

Introduction

This revised syllabus for religious education (RE) for schools in Manchester, Salford, Stockport, Tameside and Trafford builds on the strengths of previous syllabuses and provides a vision of, and the basis for, the development of RE over the next five years, 2016-2021.

Manchester, Salford, Stockport, Tameside and Trafford's Agreed Syllabus Conferences are the statutory bodies charged with the task, every five years, of reviewing provision of RE in our schools. The new syllabus intends to provide the structures and support systems that will enable the teaching of RE in a manner that is coherent, progressive, pedagogically and philosophically sound, and that will promote the cognitive, spiritual, moral, social and cultural development of all learners.

RE alongside the National Curriculum

The National Curriculum states the legal requirement that:

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

- ☒ Promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and:
 - Prepares pupils at the school for the opportunities, responsibilities and experiences of later life.”

And:

“All state schools... must teach religious education to pupils at every key stage... All schools must publish their curriculum by subject and academic year online.”

(DfE National Curriculum Framework, July 2013, page 4)

This new RE Syllabus for Manchester, Salford, Stockport, Tameside and Trafford pupils establishes what shall be taught in RE providing teachers with practical support and guidance about how to teach RE effectively.

Actively promoting values, including British Values

- ☒ We want RE in Manchester, Salford, Stockport, Tameside and Trafford schools to be challenging, inspiring and fun.
- ☒ We want pupils to develop their levels of religious literacy and conceptual understanding.
 - We want them to be able to articulate, with confidence, their ideas about religion, beliefs and spirituality – and then to change their minds, if they choose to do so.
 - We want learners to understand religious and belief systems' commitment to morality and social justice, to responsible stewardship of the environment and to deepening the experience of being human.
- ☒ Promoting social and ethnic harmony and awareness of British values is a moral imperative for schools and RE has a significant contribution to make to this. Through the exploration of multiple identities and local communities, through visits to places of worship and meeting people from religious and belief communities, and through a deepening understanding of beliefs and practices, our aim is for young people to come to an informed and empathetic understanding of different groups which will help promote cohesion and integration. Pupils will explore British values in relation to religions and beliefs.
- ☒ Religion has a major position in public life so it is crucial that young people are educated to understand and to engage critically with religions and beliefs, and their representation in the media.
- ☒ Breadth and balance are essential in RE, as in the whole curriculum. There are greater possibilities in this syllabus and its accompanying materials for creative cross-curricular development, as well as for high standards within RE when taught as a discrete subject.
- ☒ We want to encourage teachers to bring academic rigour into the study of religion and beliefs. They are complex and controversial, they demand multi-disciplinary study and they require understanding of difficult language and concepts. Such learning is rewarding at all levels. But this is not just a dispassionate approach to study. Both teachers and learners can develop personally through RE, challenging preconceptions, asking for justification of opinions, re-assessing their own stance on issues and recognising the vast, fascinating and challenging nature of religious study.

- RE can be an exciting subject, contributing to learners' lives and therefore to their communities and to society. We hope that this new syllabus, and its accompanying support materials, will help teachers to fulfil their pupils' potential.

The statutory basis of the agreed syllabus

Religious Education is, by law, locally determined and the syllabus is agreed by an Agreed Syllabus Conference. This document is the basis on which all work in RE should be planned in Manchester, Salford, Stockport, Tameside and Trafford's community and voluntary controlled schools. It is a requirement on schools and governing bodies to ensure that all learners gain their statutory entitlement to RE throughout all years of compulsory education and in the sixth form. This has been part of statute since 1944, it was reinforced in the 1988 Education Reform Act and it remains so today. The requirement to teach RE does not apply to nursery classes but does to those pupils of statutory school age.

Collective Worship is not part of the taught curriculum and cannot be considered as part of the recommended time for teaching RE.

RE does not seek to convert or urge a particular religion or belief on pupils.

School leaders' responsibilities

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

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

The governing body is responsible for ensuring that:

- RE is included in the curriculum;
- sufficient time and resources are devoted to RE to enable the school to meet its legal obligations and to deliver an RE curriculum of quality.

SACRE is required to review its RE syllabus by law every five years, and this syllabus is the result of the review in Manchester, Salford, Stockport, Tameside and Trafford.

In line with the law, our new Agreed Syllabus for Religious Education expects that schools will enable pupils to explore Judaism, Islam, Hinduism, Buddhism and Sikhism, alongside Christianity, as well as considering secular world views.

RE makes a significant contribution to pursuing the strategic priorities of the Local Authority and the Manchester, Salford, Stockport, Tameside and Trafford Education Excellence Partnership. These include providing high quality teaching and learning, effective leadership and effective school practice, designed to enable sustained improvement through collaborative working.

Accountability

RE also makes significant contributions to pupils' ability to engage with ideas about British values, such as tolerance and respect for people who hold varied beliefs and world views, in line with the HMI inspection focus on SMSCD and RE from September 2014.

