUS FOR THE OPPORTUNITIES AND CHALLENGES WE FACE TODAY.**

**It is one of the core tasks of education to enable each pupil and student to understand, reflect on and develop their own personal worldview. This is a whole-school responsibility, and the explicit, academic study of worldviews, whether religious or otherwise, is an essential part of it.** Through understanding how worldviews are formed and expressed at both individual and communal levels, the ways in which they have changed over time, and their influence on the actions of individuals, groups and institutions, young people come to a more refined and profound understanding of their own worldview - whatever this happens to be - as well as those of others. Currently, this study takes place mainly through RE.

**Studying religious and non-religious worldviews gives young people the opportunity to develop the knowledge, understanding and motivation they need to engage with important aspects of human experience including the religious, spiritual, cultural and moral. Such**

study provides an insight into the sciences, the arts, literature, history and contemporary local and global social and political issues. It enables young people to have better friendships and develop greater respect and empathy for others. Learning about worldviews helps young people to deal positively with controversial issues, to manage strongly held differences of belief and to challenge stereotypes. In an increasingly diverse society, understanding religious and non-religious worldviews has never been more essential than it is now.

**The nature of RE has changed over time to reflect new understandings and new social realities.** At the time of the 1944 Education Act, it was known as Religious Instruction, was limited to Christianity and was the only compulsory subject. **Over time, subject experts came to recognise that young people needed to understand both a wider range of religious and non-religious worldviews and the idea of diversity within worldviews.** This was reflected in the Education Reform Act of 1988, which also changed the name of the subject to Religious Education. Thirty years on, the local, national and global religious landscape and academic understandings of the subject have changed significantly.

**The presentation of religious worldviews in schools has not always placed enough emphasis on their diverse and plural nature and the ways they have changed over time.** While many teachers and subject experts present diversity within religions, this can often be reduced to crude differences between denominations, schisms and/or schools. **RE has sometimes inadvertently reinforced stereotypes about religion, rather than challenging them.** As we learn more about diversity and change within religious worldviews, it becomes more important than ever that the presentation of worldviews in schools reflects this.

**The understanding of religion as a category, and understanding the nature of worldviews, are central to the aims of the subject. Knowledge of particular worldviews alone is not sufficient. Young people also need to understand approaches to the study of religious and non-religious worldviews, and they need to understand how to apply what they know to unfamiliar worldviews that they have not yet encountered and to relate it to their own developing understanding of life.** Understanding the nature of worldviews helps pupils and students to appreciate that different religious or non-religious worldviews may have different components or emphases. For example, some institutional worldviews might prioritise doctrine while others prioritise practices or following religious laws (this allows for an appreciation of the difference between orthodoxy - right beliefs - and orthopraxy - right practice - and how some worldviews emphasise the former and others the latter). It also helps pupils and students to understand that adhering to an institutional worldview might mean different things to different people within the same community. For older pupils and students, understanding the origins and uses of the concept of religion also helps to illuminate debates in the study of religion, for example, on the nature of Hinduism, as well as the possible shortcomings of the term.



**Worldviews are not fixed, bounded entities. The landscape of religious and non-religious worldviews is fluid and dynamic, and there is much more overlap, cross-fertilisation and interaction than is usually accounted for in school RE.** Both the history of religious and non-religious worldviews and the study of their contemporary manifestations need to take account of this fact.

**Interactions between individuals and institutions, communities, religions, cultures, and/or traditions are complex. People are influenced by a whole range of factors, not just their adherence to a religious or non-religious worldview, and often exercise a certain amount of freedom of choice and thought.** Consequently, a Sikh living in Britain may be influenced by a range of factors and interactions including their personal interests, their political beliefs, their relationships with people around them, Sikh groups locally, nationally and globally, and wider British society, as well as particular cultural and intellectual interpretations of Sikhism.

**Emotions, experiences and belonging may be at the heart of why and how someone might identify with a religious or non-religious worldview.** RE has sometimes treated all worldviews as though they are predominantly a matter of assent to a series of propositions. This may be important to some, but not to others. Practices, ways of life or a fundamental orientation to the world may also be important, and these may have different levels of importance in different institutional or personal worldviews.

The study of religious and non-religious worldviews is not the preserve of any one particular discipline at university level. Worldviews may be studied in anthropology, area studies, hermeneutics (the interpretation of scripture), history, other human and social sciences, philosophy, religious studies and theology.

**At school level, the study of worldviews is inherently multidisciplinary and should draw from as many of the above disciplines as possible. It is important that young people experience a range of academic approaches to the nature, origin, role and function of religious and non-religious worldviews in people's lives. For this reason, the cross-curricular potential of the study of religious and non-religious worldviews should be exploited as frequently as possible.**

## **THE NEWCASTLE AGREED SYLLABUS FOR RE IN A NUTSHELL**

All pupils and students are entitled to be taught about religions and worldviews in every year up to and including Year 11. Post-16 students must have the opportunity to study religions and worldviews during their post-16 course of study.

## **PUPILS AND STUDENTS MUST BE TAUGHT:**

- about matters of central importance to the worldviews studied, how these can form coherent accounts for adherents, and how these matters are interpreted in different times, cultures and places
- about key concepts including 'religion', 'secularity', 'spirituality' and 'worldview', and that worldviews are complex, diverse and plural
- how patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically and in contemporary times
- how worldviews develop in interaction with each other, have some shared beliefs and practices as well as differences, and that people may draw upon more than one tradition
- the role of religious and non-religious ritual, practices, foundational texts and the arts in both the formation and communication of experience, beliefs, values, identities and commitments
- how worldviews may offer responses to fundamental questions of meaning and purpose raised by human experience, and the different roles that worldviews play in providing people with ways of making sense of their lives
- the different roles played by worldviews in the lives of individuals and societies, including their influence on moral behaviour and social norms
- how worldviews have power and influence in societies and cultures, appealing to various sources of authority, including foundational texts.

**Programmes of study must reflect the different ways in which religions and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines, and through direct encounter and discussion with individuals and communities who hold the worldviews. Programmes of study must reflect the complex, diverse and plural nature of worldviews.**

They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism; non-religious worldviews and concepts including Humanism, secularism, atheism and

agnosticism; and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance, where appropriate.

**Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry.**

#### **PUPILS AND STUDENTS ARE THEREFORE ENTITLED TO BE TAUGHT BY TEACHERS WHO:**

- have secure subject knowledge
- are capable of addressing misconceptions and misunderstandings and handling controversial issues
- demonstrate a critical understanding of developments in the study of religion and worldviews
- promote the value of scholarship.

For all pupils and students to have equal access to high quality education in Religion and Worldviews, the subject must be given adequate time and resources commensurate with the place of Religion and Worldviews as a core component of the curriculum.

#### **THE AIMS OF THE AGREED SYLLABUS FOR RE**

Newcastle's Agreed Syllabus for RE aims to ensure that all pupils and students:

##### **A. know about and understand a range of religions and worldviews, so that they can:**

- describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals;

- identify, investigate and respond to questions posed and responses offered by some of the sources of wisdom found in religions and worldviews;
- appreciate and appraise the nature, significance and impact of different ways of expressing meaning.

**B. express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:**

- explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues;
- appreciate and appraise different dimensions of a religion or worldview.

**C. acquire and deploy the skills needed to engage seriously with religions and worldviews, so that they can:**

- find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;
- enquire into what enables different individuals and communities to live together respectfully for the well-being of all;
- articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

**RELIGIONS AND WORLDVIEWS TO BE STUDIED**

To comply with current statutory requirements and contemporary perceptions of best practice in RE:

- Christianity will be studied in every Key Stage;
- the other principal religions represented in Great Britain (in the agreed syllabus, the other principal religions are Buddhism, Hinduism, Islam, Judaism and Sikhism) will be studied by the end of Key Stage 3;
- other religions and worldviews will be studied by the end of Key Stage 3, especially if they have a presence in the school, locality or region.

The religions identified for each Key Stage below have been selected to ensure that pupils and students study all the principal religions by the end of Key Stage 3, and at least one principal religion of South Asian origin by the end of Year 6.

Schools must take account of the religions and worldviews of all their pupils and students when planning their RE programmes of study and it is therefore expected that the religions and worldviews of all pupils and students will be addressed at some point during their school careers, even if such religions and worldviews are addressed only briefly. However, it is important that schools teach the religions and worldviews that must be taught at each Key Stage to ensure balance, continuity and progression, and to promote respect and understanding among pupils and students of all faiths and none.

It is essential that RE enables pupils and students to share their own beliefs, opinions and ideas without embarrassment or ridicule. Many pupils and students have religious backgrounds, but most have no attachment to a faith. To ensure that ALL pupils' and students' voices are heard, and that RE is broad, balanced and inclusive, it is essential that opportunities exist for pupils and students to also study, by the time they complete Key Stage 4:

- other religious traditions such as the Baha'i Faith, Jainism, Paganism and Zoroastrianism;
- a secular worldview such as Humanism;
- a philosophy such as ethical veganism.

Pupils and students must also study how religions and worldviews relate to each other, thereby recognising similarities and differences within and between them. Moreover, they should have opportunities to reflect on:

- the significance of interfaith dialogue;

- the contribution religions and worldviews make to community cohesion and challenging racial and religious prejudice and discrimination;
- the fundamental British values;
- extremism, radicalisation and other safeguarding matters.

### Consequently, pupils and students must study:

- Key Stage 1:** Christianity and two other principal religions, one of which must be Judaism; a religious community other than those studied above with a significant presence locally or in the North-East.
- Key Stage 2:** Christianity and at least two other principal religions, one of which must be Hinduism in Years 3 and 4 and one of which must be Islam in Years 5 and 6; a religious community other than those studied above with a significant presence locally or in the North-East; a secular worldview such as Humanism.
- Key Stage 3:** Christianity and at least two other principal religions, one of which must be Sikhism in Years 7 and 8 and one of which must be Buddhism in Year 9; at least one other principal religion studied in the primary phase (i.e. Hinduism, Islam and/or Judaism); a religious community other than those studied above with a significant presence locally or in the North-East; a secular worldview such as Humanism.

### Key Stages 4 and 5:

Ideally, RE at these key stages will be taught according to nationally recognised exam board syllabuses leading to accredited qualifications in RE/RS or Philosophy and Ethics. Schools should therefore provide:

for all students aged 14 to 16, at least one course in RE/RS or Philosophy and Ethics leading to a qualification at GCSE; and  
for all students aged 16 to 19, at least one course in RE/RS or Philosophy and Ethics leading to a qualification at A Level.

In cases in which schools do **NOT** provide such courses, the guidance provided below about “RE for Key Stage 4” and “RE for Key Stage 5” must be followed because the provision of RE remains a statutory requirement for **ALL** students until they



leave the school (see above). In cases in which schools deliver RE in sympathy with the guidance found in “RE for Key Stage 4” and “RE for Key Stage 5”, schools should provide students with the opportunity to engage with the principal religions of Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism; other religions such as the Baha'i Faith, Jainism, Paganism and Zoroastrianism, especially if they have a significant presence in the locality or region; and a secular worldview such as Humanism and a philosophy such as ethical veganism.

What follows is a table identifying which religions and worldviews must be taught at each Key Stage and which ones are optional.

Key Stage	Religions and worldviews that <b>MUST</b> be taught	Religions and worldviews that <b>MAY</b> be taught
Key Stage 1	Christianity, Judaism and one other principal religion (Buddhism, Hinduism, Islam or Sikhism). A religious community other than those studied above with a significant presence locally or in the North-East.	The Baha'i Faith, Jainism, Paganism, Zoroastrianism, a secular worldview such as Humanism.
Key Stage 2	Christianity and at least two other principal religions, one of which must be Hinduism in Years 3 and 4 and one of which must be Islam in Years 5 and 6. A religious community other than those studied above with a significant presence locally or in the North-East. A secular worldview such as Humanism.	The Baha'i Faith, Jainism, Paganism, Zoroastrianism, a secular worldview such as Humanism. Schools should select for study additional religions or worldviews especially if they are subscribed to by pupils in the school or by people in the wider community.
Key Stage 3	Christianity and at least two other principal religions, one of which must be Sikhism in Years 7 and 8 and one of which must be Buddhism in Year 9. A religious community other than those studied above with a significant presence locally or in the North-East. A secular worldview such as Humanism.	The Baha'i Faith, Jainism, Paganism, Zoroastrianism, any other religion or secular worldview deemed appropriate, especially if subscribed to by pupils/students in the school or by people in the wider community, a philosophy such as ethical veganism

Key Stage 4	Ideally, RE at this Key Stage will be taught according to nationally recognised exam board syllabuses leading to accredited qualifications in RE/RS. The religions and worldviews studied in such syllabuses will be deemed to have met the requirements of the Agreed Syllabus. All known exam board syllabuses require at least some study of Christianity. Students not taught exam board syllabuses of this nature must study Christianity at some point during the Key Stage.	The Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Paganism, Sikhism, Zoroastrianism, a secular worldview such as Humanism, any other religion or worldview deemed appropriate, especially if subscribed to by students in the school or by people in the wider community, a philosophy such as ethical veganism.
Key Stage 5	Ideally, RE at this Key Stage will be taught according to nationally recognised exam board syllabuses leading to accredited qualifications in RE/RS. The religions and worldviews studied in such syllabuses will be deemed to have met the requirements of the Agreed Syllabus. All known exam board syllabuses require at least some study of Christianity. Students not taught exam board syllabuses of this nature must study Christianity at some point during the Key Stage.	The Baha'i Faith, Buddhism, Hinduism, Islam, Jainism, Judaism, Paganism, Sikhism, Zoroastrianism, a secular worldview such as Humanism, any other religion or worldview deemed appropriate, especially if subscribed to by students in the school or by people in the wider community, a philosophy such as ethical veganism.

## CURRICULUM TIME

It has never been specified how much time must be devoted to subjects in the National Curriculum. For this reason, the Agreed Syllabus for RE does not specify how much time must be devoted to RE per annum or Key Stage. However, **if the statutory requirements are to be addressed in a suitably broad and balanced manner, schools should aim to devote the following amount of time to the subject:**

<b>Key Stage 1</b>	36 hours per year
<b>Key Stage 2</b>	39 hours per year
<b>Key Stage 3</b>	45 hours per year
<b>Key Stage 4</b>	45 hours per year or a minimum of 70 hours across the Key Stage
<b>Key Stage 5</b>	about 2.5% of contact time per year.

Collective worship is **NOT** part of the taught day and therefore cannot be considered part of the recommended time for teaching RE.

The requirements that follow summarise the programmes of study for Newcastle's Agreed Syllabus for RE. For each requirement, a lot of advice is provided to ensure the requirement is met (e.g. possible key questions).

## **RE IN THE EARLY YEARS FOUNDATION STAGE**

In the EYFS stage, children will encounter religions and worldviews through special people, books, times, places and objects, and by visiting places of worship. They will listen to and talk about stories. Children will be introduced to subject-specific words and use all their senses to explore beliefs, practices and forms of expression. They will ask questions and reflect on their own feelings and experiences. They will use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live.

RE will, through planned, purposeful play, and through a mixture of adult-led and child-initiated activities, provide the following opportunities for children.

### **REQUIREMENT 1 | COMMUNICATION AND LANGUAGE.**

<p><b>Children will:</b></p> <p>listen with enjoyment to stories, songs and poems from different sources and traditions and respond with relevant comments, questions or actions;</p> <p>comment about what they have heard and ask questions to clarify their understanding;</p> <p>answer “who”, “how” and “why” questions in response to stories, experiences or events from different sources; talk about how they and others show feelings;</p> <p>develop their own narratives in relation to stories they hear from different traditions.</p>	<p><b>Possible key questions include:</b></p> <p>How do we and other people show their feelings for one another?</p> <p>What happens in the Nativity Story, The Miracle of Oil Story, The Rama and Sita Story and/or The Story about the animals told at Chinese New Year?</p> <p>After listening to an important story linked to a festival (e.g. Christmas, Easter, Harvest, Hannukkah, Sukkot, Eid-ul-Fitr, Divali, Wesak, Baisakhi, Chinese New Year), what do you remember, what did you like and not like, and what thoughts and feelings did you have?</p> <p>After listening to an important story linked to a festival (e.g. Christmas, Easter, Harvest, Hannukkah, Sukkot, Eid-ul-Fitr, Divali, Wesak, Baisakhi, Chinese New Year), can you tell or show some of the things that happened?</p>	<p><b>By addressing this requirement, children will have some knowledge and understanding about some of/all the following:</b></p> <p>How people show feelings for one another;</p> <p>Stories such as The Nativity Story, The Miracle of Oil Story, The Rama and Sita Story and/or The Story about the Animals told at Chinese New Year;</p> <p>Important stories linked to different festivals, religions and/or cultures;</p> <p>How to communicate in different ways and give expression to their thoughts and feelings.</p>
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Children will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *The Importance of Belonging*, *Harvest Festivals and Friends of Jesus*, and parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism. All these can be accessed via the “Services for Schools” website.

## REQUIREMENT 2 | PERSONAL, SOCIAL AND EMOTIONAL DEVELOPMENT.

<p><b>Children will</b></p> <p>Understand that they can expect others to</p>	<p><b>Possible key questions include</b></p> <p>What does it mean to belong?</p>	<p><b>By addressing this requirement, children will have some knowledge and</b></p>
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<p>treat their needs, views, cultures and beliefs with respect;</p> <p>work as part of a group, take turns and share fairly, and understand that groups of people, including adults and children, need agreed values and codes of behaviour to work together harmoniously;</p> <p>talk about their own behaviour and that of others and its consequences, and know that some behaviour is unacceptable;</p> <p>think and talk about issues of right and wrong and why these issues matter;</p> <p>respond to significant experiences, showing a range of feelings when appropriate;</p> <p>have a developing awareness of their own needs, views and feelings and are sensitive to those of others;</p> <p>have a developing respect for their own cultures and beliefs, and those of other people;</p> <p>show sensitivity to others' needs and feelings, and form positive relationships.</p>	<p>Which groups do you belong to and how do groups give you a sense of belonging?</p> <p>How do people show they belong to a religious group?</p> <p>Why is belonging to a religious group important to some people?</p> <p>What is friendship?</p> <p>What are the qualities that make someone a friend?</p> <p>Who were Jesus' friends and family?</p> <p>Why and how was Jesus a friend to children?</p>	<p><b>understanding about some of/all the following</b></p> <p>The meaning of belonging, why belonging is important and how it is given expression;</p> <p>The meaning of belonging if you are religious, why belonging is important and how it is given expression;</p> <p>The meaning of friendship, why friendship is important and how it is given expression;</p> <p>Who were Jesus' friends and family members;</p> <p>How and why Jesus was a friend to children;</p> <p>The variety of cultures and religions among the children in the class and how they compare and contrast.</p>
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Children will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *The Importance of Belonging, Harvest Festivals and Friends of Jesus*, and parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism. All these can be accessed via the “Services for Schools” website.

### REQUIREMENT 3 | UNDERSTANDING OF THE WORLD.

<p><b>Children will:</b></p> <p>Talk about similarities and differences between themselves and others, and among families, communities and traditions;</p> <p>Begin to know some similarities and differences between different religious and cultural communities in the uk and elsewhere;</p> <p>Explore, observe and find out about places and objects that matter in different cultures<sup>[1]</sup> and beliefs.</p>	<p><b>Possible key questions include:</b></p> <p>What are you thankful for and to whom do you show thankfulness?</p> <p>Why is it important to show thankfulness?</p> <p>What is a Harvest festival and how and why does one take place?</p> <p>What is Sukkot and how and why does Sukkot take place?</p>	<p><b>By addressing this requirement, children will have some knowledge and understanding about some of/all the following:</b></p> <p>The different things that children might be thankful for and to whom they can show thankfulness;</p> <p>Why it is important to show thankfulness;</p> <p>Harvest festivals in Christianity;</p> <p>Sukkot in Judaism.</p>
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Children will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *The Importance of Belonging, Harvest Festivals and Friends of Jesus*, and parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism. All these can be accessed via the “Services for Schools” website.

### REQUIREMENT 4 | EXPRESSIVE ARTS AND DESIGN.



<p><b>Children will:</b></p> <p>Use their imagination in art, music, dance, play, role-play and stories to represent their own ideas, thoughts and feelings;</p> <p>Respond in a variety of ways to what they see, hear, smell, touch and taste.</p>	<p><b>Possible key questions include:</b></p> <p>What ideas, thoughts and/or feelings did you have as you learned about any of the following festivals: Christmas, Easter, Harvest, Hannukkah, Sukkot, Eid- ul-Fitr, Divali, Wesak, Baisakhi, Chinese New Year.?</p> <p>Can you express in art, music, dance, play and/or role-play any of the ideas, thoughts and/or feelings any of the festivals listed above inspired?</p> <p>From what you now know about any of the festivals, religions and/or cultures you have studied, identify and then draw a picture of something special, important or precious in one of them.</p>	<p><b>By addressing this requirement, children will have some knowledge and understanding about some of/all the following:</b></p> <p>Festivals in different religions and cultures;</p> <p>How festivals can inspire ideas, thoughts and feelings;</p> <p>How artistic expression can be given to ideas, thoughts and feelings.</p>
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Children will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *The Importance of Belonging, Harvest Festivals and Friends of Jesus*, and parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism. All these can be accessed via the “Services for Schools” website.

#### REQUIREMENT 5 | LITERACY AND MATHEMATICS.

<p><b>Children will:</b></p> <p>Be given access to a wide range of books, poems and other written materials to ignite their interest;</p> <p>Recognise, create and describe</p>	<p><b>Possible key questions include:</b></p> <p>What story or poem would you like to hear again about any of the festivals, religions and/or cultures listed above and why?</p> <p>What are the most important things that happen in the</p>	<p><b>By addressing this requirement, children will have some knowledge and understanding about some of/all the following:</b></p> <p>Stories or poems associated with different festivals, religions and/or cultures and why the stories are liked and important;</p>
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<p>some patterns, and sort and order objects simply.</p>	<p>story you have just heard again, and which bit did you like the most and why?</p> <p>What patterns, pictures and/or objects/ artefacts are important in any of the festivals, religions and/or cultures listed above and why?</p> <p>Which patterns, pictures and/or objects/ artefacts would you like to describe or draw associated with any of the festivals, religions and/or cultures listed above?</p> <p>Sort a selection of objects/artefacts important in one or more festival, religion and/or culture in more than one way.</p>	<p>Patterns, pictures and/or objects/artefacts associated with different festivals, religions and/or cultures and why they are liked and important;</p> <p>How objects important in one festival, religion and/or culture compare and contrast with objects in another.</p>
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Children will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *The Importance of Belonging, Harvest Festivals and Friends of Jesus*, and parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism. All these can be accessed via the “Services for Schools” website.

## EARLY YEARS FOUNDATION STAGE KEY VOCABULARY

<p>           Belonging            Celebration            Charity            Chinese New Year            Christian            Christianity            Christmas            Divali            Easter            Eid-ul-Fitr            Faith            Feelings            Festival            Forgive            Friend            God         </p>	<p>           Golden rule            Good            Hannukkah            Harvest            Hindu            Hinduism            Hymn            Islam            Jesus            Jewish person            Judaism            Muslim            Religion            Right            Rules            Sign         </p>	<p>           Special place            Special people            Sukkot            Symbol            Values            Wrong         </p>
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## RE FOR KEY STAGE 1

Pupils will develop their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They will use basic subject-specific vocabulary. They will raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

**REQUIREMENT A1** Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them.

<b>To meet this requirement pupils could</b>	<b>Possible key questions include</b>	<b>By addressing this requirement, children will have some knowledge and understanding about some of/all the following</b>
<p>Enact stories and celebrations from Easter, Hannukkah, Eid-ul-Fitr and/or Divali, finding out what the stories told at festivals mean (e.g. through welcoming visitors to talk about their festivals and beliefs);</p> <p>Experience thanking and being thanked, praising and being praised, and identify some ways Christians or Jewish people believe they can thank and praise God;</p> <p>Through links with English and computing/ICT, recount a visit to a local church using digital photographs to find out about the meaning of symbols for God that they observed.</p>	<p>What are the most important beliefs and practices that a majority of Jews, Christians, Muslims, Hindus, Sikhs and/or humanists subscribe to and why?</p> <p>What are the most important annual festivals for Jews, Christians, Muslims, Hindus and/or Sikhs and what is most important about at least two of them?</p> <p>What are the most important rites of passage for Jews, Christians, Muslims, Hindus and/or Sikhs, how is at least one conducted and what meaning does it/they have?</p> <p>What is baptism, what happens during baptism and what meaning does it have?</p> <p>How do non-religious people such as humanists conduct rites of passage?</p> <p>Why do people give gifts at Christmas,</p>	<p>The most important beliefs associated with Judaism, Christianity, Islam, Hinduism, Sikhism and/or Humanism (e.g. beliefs about God, living the “good” life, the afterlife);</p> <p>The most important practices associated with Judaism, Christianity, Islam, Hinduism, Sikhism and/or Humanism (e.g. worship, pilgrimage, charity, fasting, study);</p> <p>Hannukkah, Purim, Christmas, Easter, Eid-ul-Fitr, Eid-ul-Adha, Divali, Holi and/or Baisakhi;</p> <p>Rites of passage such as naming ceremonies and initiation;</p> <p>How commitment to Judaism, Christianity, Islam, Hinduism and/or Sikhism shapes aspects of daily life (e.g. in terms of dress, diet, duties, responsibilities, daily routines, family life);</p> <p>How there are different ways to give expression to</p>

	<p>Hannukkah, Eid-ul-Fitr and/or Divali?</p> <p>What is Easter about and why is it so important to Christians?</p> <p>How and why is Hannukkah and/or Purim celebrated?</p> <p>How does commitment to Judaism, Christianity, Islam, Hinduism, Sikhism and/or Humanism shape everyday life for people who follow the religion or worldview?</p> <p>What can you see inside a synagogue or church and how is the building used?</p>	<p>Judaism, Christianity, Islam, Hinduism and/or Sikhism;</p> <p>How beliefs and practices in one religion compare and contrast with beliefs and practices in at least one other religion or worldview.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Expressions of Belonging, Christmas and Hannukkah, Easter, Introducing the Bible through Characters and Stories, Teaching through stories, Christian Beliefs and Practice, Ideas about God in Christianity and Judaism, Judaism: Torah and Shabbat, and Judaism: Beliefs and Practice.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.

**REQUIREMENT A2** Retell and suggest meanings to some religious and moral stories, explore and discuss sacred writings and sources of wisdom and recognise the traditions from which they come.

<p><b>To meet this requirement pupils could</b></p> <p>Choose their favourite “wise sayings” from different sources or key leaders and talk about what makes these sayings wise, and what difference it would make if people followed them;</p> <p>Retell (e.g. through drama) two different stories about Jesus and consider what they mean. They compare the stories and think about what Christians today could learn from the stories;</p> <p>Through links with English, respond to stories from Jewish, Muslim or Hindu sources by identifying the values which different characters in the stories reveal, and recognise the religions from which the stories come;</p> <p>Ask and answer “who”, “where”, “how” and “why” questions about religious stories and stories from non-religious worldviews.</p>	<p><b>Possible key questions include</b></p> <p>What happens in one of more of the following stories and what meaning do one or more of the stories have: the Jewish and Christian Creation Story, The Muslim Creation Story, one of the Hindu Creation Stories, The Exodus, the Story of the Miracle of Oil/the Hannukkah Story, the Nativity/Christmas Story, the Easter Story, The Rama and Sita Story?</p> <p>What do one or more of the following books of scripture contain and what are some of the most important stories associated with them: the Torah, the Bible, the Qur’an, the Ramayana?</p> <p>What are some of the most important lessons people can learn from the following books of scripture: the Torah, the Bible, the Qur’an, the Ramayana?</p> <p>What are some of the most important rules Jews, Christians, Muslims and/or Hindus are encouraged to follow?</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following</b></p> <p>Some of the most popular stories associated with Judaism, Christianity, Islam and/or Hinduism and some of the meanings associated with at least some of them;</p> <p>The content and importance of some Jewish, Christian, Muslim and/or Hindu scripture;</p> <p>Some of the rules to live by that help to shape Jewish, Christian, Muslim and/or Hindu identity and behaviour;</p> <p>Some of the ways in which doing good things can be distinguished from doing bad things in Judaism, Christianity, Islam and/or Hinduism;</p> <p>How there are different ways to give expression to Judaism, Christianity, Islam and/or Hinduism;</p> <p>How scripture, stories, rules and an understanding of morality in one religion compare and contrast with scripture, stories, rules and an understanding of morality in at least one other religion.</p>
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	<p>How do Jews, Christians, Muslims and/or Hindus tell the difference between doing good things and bad things?</p> <p>What is The Torah or Bible and why is it so important?</p> <p>Who is Moses and why is he so important to Jewish people?</p>	
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Christmas and Hannukkah, Easter, Introducing the Bible through Characters and Stories, Teaching through Stories, Christian Beliefs and Practice, Ideas about God in Christianity and Judaism, Judaism: Torah and Shabbat, and Judaism: Beliefs and Practice*.

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.

**REQUIREMENT A3** Recognise some symbols and actions which express a community’s way of life, appreciating some similarities between communities.