Knowledge, learning, skills

Following the Agreed Syllabus for Religious Education means that RE makes a positive contribution to pupils' learning. Knowledge and skills developed by RE contribute to pupils' readiness to participate in life in modern, diverse Britain and in a plural world. Good RE is never coercive: this area of learning is not about making pupils into believers but tries to help them become literate and articulate about religions and beliefs, and to be thoughtful members of a plural society, so that in learning from religion they are able to make informed choices about how they want to live their lives whilst also understanding more about the

faith of other people they meet. As such, it is relevant to every pupil and every citizen of Manchester, Salford, Stockport, Tameside and Trafford.

Every pupil in Manchester, Salford, Stockport, Tameside and Trafford schools has a statutory entitlement to religious education. This entitlement is for all pupils regardless of their faith or belief. Living in and growing up in the world of the 21st century will challenge all young people. It will raise questions of spirituality and identity as well as questions of morality, such as poverty, discrimination and the use of limited resources as well as raising ethical questions about human reproduction, racial and religious prejudice and the role of politics in everyday life.

Religious Education in Manchester, Salford, Stockport, Tameside and Trafford schools contributes dynamically to children and young people's education in schools, provoking challenging questions about human life, beliefs, communities and ideas. In RE pupils learn from religions and world views about different ways of life in local, national and global contexts. They discover, explore and consider many different answers to questions about human identity, meaning and value. They learn to weigh up for themselves the value of wisdom from different communities, to disagree respectfully, to be reasonable in their responses to religions and world views and to respond by expressing insights into their own and others' lives. They think rigorously, creatively, imaginatively and respectfully about their ideas in relation to religions and world views.

RE and the National Curriculum

The 2016 Manchester, Salford, Stockport, Tameside and Trafford RE Agreed Syllabus follows the structure of the DfE's National Curriculum (2013), so that RE has subject documentation which parallels the subjects of the National Curriculum. RE is described in terms of purpose, aims and programs of study for each age group. The Agreed Syllabus also takes the opportunity to give clear guidance on RE in the early years and RE for students aged 14-19.

A1 The purpose of RE

- Religious Education contributes dynamically to children and young people's education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human.
- ② In RE they learn about and from religions and worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions.
- ② They learn to weigh up the value of wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully.
- ② Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities.
- ② It should develop in pupils an aptitude for dialogue so that they can participate positively in our society, with its diverse religions and worldviews.
- ② Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

The purpose of RE is captured in the principal aim, which is intended to be a short-hand version for day-to-day use. Teachers should use it when planning RE, whether long-term or short-term. It should be considered as a doorway into the wider purpose articulated above.

Principal aim

The principal aim of RE is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Schools might wish to devise a pupil-friendly version of this for themselves. Discussing this, using the full purpose and the principal aim, would be helpful for teachers in clarifying what RE is for in their school and classroom.

For example: 'RE explores big questions about life, to find out what people believe and what difference this makes to how they live, so that pupils can make sense of religion, reflecting on their own ideas and ways of living.'

A2 The aim(s) of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

1. Know about and understand a range of religions and worldviews¹, 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 wisdom² found in religions and worldviews
- appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

2. 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 varied dimensions of religion.³

3. Gain 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 wellbeing 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.

Throughout schooling, teachers should consider how their teaching contributes towards the principal aim of RE in the local area, and how they help pupils to achieve the threefold aim.

Note: These aims incorporate the former attainment targets of 'learning about religion' and 'learning from religion'.

¹ The phrase 'religions and worldviews' is used in this document to refer to Christianity, other principal religions represented in Britain, smaller religious communities and non-religious worldviews such as Humanism. The phrase is meant to be inclusive, and its precise meaning depends on the context in which it occurs, e.g. in terms of belief, practice or identity.

² The sources of wisdom found in religions and worldviews will include the key texts, the teachings of key leaders, and key thinkers from different traditions and communities. Examples include the Bible, the Torah and the Bhagavad Gita; the Buddha, Jesus Christ, the Prophet Muhammad, Guru Nanak and humanist philosophers. Other sources of wisdom might come from texts, thinkers, leaders and scientists in the contemporary world as well as from experience and informed personal reflection and conscience.

³ The RE Programme of Study usually refers to 'religions and worldviews' to describe the field of enquiry. Here, however, the aim is to consider religion and belief itself as a phenomenon which has both positive and negative features, and is open to many interpretations: in this aspect of the aims, pupils are to engage with the concept of religion and non-religious belief, not merely with individual examples, and similar critiques should apply to both.

B2 What religions are to be taught?

This agreed syllabus requires that all pupils learn from Christianity in each key stage. In addition, pupils will learn from the principal religions represented in the UK, in line with the law. These are Islam, Hinduism, Sikhism, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all of our classrooms. These worldviews, including for example Humanism, will also be the focus for study.