<p><b>To meet this requirement pupils could</b></p> <p>Find out about the symbols of two religious traditions, looking for similarities between the ways the religions use common symbols such as light, water, trees or rock;</p> <p>Discover how and why Muslims wash, pray and submit in a daily pattern,</p>	<p><b>Possible key questions include</b></p> <p>What are some important symbols associated with one of the religions you are studying and what significance or meaning do they have for people who follow the religion?</p> <p>How do some important symbols in one religion compare and contrast with important symbols in another religion?</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following</b></p> <p>The importance of symbol in different religions and the meaning or significance attached to symbols;</p> <p>How symbols compare and contrast in at least two religions;</p>
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<p>noticing similarities with another religion or worldview;</p> <p>Select examples of religious artefacts from Christianity or Judaism that interest them, write or raise lists of questions about them, and find out what they mean and how they are used in festivals and worship;</p> <p>Hear three moral stories from, e.g., Christians, Hindus and humanists, and think about whether they are saying the same things about how people should behave.</p>	<p>What do people in one of the religions you are studying do when they take part in worship?</p> <p>How does worship in one religion compare and contrast with worship in another religion?</p> <p>What is meant by the idea of something being precious or special?</p> <p>What are some of the most important artefacts associated with one of the religions you are studying, what significance or meaning do they have, and how are they used during worship and/or festivals?</p> <p>How do some important artefacts in one religion compare and contrast with important artefacts in another religion?</p> <p>What message or messages can be found in at least two stories important in one of the religions you are studying?</p> <p>Do the messages about how we should behave in stories in one religion have similarities with the messages about how we should behave in stories in another religion or worldview?</p>	<p>Worship is an important part of life for religious people;</p> <p>Worship takes many forms, both within individual religions as well as when one religion is compared and contrasted with another;</p> <p>The importance of artefacts in different religions and the meaning or significance attached to them;</p> <p>How artefacts compare and contrast in at least two religions;</p> <p>The stories important to the followers of different religions and worldviews;</p> <p>The messages that the followers of different religions and worldviews get about how to behave from the stories important to them;</p> <p>How the messages in some important stories in different religions and worldviews compare and contrast.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Expressions of Belonging*, *Easter*, *Introducing the Bible through Characters and Stories*, *Teaching through Stories*, *Ideas about God in Christianity and Judaism*, *Judaism: Torah and Shabbat*, and *Judaism: Beliefs and Practice*.

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.

**REQUIREMENT B1** Ask and respond to questions about what individuals and communities do and why, so that pupils can identify what difference belonging to a community might make.

To meet this requirement pupils could	Possible key questions include	By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following
<p>Find out about what people in different religions and worldviews do to celebrate the fruitfulness of Planet Earth (e.g. in Harvest festivals, in generosity to those in need), responding to questions about being generous;</p> <p>Discuss reasons why some people go to churches, mosques or synagogues often, but others never go to such buildings, and why some people pray every day, but others not at all;</p> <p>Through links with PSHE, make lists of the different groups to which they belong and consider the ways the groups contribute to human happiness.</p>	<p>How do you say thank you for good things that happen to you or when you are given nice food, drink or presents?</p> <p>How do people in two religions or two parts of the world say thank you for all the food and drink they have, or celebrate the fruitfulness of our planet?</p> <p>How do Harvest in Christianity, Sukkot in Judaism and Thanksgiving in the US compare and contrast?</p> <p>What does it mean to be generous and how do people in different religions and worldviews give expression to generosity?</p> <p>What special places do you like to visit and why?</p> <p>What special places do religious people like to visit and why?</p> <p>What special places do non-religious people like to visit and why?</p>	<p>There are many ways of saying thank you or expressing generosity, whether people subscribe to a religion or not;</p> <p>Most people have a special time of the year when they celebrate the food and drink, they consume;</p> <p>People have many different special places, whether they subscribe to a religion or not;</p> <p>Houses of worship can be used for many purposes;</p> <p>The reason a place is special depends very much on personal circumstances;</p> <p>Prayer takes many forms and is important for some people and of little or no importance to others;</p> <p>There are many groups people belong to;</p>

	<p>Why do people visit churches, synagogues, mosques, mandirs, temples and/or gurdwaras?</p> <p>What is prayer and why do some people pray, and others never pray?</p> <p>Why do some people, whether with a religion or not, never visit a church, synagogue, mosque, mandir, temple and/or gurdwara?</p> <p>What different groups do you belong to and why do you like belonging to at least some of them?</p> <p>What do you give to different groups and what do you get in return?</p> <p>What groups would you like to belong to when you grow older and why?</p> <p>How do religious people express their sense of community?</p>	<p>Everyone belongs to groups and belonging to groups has advantages and disadvantages;</p> <p>People can choose at least some of the groups they belong to; Groups meet individual and collective needs.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Expressions of Belonging, Easter, Christian Beliefs and Practice, Ideas about God in Christianity and Judaism, Judaism: Torah and Shabbat, and Judaism: Beliefs and Practice*.

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.

**REQUIREMENT B2** Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves.

<p><b>To meet this requirement pupils could</b></p> <p>Learn about the daily life of a Buddhist, Jewish or Muslim child and make an illustrated list of signs or examples of belonging such as special food, clothing, prayer, scripture, family life, worship and festivities. They also list things that show they belong;</p> <p>Express creatively (e.g. in art, poetry or drama) their own ideas about the questions “Who am I?” and “Where do I belong?”</p> <p>Watch a short film about the Hindu creation story and talk about different stages in the life cycle.</p>	<p><b>Possible key questions include</b></p> <p>What are some of the things a child will do in a typical day no matter where they live and no matter whether their family is religious or not?</p> <p>What are some of the things a child might do in a typical day if they belong to a religious family?</p> <p>What is the daily routine of a Christian, Jewish, Muslim, Hindu, Buddhist, Sikh and/or humanist child in the UK?</p> <p>What is the daily routine of a Christian, Jewish, Muslim, Hindu, Buddhist, Sikh and/or humanist child in the UK, and how and why does it contrast with the daily routine of a Christian, Jewish, Muslim, Hindu, Buddhist, Sikh and/or humanist child in another country?</p> <p>What things worn, owned or used by a child confirm the child belongs to a religious family or group?</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following</b></p> <p>How children give expression to their identity and sense of belonging, whether they belong to a religious family or not;</p> <p>What children do in a typical day, no matter where they live or whether their family is religious or not;</p> <p>The daily routine of children in different religious and non-religious families and different parts of the world;</p> <p>Some of the things that religious people wear, own, use or do to confirm their identity and sense of belonging;</p> <p>Identity and a sense of belonging have many forms, and both can change during a lifetime because of personal circumstances and individual choices;</p> <p>Just as two children from very similar backgrounds can have a lot that makes them</p>
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	<p>Through art, poetry or drama, give expression to the questions “Who am I?” and “Where do I belong?”</p> <p>What are the different stages in the life cycle of a Hindu, and during each stage of life what are a person’s priorities?</p> <p>What is pilgrimage, describe an example of pilgrimage in one religion and identify how pilgrimage contributes to identity and belonging?</p>	different, two children from very different backgrounds can have a lot they share in common.
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Expressions of Belonging, Christian Beliefs and Practice, Ideas about God in Christianity and Judaism, Judaism: Torah and Shabbat, and Judaism: Beliefs and Practice*.

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.

**REQUIREMENT B3** Notice and respond sensitively to some similarities between different religions and worldviews.

<p><b>To meet this requirement pupils could:</b></p> <p>Use a set of photos or a list of religious items they have encountered in Key Stage One RE to sort and order, saying which items are connected to a particular religion and which are connected to more than one religion;</p>	<p><b>Possible key questions include:</b></p> <p>What similarities in belief and practice exist between two or all three of the Abrahamic religions?</p> <p>What similarities in belief and practice exist between two or all three of the Indian/Dharmic religions?</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following:</b></p> <p>Some of the ways in which two or more of the Abrahamic religions compare and contrast;</p> <p>Some of the ways in which two or more of the Indian/Dharmic religions compare and contrast;</p>
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<p>Through links with English, use key words (e.g. Holy, sacred, scripture, festival, symbol, humanist) to present ideas, or write about two different religions or worldviews about which they have learned.</p>	<p>Compare and contrast worship, pilgrimage, rites of passage and/or special places in two religions or worldviews and identify the similarities between them.</p> <p>Compare and contrast important artefacts in two religions and identify the similarities between them and how they are used.</p> <p>After identifying some important words and/or phrases associated with religions and worldviews (e.g. Afterlife, agnosticism, atheism, evidence, faith, fasting, festivals, God/gods, meditation, pilgrimage, prayer, reason, rites of passage, supernatural), select two religions or worldviews studied at Key Stage One and compare and contrast what they have to say about some of the words and/or phrases.</p> <p>What similarities can you identify in the Abrahamic religions on the one hand and the Indian/Dharmic religions on the other?</p>	<p>Some of the ways in which the Abrahamic and Indian/Dharmic religions compare and contrast;</p> <p>What some religions and worldviews believe about some of/all the following: afterlife, agnosticism, atheism, evidence, faith, fasting, festivals, God/gods, meditation, pilgrimage, prayer, reason, rites of passage, supernatural, etc.;</p> <p>The role of worship, pilgrimage, special places and/or artefacts/significant objects in different religions and worldviews;</p> <p>Similarities as well as differences exist within and between religions and worldviews.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study *entitled Expressions of Belonging, Christian Beliefs and Practice, Ideas about God in Christianity and Judaism, Judaism: Torah and Shabbat, and Judaism: Beliefs and Practice.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism, and the Guidance about Teaching Humanism produced by North-East

**Humanists. All these can be accessed via the “Services for Schools” website.**

**REQUIREMENT C1** Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions using speech, prose, music, art or poetry.

<p><b>To meet this requirement pupils could:</b></p> <p>Work in groups to use music, art and/or poetry to respond to ideas about God in different religions and worldviews, expressing ideas of their own and commenting on some ideas of others;</p> <p>Ask and answer a range of “how” and “why” questions about people practising their religion;</p> <p>Through links with Philosophy for Children, think about and respond to “big questions” in a classroom enquiry, using as a stimulus the story of Adam and Eve or a video of children asking questions about God.</p>	<p><b>Possible key questions include:</b></p> <p>What do people in at least two religions or worldviews believe about God and which of the beliefs do you agree with and why?</p> <p>Using music, art or poetry, give expression to what you think about God.</p> <p>Consider ideas people in religions and worldviews have about God and find out which ideas children in the class agree with and disagree with and why.</p> <p>After arranging a suitable visitor willing to work with the pupils, in groups draw up a list of “how”, “what” and/or “why” questions you would like to ask her/him about worship, pilgrimage, special places, festivals and/or rites of passage.</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following:</b></p> <p>What different people believe about God and which beliefs pupils agree and disagree with;</p> <p>What the pupils believe about God;</p> <p>What beliefs and practices people have about worship, pilgrimage, special places, festivals and/or rites of passage;</p> <p>What at least two religions and worldviews have to say about some “big questions” and the extent to which pupils agree and disagree with what they say.</p>
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	<p>In at least two of the religions or worldviews you have studied, can you find evidence for belief in God, belief in atheism, belief in an afterlife, the golden rule, caring for the environment and/or caring for people less fortunate than you are? Which evidence do you most agree and disagree with?</p> <p>What have you learned about one of the religions or worldviews you have studied that will help you in your life?</p>	
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Introducing the Bible through Characters and Stories*, *Teaching through Stories*, *Christian Beliefs and Practice*, *Ideas about God in Christianity and Judaism*, *Judaism: Torah and Shabbat*, and *Judaism: Beliefs and Practice*.

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.

**REQUIREMENT C2** Find out about and respond with ideas to examples of co-operation between people who are different.

<p><b>To meet this requirement pupils could:</b></p> <p>Discuss stories of co-operation from different traditions and sources and make “A recipe for living together happily” or “A class charter for more kindness and less fighting”;</p> <p>Through links with English and PSHE, play</p>	<p><b>Possible key questions include:</b></p> <p>How have people who are different from one another worked together to promote peace, improve the environment, save animals and/or provide food, shelter or healthcare to homeless people or people who have had to escape from</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following:</b></p> <p>How people who are different from one another can make the world a better place;</p> <p>What some religions and worldviews say</p>
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<p>some collaborative games and talk about how the games put the teaching of the golden rule into action;</p> <p>Talk about the fact that people belong to religions and worldviews, responding to the questions: “How can we tell what is true?” and “How can we live together when we are all so different?”</p>	<p>war?</p> <p>What do religions and worldviews you have studied say about people working together to make the world a better place?</p> <p>What thoughts and feelings do you have when you hear about people who are different working together to make the world a better place?</p> <p>Can you think of a recipe or list of rules to help people live together happily?</p> <p>Can you think of a class or school charter to make fighting and bullying less likely and kindness and caring more common?</p> <p>What is the golden rule and in what ways do one or more of the religions and worldviews you have studied agree and disagree with it?</p> <p>How can you tell what is true in at least one of the religions or worldviews you have studied?</p> <p>Do people who are different from one another usually live in peace or fight one another, and why?</p>	<p>about people working together;</p> <p>What thoughts and/or feelings they have when they hear about different people working together to make the world a better place;</p> <p>Some of the ways different people can live happily together;</p> <p>The golden rule and what at least one religion or worldview think about it;</p> <p>Some beliefs are more likely to be true than others;</p> <p>Some diverse societies have strengths and other weaknesses.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Expressions of Belonging, Introducing the Bible through Characters and Stories, Teaching through Stories, Christian Beliefs and Practice, Ideas about God in Christianity and Judaism, Judaism: Torah and Shabbat, and Judaism: Beliefs and Practice.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Reception, Years 1, 2, 3 and 4) for Christianity, Judaism, Islam and Hinduism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.

**REQUIREMENT C3** Find out about questions of right and wrong and begin to express their ideas and opinions in response.

<p><b>To meet this requirement pupils could:</b></p> <p>From a list of values, select one they think the world needs more of today and illustrate their choice in different media;</p> <p>Through links with English, ask questions about goodness, and write sentences that say what happens when people are kind, thankful, fair or generous, and what happens when people are unkind, ungrateful, unfair or mean;</p> <p>Look at how different people have expressed their ideas about God and think and talk about their own ideas about God.</p>	<p><b>Possible key questions include:</b></p> <p>What messages about right and wrong can be found in two stories important in one of the religions or worldviews you have studied?</p> <p>What messages about right and wrong can be found in a story important in one religion and a story important in another one? How do the messages compare and contrast?</p> <p>After the pupils have selected some age-appropriate moral questions, ask them to agree what would be the right thing and the wrong thing to do?</p> <p>After the pupils have identified a list of values important to a religion or worldview, ask them which are the most important and</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following:</b></p> <p>How stories in religions, whether scriptural or otherwise, often contain messages about right and wrong;</p> <p>How ideas about right and wrong compare and contrast in different religions and worldviews and among their peers;</p> <p>How religions and worldviews have rules and values to live by and how they compare and contrast;</p> <p>How God in one or more religions wants people to behave;</p> <p>The importance and implications of right and</p>
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	<p>which are the least important?</p> <p>After examining a list of rules to live by (e.g. the Ten Commandments, the Two Supreme Commandments, the Five Precepts), ask the pupils to devise their own list of rules to live by and explain why they have chosen them.</p> <p>What happens when people are kind, thankful, fair and/or generous?</p> <p>What happens when people are unkind, ungrateful, unfair and/or mean?</p> <p>Based on what you know about God in one of the religions you have studied, how does God want people to behave?</p> <p>Is God always kind, caring, fair and generous?</p>	<p>wrong and having a set of values to live by;</p> <p>Their own understanding of right and wrong and values to live by.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Introducing the Bible through Characters and Stories, Teaching through Stories, Christian Beliefs and Practice, Ideas about God in Christianity and Judaism, Judaism: Torah and Shabbat, and Judaism: Beliefs and Practice.*

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**KEY STAGE 1 KEY VOCABULARY** | Please see the list of Key Vocabulary for EYFS for words and phrases pupils should already have familiarity with



Afterlife Agnostic Atheist Baisakhi Baptism Beliefs Bible Buddhism Buddhist Celebrations Charity Christianity Church Commandment Commitment Creation Diversity Eid-ul-Adha Faith Fasting Festivals Forgiveness God and/or gods Gurdwara	Heaven Hell Holi Holy House of worship Humanist Islam Jesus Judaism Laws Love Mandir Meditation Messenger Moksha Moral Moses Mosque Muhammad Mukti Naming ceremonies New Testament Nirvana Old Testament	Orthodox Parable Paradise Peace Pilgrim Pilgrimage Practices Prayer Promise Prophet Protestant Purim Qur'an Ramayana Relationship Resurrection Rite of passage Roman Catholic Rules Sacred Sacrifice Saviour Scripture Shabbat	Shrine Sikh Sikhism Sin Special place Spiritual Supernatural Symbol Synagogue Temple Thankfulness Thanksgiving Tolerance Torah Tradition Trust Truth Wesak Worship
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## RE FOR KEY STAGE 2

Pupils will extend their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They will be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life.

Pupils will learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

**REQUIREMENT A1:** Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their significance.

To meet this requirement pupils could	Possible key questions include	By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following
<p>Make some connections between Haj for Muslims and pilgrimage to Lourdes, Iona or The Holy Land for Christians, describing the motives people have for making spiritual journeys;</p> <p>Describe spiritual ways of celebrating different festivals, and reflect on reasons why some people value such celebrations very highly, but others not at all;</p> <p>Compare how Christians, Muslims, Hindus, Sikhs and/or humanists celebrate a marriage, and express and argue for ideas of their own about partnership in discussion or in writing.</p>	<p>What special places would you like to visit and why?</p> <p>What is pilgrimage and how is pilgrimage conducted in two religions?</p> <p>How does pilgrimage compare and contrast in two religions and why do people in the religions undertake pilgrimage?</p> <p>After studying at least one festival in two religions, what would you say are the most important reasons they are celebrated?</p> <p>After studying the ways that worship takes place in two religions, what would you say are the most important similarities and differences?</p> <p>What are rites of passage or significant life events that religions and worldviews like to celebrate and why?</p> <p>After studying initiation in two religions, what</p>	<p>Special places for them and others;</p> <p>Special events for them and others;</p> <p>Initiation and marriage ceremonies;</p> <p>How celebrations, festivals, worship, pilgrimage and/or rites of passage/ significant life events compare and contrast in different religions and worldviews;</p> <p>How people in the same religion or worldview may conduct celebrations, festivals, worship, pilgrimage and/or rites of passage/significant life events in different ways and have different reasons for doing so;</p> <p>Why some of or all the above are important to people subscribing to religions and worldviews;</p> <p>Why some of or all the above are not important</p>

	<p>would you say are the most important reasons for such ceremonies?</p> <p>What is marriage and why do some people get married and others not?</p> <p>After finding out how people get married in two religions or worldviews, what would you say are the most important reasons for getting married?</p> <p>What significant life events would you like to celebrate and why?</p>	to some people.
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Expressions of Identity, Meanings within Christmas and Diwali, Meanings within Easter, The Person of Jesus, Religions in the Local Community, The Meaning of Signs and Symbols in Religion, Hinduism: God and Worship in the Home, Hinduism: Beliefs and Practice, Places of Worship, The Importance of Worship, People's Perspectives on and Impressions of Jesus, The Influence of Faith on Believers, God as Spirit, Islam: Muhammad, Islam: The Five Pillars, and Islam: the Role of the Mosque.*

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**REQUIREMENT A2:** Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities.

<p><b>To meet this requirement pupils could:</b></p> <p>Through links with English, consider how some texts from the Torah (e.g. the Shema), the Bible (e.g. 1 Corinthians 13) and the Qur'an (e.g. Sura One, The Opening) are seen as sources of wisdom in different traditions. They could respond to the ideas found in the texts with ideas of their own;</p> <p>Investigate aspects of community life such as weekly worship, charitable giving or beliefs about prayer, showing their understanding and expressing ideas of their own;</p> <p>Compare the texts in the Christian gospels that tell the stories of the shepherds and magi/wise men at Jesus' birth, exploring how they are remembered and celebrated in a range of Christmas festivities.</p>	<p><b>Possible key questions include:</b></p> <p>What books have taught you useful or important lessons in life? What are the useful lessons they have taught you?</p> <p>After listening to an important text from a book of scripture, what are the most important messages, ideas and/or opinions in it? Do you agree or disagree with the messages, ideas and/or opinions and why?</p> <p>After listening to The Rama and Sita Story, what are the different messages in it and which ones do you most agree with and why?</p> <p>After finding out how people in two religions take part in worship together, list what counts as worship and describe how worship compares and contrasts in the religions.</p> <p>What do you and your parents already do that counts as charitable work?</p> <p>Find out how people in two religions or worldviews do charitable work to help other people. Which types of charitable work will have the biggest and best effect?</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following:</b></p> <p>Books, whether, scripture or otherwise, can be sources of knowledge, understanding and wisdom;</p> <p>Scripture contains important knowledge, understanding and wisdom for religious people, but non-religious people can also learn lessons from it;</p> <p>How worship compares and contrasts in religions and how it can bring people together;</p> <p>How charitable work takes many forms for people whether they have a religion or not, but how some charities have a bigger and better impact than others;</p> <p>Scripture may contain knowledge, understanding and wisdom that many people may benefit from, but it is not always historically accurate;</p> <p>The Nativity Story, one of the world's best-known stories, exists in two versions in the same book, the Bible, but the versions differ in important ways despite some commonality.</p>
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	<p>Find out about the work of a religious charity and a non-religious charity. What similarities and differences exist in the charities?</p> <p>If you could set up a charity, what would it do and why?</p> <p>Read the Nativity Story in Matthew and The Nativity Story in Luke. What do they have in common and how do they differ? Why do you think the two stories have some things in common and some that differ?</p> <p>Having read both The Nativity Stories in the Bible, which parts are more likely to be true and why?</p> <p>Who are the magi and what is their significance in The Nativity Story?</p>	
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Meanings within Christmas and Diwali, Contents and Significance of the Bible, The Person of Jesus, The Meaning of Signs and Symbols in Religions, Hinduism: God and Worship in the Home, Places of Worship, The Importance of Worship, People's Perspectives on and Impressions of Jesus, The Influence of Faith on Believers, Islam: The Qur'an, Islam: The Five Pillars, and Islam: the Role of the Mosque.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 3, 4, 5 and 6) for Christianity, Judaism, Islam, Hinduism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the "Services for Schools" website.

**REQUIREMENT A3:** Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.

<p><b>To meet this requirement pupils could:</b></p> <p>Pursue an enquiry into beliefs about worship, relating the meaning of symbols and actions used in worship such as bowing, making music together, sharing food or speaking to God (e.g. in prayer) to events and teachings in a religion they study;</p> <p>Consider how the meaning of a parable of Jesus is expressed in poetry, video, stained glass and/or drama;</p> <p>Describe the impact of Hindu teaching about harmlessness (ahimsa) on questions about what people eat and how people treat animals. They also express their own ideas.</p>	<p><b>Possible key questions include:</b></p> <p>Based on what you know about religions, what qualifies as worship and in which religions do you encounter the worshipful actions you have identified (e.g. prayer, song, chanting, meditation, bowing, kneeling, prostration, the sharing of food, the giving of gifts to God or gods)?</p> <p>For one religion you have studied, identify all the forms that worship takes, describe how worshipful actions are undertaken and explain the meaning and/or significance of them.</p> <p>For one religion you have studied, compare and contrast how worship is done in the home with worship in the house of worship.</p> <p>Sunni, Shia and Sufi Muslims interpret worship in different ways. How and why?</p> <p>How are Abraham, Moses, Jesus, Muhammad, the Buddha and/or Guru Nanak represented in art, prose, poetry, film and/or drama, why are they represented in this way and what messages about them are emphasised?</p> <p>What is ahimsa and how does this affect</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following:</b></p> <p>The many forms that worship takes among religions collectively;</p> <p>The diversity of worship within particular religions;</p> <p>The meaning and/or significance attached to aspects of worship;</p> <p>Some of the differences between Sunni, Shia and Sufi Muslims;</p> <p>How Abraham, Moses, Jesus, Muhammad, the Buddha and/or Guru Nanak are represented in art, prose, poetry, film and/or drama and why;</p> <p>How the concept of ahimsa shapes daily life for a Hindu;</p> <p>The importance of symbol for religious people in daily life;</p> <p>How worship, symbols and key beliefs in two religions compare and contrast.</p>
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	<p>what Hindus eat and how Hindus treat animals?</p> <p>Identify two or more important symbols in Judaism, Christianity, Islam, Hinduism, Buddhism and/or Sikhism and explore their meaning and/or significance and the role they play in religious life.</p> <p>For two religions you have studied, compare and contrast worship, symbols and key beliefs in such a way as to reveal similarities as well as differences.</p>	
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Expressions of Identity, The Content and Significance of the Bible, The Person of Jesus, Religions in the Local Community, The Meaning of Signs and Symbols in Religions, Hinduism: God and Worship in the Home, Hinduism: Beliefs and Practice, Places of Worship, The Importance of Worship, The Influence of Faith on Believers, Islam: The Five Pillars, and Islam: the Role of the Mosque.*

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**REQUIREMENT B1:** Observe and understand different religions and worldviews so that they can explain, with reasons, their meaning and significance to individuals and communities.

<p><b>To meet this requirement pupils could:</b></p> <p>Through links with History and Design Technology, consider how the architecture of churches, mosques, synagogues, mandirs and/or gurdwaras expresses a</p>	<p><b>Possible key questions include:</b></p> <p>How do the design, layout, external and internal features and artefacts associated with a synagogue, church, mosque, mandir, temple and/or gurdwara reflect the way of life, values and/or beliefs of the religious</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following:</b></p> <p>The uses made of, and the appearance, layout, external and internal features and artefacts associated with, a house of worship and how they</p>
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<p>community's way of life, values and beliefs;</p> <p>Develop their understanding of beliefs about life after death in two religions and Humanism through finding answers to their own questions and articulating reasons for their own ideas and responses;</p> <p>Use their understanding of religious practice (e.g. the Five Pillars of Islam and/or worship of a manifestation of God in a Hindu family and/or mandir) to describe the significance of being part of a religion.</p>	<p>community?</p> <p>How do the uses made of a synagogue, church, mosque, mandir, temple and/or gurdwara reflect the way of life, values and/or beliefs of the religious community?</p> <p>What beliefs do Jews, Christians, Muslims, Hindus, Buddhists, Sikhs and/or humanists have about life after death?</p> <p>Taking into account what you know about the afterlife because of the religions and worldviews you have studied, what do you believe about life after death?</p> <p>How does following the Five Pillars reinforce your sense of identity as a Muslim?</p> <p>What things do children do to express their identity as a Jew, Christian, Muslim, Hindu, Buddhist, Sikh and/or humanist?</p>	<p>reflect the way of life, values and/or beliefs of the religious community using it;</p> <p>Beliefs about life after death in some religions and worldviews and how they respond to such beliefs;</p> <p>How the Five Pillars provide most Muslims with a way of reinforcing their identity as Muslims;</p> <p>Children express their identity as a Jew, Christian, Muslim, Hindu, Buddhist, Sikh and/or humanist in many different ways.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Expressions of Identity, The Content and Significance of the Bible, Religions in the Local Community, The Meaning of Signs and Symbols in Religions, Hinduism: God and Worship in the Home, Hinduism: Beliefs and Practice, Places of Worship, The Importance of Worship, People's Perspectives on and Impressions of Jesus, The Influence of Faith on Believers, God as Spirit, Islam: Muhammad, Islam: The Qur'an, Islam: The Five Pillars, and Islam: the Role of the Mosque.*

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**REQUIREMENT B2** | Understand the challenges of commitment to a community of faith or belief and suggest why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.

<p><b>To meet this requirement pupils could:</b></p> <p>Explore the lives of key contemporary or near-contemporary Buddhist and/or Christian leaders, describing the challenges they faced and the commitments by which they lived;</p> <p>Find out about how celebrating Divali brings the Hindu or the Sikh community together, and expresses commitment to values of interdependence and generosity;</p> <p>Through links with the expressive arts, develop their own imaginative and creative ways of expressing some of their own commitments such as working hard at sport or music, caring for animals or the environment, loving their family or serving God.</p>	<p><b>Possible key questions include:</b></p> <p>After finding out about Rabbi Jonathan Sacks, Martin Luther King Junior, Mother Teresa, Ayatollah Khomeini, Mahatma Gandhi, the Dalai Lama and/or Harbhajan Singh Khalsa, identify the challenges one or more faced in their lives and the beliefs, values and commitments which shaped how they lived.</p> <p>What beliefs and values help you face challenges in your life?</p> <p>What challenges do Jews, Christians, Muslims, Hindus, Buddhists, Sikhs and/or humanists face in the modern world and how do their beliefs and values help them confront such challenges?</p> <p>Find out about an important festival such as Pesach/Passover, Christmas, Easter, Eid-ul-Fitr, Diwali, Wesak and/or Baisakhi and explain how it brings the religious community celebrating it together and gives expression to values such as generosity and interdependence.</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following:</b></p> <p>The lives of some important contemporary or near-contemporary religious figures, the challenges they faced, and the beliefs, values and commitments that shaped how they lived;</p> <p>Some of the challenges that religious people and/or humanists face in the modern world and how their beliefs and values help them confront such challenges;</p> <p>The beliefs and values that help them face challenges in their lives;</p> <p>How important festivals bring people in religions together and give expression to values such as generosity and interdependence;</p> <p>When and how generosity, togetherness and interdependence provide help to them;</p> <p>The importance of values and commitments such as working hard, caring for the environment, caring for animals, providing love to family members, serving</p>
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	<p>When are you aware that generosity, togetherness and interdependence are important and provide help to you?</p> <p>Select a value or commitment such as working hard, caring for the environment, caring for animals, providing love to family members, serving God and/or showing tolerance and respect for people who are different and use prose, poetry and/or drama to give expression to the value or commitment.</p>	<p>God and/or showing tolerance and respect for people who are different.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Expressions of Identity, Meanings within Christmas and Divali, Religions in the Local Community, The Meaning of Signs and Symbols in Religion, Hinduism: God and Worship in the Home, Hinduism: Beliefs and Practice, Places of Worship, People's Perspectives on and Impressions of Jesus, The Influence of Faith on Believers, and Islam: the Role of the Mosque.*

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**REQUIREMENT B3** | Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences within and between religions and worldviews.

<p><b>To meet this requirement pupils could:</b></p> <p>Use their knowledge about stories of Moses and Jesus to explore how Jewish people and Christians today celebrate key events from their history (e.g. during Pesach/Passover, Lent and Holy Week);</p> <p>List and describe similarities and</p>	<p><b>Possible key questions include:</b></p> <p>Find out about important religious figures such as Moses, Jesus, Muhammad, Mahatma Gandhi, the Buddha and/or Guru Nanak and list what you think are the most important events in their lives.</p> <p>How and why do Jewish people celebrate</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following:</b></p> <p>The lives of important religious figures such as Moses, Jesus, Muhammad, Mahatma Gandhi, the Buddha and/or Guru Nanak;</p>
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<p>differences in the ways different religions and worldviews express what “belonging” means to them;</p> <p>Through links with English, find out about different forms of prayer, meditation and reflection in different religions and worldviews, and write some prayers, meditations or reflections suited to particular occasions and/or religions and worldviews.</p>	<p>Pesach/Passover and why is Moses such an important figure in Judaism past and present?</p> <p>How and why do Christians take Lent and Holy Week so seriously and why is Jesus such an important figure in Christianity past and present?</p> <p>Select at least two religions and/or worldviews and list the ways in which people following them give expression to belonging.</p> <p>How do expressions of belonging in at least two religions and/or worldviews compare and contrast?</p> <p>Compare and contrast prayer, meditation and/or reflection in at least two religions and/or worldviews.</p> <p>For a religion or worldview you have studied, write a prayer, meditation or reflection in sympathy with its beliefs and values.</p> <p>For a special occasion or festival associated with a religion or worldview you have studied, write a prayer, meditation or reflection confirming knowledge and understanding about it.</p>	<p>Pesach/Passover, Lent and Holy Week;</p> <p>The importance of Moses in Judaism and the importance of Jesus in Christianity;</p> <p>Expressions of belonging in religions and worldviews;</p> <p>The importance of prayer, meditation, reflection, festivals and special occasions;</p> <p>Empathic understanding.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Expressions of Identity, Meanings within Christmas and Divali, Meanings within Easter, The Content and Significance of the Bible, The Person of Jesus, The Meaning of Signs and Symbols in Religion, Hinduism: God and Worship in the Home, Hinduism: Beliefs and Practice, The Importance of Worship, People’s Perspectives on and Impressions of Jesus, The Influence of Faith on Believers, God as Spirit, Islam: Muhammad, Islam: The Five Pillars, and Islam: the Role of the Mosque.*

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**REQUIREMENT C1** | Discuss and present thoughtfully their own and others’ views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own in different forms including music, art, poetry or reasoned argument.

To meet this requirement pupils could	Possible key questions include	By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following
<p>Discuss different perspectives on questions about the beginnings of life on Planet Earth, so that they can describe how science and religion consider questions of origins;</p> <p>Through links with the expressive arts, create music, art and/or poetry which expresses their understanding of what it means to belong to a religion or worldview;</p> <p>Discuss and debate why people have different ideas about the divine (e.g. about whether God is real and what God is like).</p>	<p>Compare and contrast the creation stories of at least two religions, identify aspects of the stories that sound convincing to you and explain why you find them convincing.</p> <p>The Big Bang is the most widely agreed explanation for the creation of the universe among scientists. Identify aspects of the theory that sound convincing to you and explain why you find them convincing.</p> <p>Which is more likely to be true and why, the creation story of one or more religions or the Big Bang?</p> <p>Draw up a list of ways in which belonging can be good and ways in which belonging can be bad.</p> <p>Using prose, poetry, art or drama, give expression to what belonging means to you and what belonging means if a person follows a religion or worldview.</p> <p>For the religions you have studied, draw up a list of the different ways in which people describe God.</p>	<p>Religious creation stories and the Big Bang;</p> <p>The strengths and weaknesses of religious creation stories and the Big Bang, and their thoughts about them;</p> <p>Good as well as bad things are associated with belonging;</p> <p>How their sense of belonging compares and contrasts with belonging if a person follows a religion or worldview;</p> <p>The different ways in which people, sometimes in the same religion, describe God and provide evidence for God’s existence;</p> <p>The reasons and/or evidence people give</p>

	<p>Why do people, sometimes in the same religion, have different ways of thinking about or describing God?</p> <p>What reasons do people give for believing God exists?</p> <p>What reasons do people give for believing God does not exist?</p> <p>Write a paragraph in support of one of the following statements, "God exists" or "God does not exist." Discuss what you have written with a friend and, following such discussion, add to your paragraph if you have changed your mind about some or all of what you first wrote.</p>	<p>to say that God does not exist;</p> <p>Their reasons and the reasons of their peers for believing God exists or does not exist.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *The Content and Significance of the Bible, Religions in the Local Community, The Meaning of Signs and Symbols in Religion, Hinduism: Beliefs and Practice, Places of Worship, The Importance of Worship, Origins and Composition of the Bible, People's Perspectives on and Impressions of Jesus, The Influence of Faith on Believers, God as Spirit, Islam: The Qur'an, and Islam: The Five Pillars.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 3, 4, 5 and 6) for Christianity, Judaism, Islam, Hinduism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the "Services for Schools" website.



**REQUIREMENT C2** | Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, shared values and respect for others.

<p><b>To meet this requirement pupils could</b></p> <p>Discover and explore what Jewish people, Christians and/or humanists teach about how people can live together for the well-being of all;</p> <p>Discuss and apply ideas from different religious codes for living (e.g. Commandments, Shariah, Precepts) to compile a charter of their own moral values, applying their ideas to issues of respect for all;</p> <p>Through links with Mathematics and Geography, use local and national census statistics to develop accurate understanding of the religious plurality of their locality and of Britain today.</p>	<p><b>Possible key questions include</b></p> <p>What do Judaism, Christianity, Islam, Hinduism, Buddhism, Sikhism and/or Humanism say about how people of all religions and none can live together in peace?</p> <p>What do Judaism, Christianity, Islam, Hinduism, Buddhism, Sikhism and/or Humanism say about how people of all religions and none can have equal rights and opportunities?</p> <p>After finding out about religious codes of practice (e.g. Commandments, Shariah, Precepts), identify their strengths and weaknesses.</p> <p>How do religious codes of practice compare and contrast with the UN's Rights of the Child?</p> <p>Draw up your own code of practice that will ensure people of all religions and none can live together in peace and have equal rights and</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following</b></p> <p>Religious and secular codes of practice and how such codes may help or hinder different people to live in peace with one another and have equal rights and opportunities;</p> <p>Their own ideas about how different people can live in peace with one another and have equal rights and opportunities;</p> <p>Statistical evidence confirming the religious diversity in the UK and/or Newcastle and the extent to which the UK and/or Newcastle can be described as secular;</p> <p>How religious affiliation and commitment to secularism have changed over the last 100 years and why;</p>
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	<p>responsibilities.</p> <p>Access data (e.g. from the national census conducted every ten years) to assess the extent to which the UK is religiously plural and the extent to which it is secular. What do you think would have been the reality 100 years ago and why?</p> <p>Access data (e.g. from the national census conducted every ten years) to assess the extent to which Newcastle is religiously plural and the extent to which it is secular. What do you think the reality would have been 100 years ago and why?</p> <p>Why do the members of some religious communities in Newcastle live close together rather than all over the city?</p> <p>Select one religious community that has a presence in the UK or Newcastle that you have not studied and find out about its beliefs and practices and why its members have chosen to live in the UK or Newcastle.</p>	<p>Why members of some religious communities like to live as neighbours with co-religionists;</p> <p>A religious community in the UK and/or Newcastle that they have not studied before, with an emphasis on its beliefs and practices, and why it has a presence nationally or locally.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Expressions of Identity, The Content and Significance of the Bible, Religions in the Local Community, The Meaning of Signs and Symbols in Religion, Hinduism: Beliefs and Practice, Origins and Composition of the Bible, People's Perspectives on and Impressions of Jesus, The Influence of Faith on Believers, Islam: Muhammad, and Islam: The Qur'an.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 3, 4, 5 and 6) for Christianity, Judaism, Islam, Hinduism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists.

All these can be accessed via the “Services for Schools” website.

**REQUIREMENT C3:** Discuss and apply their own and others’ ideas about ethical questions, including ideas about what is right and wrong and what is just and fair and express their own ideas clearly in response.

<p><b>To meet this requirement pupils could:</b></p> <p>Apply their own ideas about justice and fairness to the work of three charities such as Christian Aid, Islamic Relief or Oxfam;</p> <p>Write persuasively about the reasons why people with a particular religious background or secular worldview try to help people who are vulnerable (e.g. the victims of natural disasters or prejudice, people who live with disabilities, people affected by war);</p> <p>Through links with Citizenship</p>	<p><b>Possible key questions include:</b></p> <p>What do you think people should do when other people are affected by any of the following: flooding, famine, earthquakes, prejudice, racism, discrimination and/or war?</p> <p>How and why do charities such as Christian Aid, Islamic Relief and/or Oxfam help the victims of flooding, famine, earthquakes, prejudice, racism, discrimination and/or war?</p> <p>Charities are often set up to help people who are suffering through no fault of their own. If you set up a charity of your own, who would you want to help and why?</p> <p>Imagine you belong to one of the religions or worldviews you have studied. Explain how and why</p>	<p><b>By addressing this requirement, pupils will have some knowledge and understanding about some of/all the following:</b></p> <p>How, when and why charities intervene to help people who suffer through no fault of their own;</p> <p>How, when and why people subscribing to religions and worldviews intervene to help people who suffer through no fault of their own;</p> <p>Rules to live by such as the Ten Commandments and the Five Precepts;</p> <p>The strengths and weaknesses of rules to live by such as the Ten Commandments and the Five Precepts;</p>
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<p>Education, consider the Ten Commandments (Judaism) and the Five Precepts (Buddhism), expressing their ideas about right and wrong in the light of their learning.</p>	<p>you help people who are suffering through no fault of their own.</p> <p>For one of the religions or worldviews you have studied, identify the beliefs and practices that suggest people belonging to the religion or worldview will provide help to the victims of flooding, famine, earthquakes, prejudice, racism, discrimination and/or war.</p> <p>Compare and contrast the Ten Commandments of Judaism and Christianity with the Five Precepts of Buddhism.</p> <p>Which of the Ten Commandments do you agree and disagree with and why?</p> <p>Which of the Five Precepts do you agree and disagree with and why?</p> <p>Can you draw up a list of five or ten rules to live by which reflect your own sense of right and wrong and your own understanding of justice and fairness?</p>	<p>Their own sense of right and wrong and their own understanding of justice and fairness;</p> <p>Their own ideas about rules to live by.</p>
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**Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Expressions of Identity, The Content and Significance of the Bible, The Person of Jesus, Religions in the Local Community, Hinduism: Beliefs and Practice, People's Perspectives on and Impressions of Jesus, The Influence of Faith on Believers, Islam: Muhammad, Islam: The Qur'an, and Islam: The Five Pillars.***

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 3, 4, 5 and 6) for Christianity, Judaism, Islam, Hinduism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.

**LOWER KEY STAGE 2 KEY VOCABULARY** | Please see the lists of Key Vocabulary for EYFS and KS1 for words and phrases pupils should already have familiarity with

Abrahamic religion	Eid-ul-Fitr	Moral
Agnosticism	Five Pillars	Moses
Ahimsa	Forgiveness	Muhammad
Allah	Guru Granth Sahib	Nativity Story
Atheism	Haj	Pesach/Passover
Baisakhi	Hinduism	Pilgrimage
Baptism	Holy	Qur'an
Beliefs	Holy Week	Ramayana
Bible	Humanism	Reincarnation
Buddhism	Identity	Respect
Christianity	Indian/Dharmic religion	Resurrection
Christmas	Initiation	Sikhism
Commandment	Islam	Torah
Commitment	Jesus	Wesak
Compassion	Judaism	Worship
Confirmation	Justice	
Conflict	Lent	

Crucifixion Devotion Divali Diversity Easter	Love Magi Makkah Marriage Messiah	
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**UPPER KEY STAGE 2 KEY VOCABULARY** | Please see the lists of Key Vocabulary for EYFS, KS1 and Lower KS2 for words and phrases pupils should already have familiarity with

Big bang Buddha Charity Community Devotion Discrimination Diversity in religion and belief Divine Doctrine Empathy Enlightenment Equality Equal rights Equity Evidence Extreme Fairness Fast/fasting Generosity Guru Nanak	Guru Gobind Singh Immortality Initiation Integrity Interdependence Meditation Mercy Missionary Monotheism Mutual respect Pacifist Polytheism Precept Prejudice Radical Reliable evidence Resurrection Revelation Sacrifice Scientific enquiry	Shariah Shia Sufi Sunni Togetherness Values
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### RE FOR KEY STAGE 3

Pupils will extend and deepen their knowledge and understanding of a range of religions and worldviews, recognising their local, national and

global context. Building on their prior learning, they will develop an appreciation for religions and worldviews in systematic ways and draw on a wide range of subject-specific language to describe them.

They will understand how beliefs influence the lives and values of individuals, groups and societies, and how religions and worldviews have an impact on wider current affairs. They will analyse and interpret the beliefs and practices they study and have the necessary skills to carry out evaluation and provide informed perspectives.

**REQUIREMENT A1** | Explain and interpret how religions and worldviews influence individuals and communities through their beliefs and practices, in order to evaluate the reasons why some people support, and others question these influences.

<b>To meet this requirement pupils could</b>	<b>Possible key questions</b>	<b>By addressing these questions, pupils will have some knowledge and understanding about some of/all the following</b>
<p>Through links with History, plan and report on an investigation into the impact of two key leaders, thinkers or founders of religions or worldviews on their communities or individuals today (e.g. Henry VIII, Guru Nanak);</p> <p>Examine how spiritual experiences (e.g. sensing the presence of God or the experience of answered prayer) have an impact on members of different communities. Pupils develop reasoned arguments to support their ideas about these claims or events (e.g. Neil Armstrong's experience on</p>	<p>Who are the people who have had the biggest impact on your life and why?</p> <p>Identify two important leaders, thinkers or founders of religions or worldviews who have had a big impact on the world today and describe what that impact is.</p> <p>For an important leader, thinker or founder of a religion or worldview, list the positive and negative effects they have had while supporting your conclusions with evidence.</p> <p>What is a spiritual experience and are such experiences limited to people who follow a religion?</p> <p>If you follow a religion, what would you describe as a spiritual experience?</p> <p>What impact do spiritual experiences have for people whether they follow a religion or not?</p> <p>In your opinion, which spiritual experiences are likely to be real and which are likely to be imagined? Support your answers with evidence and/or argument.</p>	<p>The people who have had a big impact on their lives and why;</p> <p>Important leaders, thinkers or founders of religions or worldviews and the impact they have had on the world;</p> <p>Spiritual experiences and how they compare and contrast depending on whether people follow a religion or not;</p> <p>The impact of spiritual experiences;</p> <p>Religious and non-religious commitment in North-East England and how such commitment has changed in recent times and is likely to change in the future;</p> <p>Why people in some religions and</p>



<p>the moon, out-of-body experiences);</p> <p>Through links with Geography, investigate the levels of commitment (e.g. in the national census) to Christianity, Judaism, Sikhism and/or “No religious belief” in the local area and the wider region, and consider changing patterns of belief, so that they can assess the influence of some religions and worldviews in Britain today.</p>	<p>Using data about religious commitment in North-East England (e.g. in the national census), which religions exist in the region, which are the most and least popular and how many people say they have no religious belief?</p> <p>Compare and contrast the data for religious and non-religious followers in North-East England in the 2001 census with the data in the 2011 census. What do you think will happen to religious and non-religious affiliation if there is a 2031 census and why?</p> <p>Although the UK is becoming an increasingly secular society, religion still has a big impact on life in the country. Identify some of the ways religion still has an impact and explain whether you think the impact is a positive or a negative one.</p>	<p>worldviews live close together;</p> <p>How religion continues to play a significant part in life in the UK, despite the UK becoming increasingly secular.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Visiting a Place of Worship, The Meaning of Jesus’ Incarnation for Christians, Investigating the Life and Impact of a Religious Teacher, Looking for Evidence of God, Sikhism: Beliefs and their Effect on Lifestyle, Sikhism: the Role of the Gurdwara, Rites of Passage: Birth and Initiation, The Meaning of Jesus’ Resurrection for Christians, Applying Religious Teachings to an Issue: Suffering, The Buddha: his Life and Teachings, The Influence of Beliefs on the Lifestyle of Believers, Rites of Passage: Death, and The Importance of Jerusalem.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 7, 8 and 9) for Christianity, Judaism, Islam, Hinduism, Buddhism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.

**REQUIREMENT A2:** Explain and interpret a range of beliefs, teachings and sources of wisdom and authority, including experience itself, in order to understand religions and worldviews as ways of seeing the world.

<p><b>To meet this requirement pupils could</b></p> <p>Develop their moral reasoning skills by studying ideas in Humanism about good ways to live. They compare these ideas with Christian sources of wisdom and authority (e.g. the Bible), responding systematically;</p> <p>Select and interpret texts from the Qur'an and the Hadith to explain and deepen their understanding of Muslim beliefs and how Muslims live their lives and interact with the world;</p> <p>Consider how sacred writings such as the Torah, the Bhagavad Gita or the Guru Granth Sahib, and sources of non-religious wisdom, provide ethical guidance and spiritual nurture to members of different communities;</p> <p>Consider why so many sources of wisdom and authority in religions and worldviews derive from men rather than women, and reflect on the merits of wisdom and authority deriving from women;</p> <p>Consider the importance of experience as a source of wisdom and authority, including religious experience and everyday human experience.</p>	<p><b>Possible key questions include</b></p> <p>List what humanists regard as good ways to live. Compare and contrast such good ways to live with the good ways to live in at least one religion you have studied (e.g. Islam, Sikhism).</p> <p>Identify the strengths and weaknesses of good ways to live in two religions and worldviews, supporting your ideas with evidence and/or argument.</p> <p>What rules to live by would you insist that everyone had to follow to ensure that fairness, justice, peace, respect, tolerance and equality of opportunity exist for everyone and why?</p> <p>For one religion you have studied, identify the parts of scripture that best reflect what beliefs a follower of the religion should subscribe to and explain what the beliefs are and imply in terms of daily life.</p> <p>For one religion you have studied, identify the parts of scripture that best reflect what values and attitudes a follower of the religion should subscribe to and explain how the values and attitudes shape how they interact with the world around them.</p> <p>How do books of scripture and sources of secular wisdom provide ethical guidance and spiritual nurture/satisfaction to members of different communities?</p> <p>Which scripture, books, films, works of art and/or musicians provide you with ethical guidance and</p>	<p><b>By addressing these questions, pupils will have some knowledge and understanding about some of/all the following</b></p> <p>What humanists regard as good ways to live and how such ways compare and contrast with those of some religious people;</p> <p>The strengths and weaknesses associated with some good ways to live;</p> <p>Their own ideas about good ways to live that will benefit everyone;</p> <p>The content and meaning of scripture, especially as it applies to beliefs, values and attitudes, and how these affect daily life and interaction with the world;</p> <p>How books of scripture and sources of secular wisdom provide ethical guidance and spiritual nurture/satisfaction;</p> <p>Their own sources of ethical guidance and spiritual nurture/satisfaction;</p> <p>How and why the production or transmission of wisdom, whether religious or otherwise, has mostly been done by men;</p> <p>Female sources of wisdom, whether religious or otherwise, and its relevance today;</p> <p>Whether too much emphasis is placed on scripture, books and religious and secular authority figures rather than human experience when shaping how we live our lives.</p>
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	<p>spiritual nurture/satisfaction and why?</p> <p>Why have so many sources of wisdom, whether religious or otherwise, been produced by or transmitted to humankind by men, and what effect has this had on the wisdom so many people rely on or refer to?</p> <p>Find examples of religious and non-religious wisdom generated by women and comment on its relevance for people today.</p> <p>Is too much emphasis placed on religious and non-religious wisdom contained in scripture and books? Support your views with evidence and/or argument.</p> <p>Should human experience play a bigger or smaller role in shaping how we live our lives than scripture, books and/or religious and secular authority figures? Support your views with evidence and/or argument.</p>	
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Visiting a Place of Worship, The Meaning of Jesus' Incarnation for Christians, Applying Religious Teachings to a Concept: Justice, Investigating the Life and Impact of a Religious Teacher, Looking for Evidence of God, Sikhism: Beliefs and their Effect on Lifestyle, Sikhism: the Role of the Gurdwara, The Meaning of Jesus' Resurrection for Christians, Applying Religious Teachings to an Issue: Suffering, The Buddha: his Life and Teachings, The Influence of Beliefs on the Lifestyle of Believers, and Origins of the Universe.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 7, 8 and 9) for Christianity, Judaism, Islam, Hinduism, Buddhism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the "Services for Schools" website.

**REQUIREMENT A3** | Explain how and why individuals and communities express their beliefs and values in different ways, enquiring into the variety, differences and relationships that exist within and between them.

<p><b>To meet this requirement pupils could</b></p> <p>Investigate the life, teaching and example of Jesus (e.g. through the Parables, Gospels), accounting for Christian theology and other views of his influence, including their own;</p> <p>Plan an investigation into the daily practice of different Buddhists, Christians, Hindus, Jewish people, Muslims and/or Sikhs in Britain, examining in particular some similarities and differences in worship, spirituality, ethics, beliefs and community life;</p> <p>Explore different ways of expressing beliefs and values in architecture, music, literature and/or the arts, building their understanding of diversity within the religions and worldviews they study.</p>	<p><b>Possible key questions include</b></p> <p>After identifying the most important events in the life of one of the following people, what they teach and the example they set for people, reflect on what you think their influence is on people today who follow the religion they inspired or helped to inspire: Moses, Jesus, Muhammad, the Buddha and/or Guru Nanak.</p> <p>For one of the following, compare and contrast the influence you think they have had with the influence other people think they have had, both from inside and outside the religion: Moses, Jesus, Muhammad, the Buddha and/or Guru Nanak.</p> <p>What are the most obvious similarities and differences within at least two of the following religions: Judaism, Christianity, Islam, Hinduism, Buddhism and/or Sikhism?</p> <p>Describe and account for some of the differences in worship, spirituality, ethics, beliefs and/or community life that exist in one of the religions you have studied. Do any aspects of worship, spirituality, ethics, beliefs and/or community life have similarities with other religions and/or worldviews?</p>	<p><b>By addressing these questions, pupils will have some knowledge and understanding about some of/all the following</b></p> <p>The life, teachings and example of Moses, Jesus, Muhammad, the Buddha and/or Guru Nanak and their influence on people today;</p> <p>What they and other people think the influence has been of Moses, Jesus, Muhammad, the Buddha and/or Guru Nanak;</p> <p>The most obvious differences within Judaism, Christianity, Islam, Hinduism, Buddhism and/or Sikhism;</p> <p>The differences in worship, spirituality, ethics, beliefs and/or community life that exist within one of the religions they have studied, and whether any aspects of worship, spirituality, ethics, beliefs and/or community life in that religion have things in common with worship, spirituality, ethics, beliefs and/or community life in another religion;</p> <p>The significance of special buildings, music, literature and/or the arts in at least two religions and how attitudes toward architecture, music, literature and/or the arts vary within them;</p>
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	<p>For two religions you have studied, examine what use is made of special buildings, music, literature and/or the arts and why.</p> <p>For two religions you have studied, identify the beliefs and values that are conveyed through architecture, music, literature and/or the arts.</p> <p>For two religions you have studied, identify and critically evaluate the different attitudes that exist within them about architecture, music, literature and/or the arts.</p> <p>There is more that unites than divides the Abrahamic and the Indian/Dharmic religions. Discuss.</p>	<p>Their own ideas about architecture, music, literature and/or the arts as they apply to religion;</p> <p>The differences and similarities associated with the Abrahamic and the Indian/Dharmic religions.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Visiting a Place of Worship, The Meaning of Jesus' Incarnation for Christians, Applying Religious Teachings to a Concept: Justice, Applying Religious Teachings to an Issue: The Environment, Looking for Evidence of God, Sikhism: Beliefs and their Effect on Lifestyle, Sikhism: the Role of the Gurdwara, Rites of Passage: Birth and Initiation, The Meaning of Jesus' Resurrection for Christians, Applying Religious Teachings to an Issue: Suffering, The Buddha: his Life and Teachings, The Influence of Beliefs on the Lifestyle of Believers, Rites of Passage: Death, and The Importance of Jerusalem.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 7, 8 and 9) for Christianity, Judaism, Islam, Hinduism, Buddhism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the "Services for Schools" website.

**REQUIREMENT B1:** Explain and evaluate from different perspectives (e.g. that of an atheist, a sociologist, a theologian) dimensions of religions and worldviews which they encounter, such as sources of authority, beliefs, practices and key values.

<p><b>To meet this requirement pupils could</b></p> <p>Plan, write and deliver an illustrated talk about life after death, from, e.g., a humanist, a Buddhist or a Christian perspective, using arguments from the philosophy of religion and human experience to evaluate different ideas thoughtfully;</p> <p>Use ideas from the sociology, the psychology or the philosophy of religion to explain the appeal of a non-religious, Buddhist, Christian or Muslim identity to millions of people in Britain and/or the wider world today;</p> <p>Experience dialogue between members of different religions and those who hold a non-religious worldview. They consider theological questions about truth, giving reasons for the ideas they hold.</p>	<p><b>Possible key questions include</b></p> <p>After choosing whether to be an atheist, a sociologist, a historian or a psychologist, what will be the most important things that shape how you decide what is true and untrue?</p> <p>From your chosen viewpoint (based on the choice above), explain what you think are the strengths and weaknesses of a religion or worldview you have studied in terms of its beliefs, practices, key values and/or sources of authority.</p> <p>From the perspective of a Jew, Christian, Muslim, Hindu, Buddhist, Sikh or humanist, present a reasoned argument for or against life after death which takes into account some of the many religious and secular beliefs about it. From the same perspective, present a reasoned argument for or against the existence of God or gods. From the same perspective, present a reasoned argument for or against pacifism.</p> <p>From the perspective of sociology, psychology or the philosophy of religion, explain the appeal of being a Jew, Christian, Muslim, Hindu, Buddhist, Sikh, humanist or ethical vegan.</p>	<p><b>By addressing these questions, pupils will have some knowledge and understanding about some of/all the following</b></p> <p>How the strengths and weaknesses of religions and worldviews can be assessed from different perspectives;</p> <p>The strengths and weaknesses of religious and secular beliefs, practices, key values and/or sources of authority from the perspectives of an atheist, a theologian, a historian or a psychologist;</p> <p>The arguments religious and non-religious people present for belief in life after death, belief in God or gods and/or a commitment to pacifism, and the strengths and weaknesses of such arguments;</p> <p>The appeal of being a Jew, Christian, Muslim, Hindu, Buddhist, Sikh, humanist or ethical vegan;</p> <p>Their own ideas about the advantages and disadvantages of being a Jew, Christian, Muslim, Hindu, Buddhist, Sikh, humanist or ethical vegan in the UK today;</p> <p>The views people who subscribe to religions and worldviews have about topical moral or</p>
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	<p>What in your opinion are the advantages and disadvantages of being a Jew, Christian, Muslim, Hindu, Buddhist, Sikh, humanist or ethical vegan in the UK today? Support your argument with evidence and informed reasoning.</p> <p>Compare and contrast the views of at least three religions and worldviews as they apply to a topical moral or ethical issue such as animal rights, capital punishment, care of the environment, martyrdom, minority rights, prejudice and racism, refugees, asylum seekers and economic migrants, terrorism, veganism, vegetarianism and war and peace. Which religion or worldview has the most acceptable or reasonable standpoint.</p> <p>Of all the religions and worldviews, which one makes the most sense to you in terms of beliefs, practices, values and beneficial effects?</p>	<p>ethical issues and the strengths and weaknesses of such views;</p> <p>The religion or worldview that appeals to them the most and why.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Visiting a Place of Worship, Applying Religious Teachings to a Concept: Justice, Investigating the Life and Impact of a Religious Teacher, Applying Religious Teachings to an Issue: The Environment, Sikhism: Beliefs and their Effect on Lifestyle, Sikhism: the Role of the Gurdwara, Rites of Passage: Birth and Initiation, Applying Religious Teachings to an Issue: Suffering, The Buddha: his Life and Teachings, The Influence of Beliefs on the Lifestyle of Believers, Origins of the Universe, Rites of Passage: Death, and The Importance of Jerusalem.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 7, 8 and 9) for Christianity, Judaism, Islam, Hinduism, Buddhism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.



**REQUIREMENT B2** | Observe and interpret a wide range of ways in which commitment and identity are expressed. They analyse and evaluate controversial issues about commitment to religions and worldviews, accounting for the impact of diversity within and between communities.

<p><b>To meet this requirement pupils could</b></p> <p>Investigate and evaluate the influence of some recent or contemporary “great lives” on religious communities and the wider world (e.g. Mahatma Gandhi, Martin Luther King, Anne Frank, Pope Francis), weighing up ways in which the commitment of key leaders can inspire whole communities. They also consider questions about possible dangers associated with commitment;</p> <p>Ask believers who reflect diversity within a religion about what makes living the religious life a challenge in Britain today (e.g. pupils could interview Sunni and Shia Muslims, Protestants and Roman Catholics and/or Orthodox and Reform Jewish people; do a research project about people subscribing to different religions and worldviews);</p> <p>Select and investigate a religious controversy in current affairs (e.g. “What rights can migrants expect in the UK with regard to their religious practices?” “Why do some people</p>	<p><b>Possible key questions include</b></p> <p>Identify recent or contemporary people, religious or otherwise, who have had a great influence on specific communities around the world, whether religious, ethnic or national. Reflect on the influence they have had and whether their influence has always been beneficial.</p> <p>What are the advantages and disadvantages of following the example of people who have great influence in the world, whether they subscribe to a religion or not?</p> <p>Interview people who reflect diversity in a religion and encourage them to explain what they find easy and difficult about giving expression to their religious identity in the UK today. Express informed opinions about the evidence they present.</p> <p>What do you regard as the main barriers that people in the UK face today when trying to give expression to their religion or worldview?</p> <p>Do religions still enjoy privileges in the UK that are no longer acceptable because we are now a predominantly secular society?</p> <p>What rights can minority religious groups in the UK expect and to what extent do you think such rights should be protected and why?</p>	<p><b>By addressing these questions, pupils will have some knowledge and understanding about some of/all the following</b></p> <p>Recent and contemporary people, religious or otherwise, who have had a great influence on different communities around the world and whether their influence has been beneficial or detrimental;</p> <p>The advantages and disadvantages of following influential people;</p> <p>How easy or difficult it is to express a religious commitment in the UK today and how this may differ depending on how a religion is expressed;</p> <p>The barriers that exist to people giving expression to religious identity;</p> <p>The privileged position that some expressions of religion enjoy in the UK today;</p> <p>The status of minority religions in the UK today;</p> <p>Why people convert (e.g. Nicky Cruz);</p>
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convert from one religion or worldview to another?" "Why might some people belonging to a religion or worldview think that protecting the environment is NOT a priority?"). Pupils present arguments for both/all sides of the controversy to show their ability to analyse issues from different perspectives.	<p>Why do people convert from one religion or worldview to another and should such conversion be encouraged?</p> <p>Why do some religions not regard care of the environment and/or the threat of climate change/global warming as a priority?</p> <p>If you were confronted with an expression of religion that failed to promote gender equality, how would you argue that a change in belief and practice are needed?</p>	<p>Why some religions do not regard care of the environment and/or climate change/global warming as very important;</p> <p>Arguments in favour of gender equality in religion.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Visiting a Place of Worship, Applying Religious Teachings to a Concept: Justice, Investigating the Life and Impact of a Religious Teacher, Applying Religious Teachings to an Issue: The Environment, Sikhism: Beliefs and their Effect on Lifestyle, Sikhism: the Role of the Gurdwara, Rites of Passage: Birth and Initiation, Applying Religious Teachings to an Issue: Suffering, The Buddha: his Life and Teachings, The Influence of Beliefs on the Lifestyle of Believers, Origins of the Universe, Rites of Passage: Death, and The Importance of Jerusalem.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 7, 8 and 9) for Christianity, Judaism, Islam, Hinduism, Buddhism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the "Services for Schools" website.

**REQUIREMENT B3** | Consider and evaluate the question: What is religion? They analyse the nature of religion using the main disciplines by which religion is studied.

<p><b>To meet this requirement pupils could</b></p> <p>Consider the questions: “What is religion?” and “What is a worldview?” They develop skills to interpret claims made by different religions and worldviews;</p> <p>Use historical and modern-day events to assemble a coherent case to answer the questions: “What do you think religion brings to the world?” and “Is religion a force for good or not?”</p> <p>Examine questions about whether religion and spirituality are similar or different.</p> <p>Discuss how different religions and worldviews relate to each other;</p> <p>Examine questions about collaboration and conflict between individuals and communities, including interfaith dialogue (e.g. the Pontifical Council for Interreligious Dialogue in the Catholic Church);</p> <p>Look at the ways religions are compatible or incompatible (e.g. in their ideas about God and how to live a good life).</p>	<p><b>Possible key questions include</b></p> <p>What things must be present for a religion to qualify as a religion?</p> <p>What things must be present for a secular worldview to be described as a secular worldview?</p> <p>How do religions and secular worldviews compare and contrast?</p> <p>Do all religions require their believers to subscribe to beliefs that cannot be shown to be true?</p> <p>If you were inventing a religion from scratch, what would you include in terms of beliefs, practices, sources of authority, special places and key values?</p> <p>In the 21<sup>st</sup> century, is religion a force for good or not?</p> <p>Why are so many people self-declaring as secular, especially in developed parts of the world (e.g. the UK)?</p> <p>What is interfaith dialogue?</p> <p>After selecting a long-standing international problem or conflict involving people who appear to differ from each other, assess whether religion has made the problem or conflict better or worse.</p>	<p><b>By addressing these questions, pupils will have some knowledge and understanding about some of/all the following</b></p> <p>What qualifies as a religion and a secular worldview and how the two compare and contrast;</p> <p>The key components of what makes a religion a religion;</p> <p>Their own ideas about the costs and benefits of religion in the 21<sup>st</sup> century;</p> <p>The growing appeal of secular worldviews;</p> <p>Interfaith dialogue and cases in which this has led to positive outcomes;</p> <p>How in real life situations religion can enhance or undermine peaceful co-operation;</p> <p>The nature of spirituality;</p> <p>Whether different expressions of religion are compatible with one another or not.</p>
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	<p>Is spirituality something only religious people experience or is it something everyone experiences?</p> <p>Select two religions you have studied. To what extent are they compatible or incompatible with one another?</p> <p>“When all is said and done, all religions require their followers to believe in the same one or two ideas, e.g. treat everyone as you expect others to treat you, or love God and your neighbour.” To what extent do you agree and disagree.</p>	
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Visiting a Place of Worship, Applying Religious Teachings to a Concept, Justice, Applying Religious Teachings to an issue, The Environment, Looking for Evidence of God, Sikhism: Beliefs and their Effect on Lifestyle, Sikhism: The Role of the Gurdwara, Rites of Passage: Birth and Initiation, The Meaning of Jesus’ Resurrection for Christians, Applying Religious Teachings to an Issue, Suffering, The Buddha: His Life and Teachings, The Influence of Beliefs on the Lifestyle of Believers, Rites of Passage, Death, and The Importance of Jerusalem.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 7, 8 and 9) for Christianity, Judaism, Islam, Hinduism, Buddhism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.

**REQUIREMENT C1** | Explore some of the ultimate questions raised by human existence, making well-informed and reasoned personal responses, and expressing insights that draw on a range of examples including the arts and the media.

To meet this requirement pupils could	Possible key questions include	By addressing these questions, pupils will have some knowledge and understanding about some of/all the following
<p>Through links with Science, examine arguments about questions of origins and purposes in life (e.g. “Where do we come from?” and “Why are we here?”);</p> <p>Develop insight about, and understanding of, why some people argue that religion and science are compatible and others argue that they are not;</p> <p>Through links with the expressive arts, investigate the ways in which dramatists, artists and the media explore questions about the meaning of life, selecting and explaining examples that they find compelling and relating these to the teaching of different religions and worldviews;</p> <p>Develop their skills in reasoning and constructing arguments by debating questions and dilemmas about the nature of human life and the moral responsibilities of being human.</p>	<p>Compare and contrast how people who describe themselves as religious and secular would respond to at least one of the following questions: How was the universe created? Where did we come from? Why do humans exist?</p> <p>What are your answers to the questions listed above? Why do you think this way?</p> <p>Drawing on evidence from history, explore the extent to which religion and science have been compatible and incompatible.</p> <p>Discuss the statement “Religion and science will always be incompatible because they try to answer different questions and seek answers to questions in very different ways.”</p> <p>If the only choice is between having religious people rule the country and scientists, who would you prefer and why?</p> <p>What do you think is the most serious problem facing humankind today? What do two religions or worldviews have to say about</p>	<p>Important ultimate questions and what they and different religions and worldviews have to say about them;</p> <p>The sometimes troubled relationship between religion and science and how religion and science often seek answers to very different questions using very different methods;</p> <p>The advantages and disadvantages of allowing religious people and scientists to have a lot of power and influence;</p> <p>How messages about the meaning of life compare and contrast in religions and worldviews on the one hand and the expressive arts on the other, and their own opinion about such messages;</p> <p>Topical moral issues and what they and religious and secular people think about them and why;</p> <p>Their understanding of the most serious problem facing humankind today and what religions and worldviews have to say about it.</p>

	<p>the problem and how to resolve it? Which religion or worldview speaks with the most authority and understanding about the problem and why?</p> <p>For a topical moral or ethical issue that interests you, draw up a list of points people would make for and against it. Now reveal what you believe about the issue justifying your conclusion with evidence and/or argument.</p>	
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Applying Religious Teachings to a Concept: Justice, Applying Religious Teachings to an issue: The Environment, Looking for Evidence of God, Applying Religious Teachings to an Issue: Suffering, The Influence of Beliefs on the Lifestyle of Believers, Origins of the Universe and The Rites of Passage: Death.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 7, 8 and 9) for Christianity, Judaism, Islam, Hinduism, Buddhism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.

**REQUIREMENT C2** | Examine and evaluate issues about community relations and respect for all in the light of perspectives from different religions and worldviews.

<p><b>To meet this requirement pupils could</b></p> <p>Consider what religions and worldviews say about what makes people happy. They identify links between character, well-being and happiness, especially in relation to living with diversity in our communities;</p> <p>Through links with PSHCE and History,</p>	<p><b>Possible key questions include</b></p> <p>For two religions and worldviews, identify what they say will ensure that good community relations exist in societies with people who have many different religions and beliefs.</p> <p>For two religions and worldviews, identify what they say will ensure that equality, justice and respect for all exist in societies with people who have many different religions and</p>	<p><b>By addressing these questions, pupils will have some knowledge and understanding about some of/all the following</b></p> <p>How religions and worldviews impact on happiness, equality, justice, respect for all and community relations;</p>
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<p>consider responses to genocide within different religions and worldviews (e.g. by studying the thought, theology and activism of Primo Levi, Elie Wiesel and Dietrich Bonhoeffer in response to the Holocaust).</p>	<p>beliefs.</p> <p>Compare what two religions and worldviews say about what makes people happy. What do you agree with and why?</p> <p>What will bring more happiness and well-being to people in a diverse society such as ours, a theocracy or a secular government based on democracy? Support your case with evidence and/or argument.</p> <p>What is genocide and which events in history have been confirmed as genocide?</p> <p>What role have religions and worldviews played in genocides such as the Holocaust?</p> <p>What impact has the Holocaust had on Jewish theology? Which ideas arising from the impact do you most sympathise with and why?</p> <p>What impact has the Holocaust had on Christian theology? Which ideas arising from the impact do you most sympathise with and why?</p> <p>The Roman Catholic Church produced a document called "Nostra Aetate" ("In Our Time") about relations between Roman Catholicism and other religions. What are the strengths and weaknesses of the document and why?</p>	<p>The strengths and weaknesses of theocracies and secular governments based on democracy;</p> <p>Genocide and the role of religions and worldviews in how they happen;</p> <p>The impact of the Holocaust on Jewish and Christian beliefs and theology;</p> <p>How the Roman Catholic Church has sought to improve relations with followers of other religions, in particular Jews and Muslims.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Applying Religious Teachings to a Concept: Justice, Investigating the Life and Impact of a Religious Teacher, Looking for Evidence of God, Sikhism: Beliefs and their Effect on Lifestyle, Sikhism: The Role of the Gurdwara, The Meaning of Jesus' Resurrection for Christians, Applying Religious Teachings to an Issue: Suffering, The Buddha: His Life and Teachings, The Influence of Beliefs on the Lifestyle of Believers and The Importance of Jerusalem.*



Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 7, 8 and 9) for Christianity, Judaism, Islam, Hinduism, Buddhism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the “Services for Schools” website.

**REQUIREMENT C3** | Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed, and which invite personal responses. They use reasoning which may draw on a range of examples from real life, fiction or other forms of media.

<p><b>To meet this requirement pupils could</b></p> <p>Consider the impact of ethical choices. They create a “multi-path” narrative about a topical moral issue which shows what the consequences of different choices might be;</p> <p>Make compelling and reasonable connections between what religions and worldviews teach and what they say about issues such as hunger around the world, the sanctity of life, environmental ethics, war and/or prejudice;</p> <p>Consider philosophical, ethical and religious questions about what it means to be human (e.g. questions could be asked in relation to the development of new medical technologies such as xenotransplantation, embryo research and/or organ transplantation).</p>	<p><b>Possible key questions include</b></p> <p>Select a topical moral or ethical issue that interests you and, based on the religions and worldviews you have studied, list the possible responses to it. What would be the consequences of each response if they were followed through?</p> <p>For one of the following issues, identify what at least two religions and worldviews have to say about it and explain which are the most morally acceptable positions to take up and why: apostasy, blasphemy, gender equality, homosexuality, poverty, prejudice, the sanctity of life, terrorism, veganism and/or war.</p> <p>Discuss the following statement with reference to a religion or worldview you have studied: “In relation to moral and ethical issues, differences of opinion are greatest within individual religions and worldviews rather than between them.”</p> <p>What makes humans different from other animal species?</p> <p>Do things such as artificial intelligence and the replacement of natural body parts with artificial ones call into question the uniqueness of humankind?</p>	<p><b>By addressing these questions, pupils will have some knowledge and understanding about some of/all the following</b></p> <p>A topical moral or ethical issue that interests them;</p> <p>How religions and worldviews respond to topical moral and ethical issues and the consequences of such responses;</p> <p>How they would respond to a topical moral or ethical issue of their choosing, after considering a wide range of opinions about it;</p> <p>Viewpoints on one of the following issues: apostasy, blasphemy, gender equality, homosexuality, poverty, prejudice, the sanctity of life, terrorism, veganism and war;</p> <p>Differences of opinion about moral and ethical issues within and between religions and worldviews;</p>
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	<p>Discuss the following statement: "Humankind poses a more serious threat to the well-being of the planet than anything else."</p> <p>"Humankind cannot care for itself properly, let alone care for the planet as a whole." Discuss with reference to what religions and worldviews might say about the issue.</p>	<p>What, if anything, distinguishes humankind from other animals;</p> <p>Humankind's treatment of itself and the planet on which it depends.</p>
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Pupils will benefit from the above if teachers utilise parts of the Newcastle City units of study entitled *Applying Religious Teachings to a Concept: Justice, Investigating the Life and Impact of a Religious Teacher, Applying Religious Teachings to an Issue: The Environment, Sikhism: Beliefs and their Effect on Lifestyle, Applying Religious Teachings to an Issue: Suffering, The Buddha: his Life and Teachings, The Influence of Beliefs on the Lifestyle of Believers and The Importance of Jerusalem.*

Pupils will also benefit from the above if teachers utilise parts of the Northumberland County units of study (Years 7, 8 and 9) for Christianity, Judaism, Islam, Hinduism, Buddhism and Sikhism, and the Guidance about Teaching Humanism produced by North-East Humanists. All these can be accessed via the "Services for Schools" website.

**KEY STAGE 3 KEY VOCABULARY** | Please see the lists of Key Vocabulary for EYFS, KS1, Lower KS2 and Upper KS2 for words and phrases pupils should already have familiarity with.

Abrahamic religion Afterlife Agnostic Animal rights Apostasy Artificial intelligence Atheist Bhagavad Gita Bible Blasphemy Capital punishment Care of the environment Conversion Democracy	Genocide Gurdwara Guru Guru Granth Sahib Hadith Holocaust Homosexuality Human Humanism Humanist Incarnation Indian/Dharmic religion Interfaith dialogue Judgement	Pacifism Patriarchy Peace Philosophy Philosophy of religion Poverty Prejudice Protestant Psychology Qur'an Racism Rebirth Reform Judaism	Secular wisdom Shia Muslim Shoah Sufi Muslim Suffering Sunni Muslim Sociology Spiritual Spiritual experience Spirituality Temple Terrorism Theocracy Theology
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Doctrine Dualism Ecumenicalism Ethics Ethical guidance Evil Gender equality	Justice Martyrdom Minority rights Monastery Monism Orthodox Christianity Orthodox Judaism	Refugees, asylum seekers and economic migrants Roman Catholic Sanctity of life Science Scientific enquiry Scripture Secular	Torah Vatican Two Veganism Vegetarianism War Worldview
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## RE FOR KEY STAGE 4

Students aged 14 to 16 who are following a GCSE full course in RE/RS or Philosophy and Ethics will be deemed to have met the requirements of the Agreed Syllabus for RE. For students aged 14 to 16 NOT following such a course, the requirements of the Agreed Syllabus are met only if the secondary/high school provides them with the opportunity to study the requirement below.

The requirements below constitute the statutory element of RE/RS at Key Stage 4 when students are NOT studying a GCSE full course in E/RS or Philosophy and Ethics; everything else constitutes ideas about how the requirement can be met. In other words, RE teachers should use only the key questions they think are best, given the requirement, and given the students with whom they are working. Moreover, many of the key questions can be simplified, shortened and/or amended to better reflect teachers' own interests and the interests and learning styles of the students themselves. Once a set of key questions has been agreed, RE teachers might want to arrange them under sub-headings that reflect pre-existing preoccupations in the school, department or key stage (e.g. key questions that relate to careers, skills, British values, the school's mission statement, etc.).

Requirement	Possible key questions include	As a result of their studies at Key Stage 4, students will be able to
<p>All students will extend and deepen their knowledge and understanding of religions and worldviews, reflecting local, national and global contexts. Building on their prior learning, they will appreciate and appraise the nature of different religions and worldviews in systematic ways. They will use a wide range of concepts in the field of Religious Studies confidently and flexibly to interpret, contextualise and analyse the religions and worldviews they encounter. They will research and investigate the influence and impact of religions and worldviews on the lives and values of individuals and groups and evaluate their impact on current affairs.</p>	<p>What do you already know about the diversity of religions and worldviews locally, regionally, nationally and/or internationally?</p> <p>What can you find out about a religion or worldview you have not studied before that has a significant presence locally, regionally and/or nationally? Such religions or worldviews might include the Baha'i Faith, Ethical Veganism, Humanism, Jainism, the Jehovah's Witnesses, Paganism, Rastafarianism, Scientology, Socialism, Yezidism and Zoroastrianism.</p> <p>Since almost the beginning of Christianity, debate has taken place about how the divine and the human co-exist in the person of Jesus. This is known as the debate between diophysite and miaphysite Christians. Which expressions of Christianity are diophysite and which are miaphysite? How and why do diophysite and miaphysite churches differ in their beliefs and practices and what have been the consequences historically?</p> <p>Why has Judaism split into the Orthodox and Reform traditions and how do the beliefs and practices in the two traditions compare and contrast?</p> <p>Why have Conservative and Liberal traditions emerged in Judaism and how do the beliefs and practices in the two traditions compare and contrast?</p> <p>Why has Christianity split into the three main branches of Roman Catholicism, Orthodox Christianity and Protestantism and how do the beliefs</p>	<p>Investigate and analyse the beliefs and practices of religions and worldviews using a range of arguments and evidence to interpret and evaluate issues and draw informed conclusions;</p> <p>Evaluate their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning;</p> <p>Analyse in a coherent way the forms of expression and ways of life found in different religions and worldviews;</p> <p>Use different disciplines and methods by which religions and worldviews are studied to analyse their influence on individuals and societies;</p> <p>Account for different interpretations of commitment to religions and worldviews and for responses to questions about the expression of identity, diversity, meaning and value;</p> <p>Argue for, and justify their own positions with regard to, key questions about the nature of religion, providing understanding of the perspectives of others;</p> <p>Enquire into and develop evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, the media, theology and</p>

	<p>and practices in the three branches compare and contrast?</p> <p>How do the media represent religious people today and are such representations fair or unfair?</p> <p>What useful lessons can humankind learn from books of scripture to improve life here and now?</p> <p>Are books of scripture useful sources of knowledge, understanding and/or wisdom, or are they potentially or actually harmful? Support your arguments with reference to specific books of scripture and their content.</p> <p>Based on what you now know, is there or is there not a God or gods? Why do you say this?</p> <p>Every religion is a human invention. If you and your friends were inventing a new religion, what would you have to include in terms of beliefs, practices, special places, artefacts, rules to live by, etc.?</p> <p>What do one or more religions and worldviews have to say about one or more of the following topical issues and why: abortion, animal rights, capital punishment, care of the environment, euthanasia, minority rights, prejudice and racism, refugees, asylum seekers and economic migrants, suicide, veganism, vegetarianism, and war and peace. What views do you have about one or more of the topical issues above, given what you now know?</p> <p>Identify a religion or worldview committed to gender equality and generate evidence to confirm this is so. Why is the religion or worldview committed to gender</p>	<p>philosophy;</p> <p>Use a range of research methods to examine and evaluate perspectives and approaches to issues of community cohesion, respect for all and mutual understanding locally, nationally and internationally;</p> <p>Use ideas from the study of religion and worldviews to research and present a wide range of well-informed and reasoned arguments which engage perceptively with moral, religious and spiritual issues.</p>
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	<p>equality?</p> <p>Why do many religions struggle to provide girls and women with the same rights and opportunities as boys and men?</p> <p>Authority in religions and secular worldviews has many different sources (e.g. scripture/significant books, founders, inspirational figures or leaders from the past or present, tradition, principles or rules to live by, scholarship/rational thinking, individual conscience, etc.). Select a religion and a secular worldview and identify what are their most important sources of authority and why. How do the sources of authority in the religion and secular worldview compare and contrast?</p> <p><b>Note: If they have not already been addressed by pupils in Key Stage 3, teachers will find some key questions listed under each Key Stage 3 requirement that could be used with Key Stage 4 students.</b></p>	
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**KEY STAGE 4 KEY VOCABULARY** | Please see the lists of Key Vocabulary for EYFS, KS1, Lower KS2, Upper KS2 and KS3 for words and phrases pupils should already have familiarity with

Animism Authority Baha'i Faith Commitment Conscience Conservative Judaism Diophysite Divine Empirical evidence Ethics Gender equality Human Jainism Jehovah's Witnesses Liberal Judaism	Miaphysite Moral or ethical problem Orthodox Christianity Orthodox Judaism Paganism Patriarchy Protestantism Rastafarianism Rationality Redemption Reform Judaism Religion Responsibilities Rights Roman Catholicism	Scientology Socialism Spiritual Spirituality Theology Ultimate question Wisdom Worldview Yezidism Zoroastrianism
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## RE FOR KEY STAGE 5

Students aged 16 to 19 who are following an A Level course in RE/RS or Philosophy and Ethics will be deemed to have met the requirements of the Agreed Syllabus for RE. For students aged 16 to 19 NOT following such a course, the requirements of the Agreed Syllabus are met only if the secondary/high school provides them with the opportunity to study the requirement below.



The requirement below constitutes the statutory element of RE/RS at Key Stage 5 when students are NOT studying an A Level course in RE/RS or Philosophy and Ethics; everything else constitutes ideas about how the requirement can be met. In other words, RE teachers should use only the key questions they think are best, given the requirement, and given the students with whom they are working. Moreover, many of the key questions can be simplified, shortened and/or amended to better reflect teachers' own interests and the interests and learning styles of the students themselves. Once a set of key questions has been agreed, RE teachers might want to arrange them under sub-headings that reflect pre-existing preoccupations in the school, department or key stage (e.g. key questions that relate to careers, skills, British values, the school's mission statement, etc.).

Requirement	Possible key questions include	As a result of their studies at Key Stage 5, students will be able to
<p>All students will extend and deepen their knowledge and understanding of religions and worldviews, reflecting local, national and global contexts. They will appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment and sophistication based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They will use some of the different disciplines of Religious Studies (e.g. textual study, philosophical and sociological approaches) to analyse the nature of religion.</p>	<p>Find out about the diversity of religions and worldviews in Newcastle in particular and Tyne and Wear more generally and single out one expression of belief for detailed study.</p> <p>Engage with some of the differences in belief and practice WITHIN one or more of the following religions and discuss the consequences of such differences: Judaism, Christianity, Islam, Hinduism, Buddhism and Sikhism.</p> <p>Orthodoxy is said to preoccupy the Abrahamic religions and orthopraxy the Indian/Dharmic religions. What is the difference between orthodoxy and orthopraxy and why ought religions that emphasise orthopraxy be more tolerant of diversity than religions emphasising orthodoxy?</p> <p>Although the three Abrahamic religions of Judaism, Christianity and Islam have a lot in common, they have frequently been at odds with one another.</p>	<p>Investigate and analyse the beliefs and practices of religions and worldviews using a range of arguments and evidence to interpret and evaluate issues and draw balanced conclusions;</p> <p>Synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making clear and appropriate reference to their historical, cultural and social contexts;</p> <p>Analyse in a coherent and well-informed way the forms of expression and ways of life found in different religions and worldviews;</p> <p>Use different disciplines and methods by which religions and worldviews are studied to analyse their influence on individuals and societies;</p> <p>Account for different interpretations of commitment to religions and worldviews and for responses to profound questions about identity, diversity, meaning and value;</p> <p>Argue for, and justify their own positions with</p>

	<p>Why?</p> <p>Why has Islam split into the three main branches of Sunni, Shia and Sufi Islam and how do the beliefs and practices in the three branches compare and contrast?</p> <p>Why has Buddhism split into the three main branches of Theravada, Mahayana and Zen Buddhism and how do the beliefs and practices in the three branches compare and contrast?</p> <p>It is often said that, among religious people, distrust, hatred for the despised other, conflict and war are most often reserved for co-religionists who are deemed infidels or heretics. What evidence can you find in favour of and against this statement with examples past and present.</p> <p>Find out about one or more of the following persecuted groups: the Ahmadis, atheists/humanists in Saudi Arabia and Bangladesh, Christians in North Korea, Coptic Christians in Egypt, Falun Gong in China, the Kakais in Iran and Iraq, the Rohingya Muslims, the Uighur Muslims and the Yezidis. Explain how and why they have suffered or still suffer persecution and what actions are taken to protect them.</p> <p>Identify examples of successful interfaith, multifaith and/or ecumenical dialogue around the world.</p> <p>If you live in a country in which there are many religions and worldviews, is secular government the best or only way to ensure everyone has equal</p>	<p>regard to, key questions about the nature of religion, providing a detailed evaluation of the perspectives of others;</p> <p>Enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, the media, theology and philosophy;</p> <p>Use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding locally, nationally and internationally;</p> <p>Use ideas from phenomenological approaches to the study of religion and worldviews to research and present skilfully a wide range of well-informed and reasoned arguments which engage perceptively and/or profoundly with moral, religious and spiritual issues.</p>
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	<p>rights before the law?</p> <p>What evidence exists to suggest commitment to religion is in decline almost everywhere and most people will eventually self-declare as secular/not subscribing to religious beliefs.</p> <p>What is a theocracy and outline the strengths and weaknesses of theocratic states?</p> <p>What religious beliefs have modern scholarship proved to be untrue? Are there some religious beliefs scholarship will never prove untrue?</p> <p>It is often said that, if we approach books of scripture as examples of literature produced in the human imagination, they can provide humankind with a lot of assistance because we could pick and choose from the books the knowledge, understanding and wisdom relevant for today. But why for some religious people is such picking and choosing impossible?</p> <p>Develop an understanding for at least five of the following concepts: agnosticism, atheism, binitarianism, deism, dualism, monism, monotheism, pantheism, polytheism, trinitarianism and unitarianism. Compare and contrast at least four of the concepts and decide which you think make the most sense and why.</p> <p>What is religion?</p> <p>What is a worldview?</p> <p>What is a secular worldview?</p>	
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How does a religion compare and contrast with a secular worldview?

The oldest known religious site on the planet dates back only 12,000 years and is at Gobekli Tepe in south-east Turkey. Find out what is known about Gobekli Tepe, how religion may have been expressed there and why the site has changed our understanding of religion in its early days.

With reference to recent or ongoing events around the world, produce evidence to confirm that religions and worldviews do more good than harm or more harm than good.

Engage with Yuval Noah Harari's thoughtful comments about religion in "Sapiens: a brief history of humankind" (in the index, follow the page references listed under "Religion"). To what extent do you agree and disagree with what he says.

What do one or more religions and worldviews have to say about one or more of the following topical issues and why: climate change/global warming, extremism and radicalisation, homosexuality, same-sex marriage, suicide and terrorism.

What views do you have about one or more of the topical issues above, given what you now know?

Identify some religions and worldviews that are pacifist and outline the strengths and weaknesses of pacifism?

Compare and contrast concepts such as just war, holy war, crusades and the lesser jihad and decide whether war/conflict based on these concepts can

	<p>ever be justified.</p> <p>Identify a religion or worldview committed to meeting the needs of LGBTQ communities and generate evidence to confirm this is so. Why is the religion or worldview committed to meeting the needs of LGBTQ communities?</p> <p>Identify expressions of religion and worldviews that are committed in their beliefs and/or practices to inclusion in terms of any or all of the following: age, disability, gender, gender reassignment, marriage and civil partnership, maternity and pregnancy, race, religion and belief, and sexuality.</p> <p>Why do many religions struggle to provide LGBTQ communities with the same rights and opportunities as heterosexuals?</p> <p>The UK has already become or very soon will become a predominantly secular society, but there remain many ways in which religion shapes a lot of what we do individually or collectively. Identify ways in which religion generally and Anglicanism in particular shape politics, the law, education, the monarchy, important national events and/or commemorations, and life in parts of the UK, Northern Ireland and the islands of Scotland included.</p> <p><b>Note: If they have not already been addressed by students in Key Stage 4, teachers will find some key questions listed beside the Key Stage 4 requirement that could be used with Key Stage 5 students.</b></p>	
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Pupils will benefit from the above if teachers utilise parts of the units of study entitled Expressions of Belonging, Christmas and Hannukkah, Easter, Introducing the Bible through Characters and Stories, Teaching through stories, Christian Beliefs and Practice, Ideas about God in Christianity and Judaism, Judaism: Torah and Shabbat, and Judaism: Beliefs and Practice.

**KEY STAGE 5 KEY VOCABULARY** | Please see the lists of Key Vocabulary for EYFS, KS1, Lower KS2, Upper KS2, KS3 and KS4 for words and phrases pupils should already have familiarity with.

<p>Crusade Dualism Ecumenical dialogue Holy war Interfaith dialogue Jihad Just war Mahayana Buddhism Multifaith dialogue Orthodoxy Orthopraxy Pacifism Pacifist Panteism Philosophy Schism</p>	<p>Sect Secular Secular government Sexuality Shia Islam Sufi Islam Sunni Islam Theism Theocracy Theocratic government Theravada Buddhism Zen Buddhism</p>
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