Religious traditions are to be studied in depth as follows:

Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions, which are that pupils should learn from:	
4–5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.
5–7s Key Stage 1	Christians and Muslims or Jewish people
7–11s Key Stage 2	Christians, Muslims, Hindus and Jewish people
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists
14–16s Key Stage 4	Two religions required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96 ⁹
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.

Important notes:

This is the **minimum requirement**. Many schools may wish to go beyond the minimum.

- **The range of religious groups in the UK.** Groups such as Jehovah’s Witnesses, The Church of Jesus Christ of Latter-day Saints, the Baha’i faith or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- ☐ Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions and beliefs.
- ☐ Notice the language: Christians rather than Christianity; Hindus rather than Hinduism. This is to reflect the fact that RE starts with encounters with living faiths rather than the history and belief structures of traditions. This also recognises the diversity within and between people of the same and different religions.
- ☐ **Non-religious worldviews:** Good practice in RE, as well as European and domestic legislation, has established the principle that RE in schools without a religious character should be inclusive of both religions and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- ☐ This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different faiths and beliefs. This is enabled through the following key questions: L2.6, L2.9, U2.1, U2.5, U2.7, 3.1, 3.4, 3.9, 3.10 and 3.12.
- ☐ However, learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth. Schools are encouraged to teach less but teach it better.
- ☐ The key questions offered in this syllabus allow for schools to draw in different traditions, where they fit the theme and question, and where there are representatives of those traditions in the school and local community.

⁹ Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. http://www.dfes.gov.uk/section96/uploads/download_records_full.xls

C1 Religious Education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Believing (Religious beliefs, teachings, sources; questions about meaning, purpose and truth)		1.1 Who is a Christian and what do they believe? 1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe?	L2.1 What do different people believe about God?	U2.1 Why do some people believe God exists?	3.1 Do we need to prove God's existence?
	F1 Which stories are special and why?	1.4 What can we learn from sacred books?	L2.2 Why is the Bible so important for Christians today?		3.2 Does living biblically mean obeying the whole Bible?
	F2 Which people are special and why?		L2.3 Why is Jesus inspiring to some people?	U2.2 What would Jesus do? Can we live by the values of Jesus in the twenty-first century?	3.3 What is so radical about Jesus?
				U2.3 What do religions say to us when life gets hard?	3.4 Is death the end? Does it matter? 3.5 Why is there suffering? Are there any good solutions?
Expressing (Religious and spiritual forms of expression; questions about identity and diversity)	F3. What places are special and why?	1.5 What makes some places sacred?	L2.4 Why do people pray?	U2.4 If God is everywhere, why go to a place of worship?	3.6 Should religious buildings be sold to feed the starving?
	F4. What times are special and why?	1.6 How and why do we celebrate special and sacred times?	L2.5 Why are festivals important to religious communities?	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity?	3.7 How can people express the spiritual through the arts?
			L2.6 Why do some people think that life is a journey and what significant experiences mark this?		

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Living (Religious practices and ways of living; questions about values and	F5. Being special: where do we belong?	1.7 What does it mean to belong to a faith community?	L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today?	U2.6 What does it mean to be a Muslim in Britain today?	3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today?
					3.9 Should happiness be the purpose of life?
		1.8 How should we care for others and the world, and why does it matter?	L2.9 What can we learn from religions about deciding what is right and wrong?	U2.7 What matters most to Christians and Humanists?	3.10 Does religion help people to be good?
	F6. What is special about our world?			U2.8 What difference does it make to believe in ahimsa (harmlessness), grace, and/or Ummah (community)?	3.11 What difference does it make to believe in...?
					3.12 Is religion a power for peace or a cause of conflict in the world today?

C3 RE in KS1: Programme of Study

What do pupils get out of RE at this key stage?

Pupils should develop their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They should use basic subject specific vocabulary. They should 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.

Aims:

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

RE teaching and learning should enable pupils to...

A. Know about and understand a range of religions and worldviews.	B. Express ideas and insights about the nature, significance and impact of religions and worldviews.	C. Gain and deploy the skills needed to engage seriously with religions and worldviews.
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End of key stage outcomes

RE should enable pupils to:

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.	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.	C1. Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry.
A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the traditions from which they come.	B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves.	C2. Find out about and respond with ideas to examples of co-operation between people who are different.
A3. Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities.	B3. Notice and respond sensitively to some similarities between different religions and worldviews.	C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response.

These general outcomes are related to specific content within the key question outlines/units of study on pp.36-43.

Religions and worldviews

During the key stage, pupils should be taught knowledge, skills and understanding through learning about **Christians and Muslims or Jewish people**. Pupils may also encounter other religions and worldviews in thematic units, where appropriate.

Key questions

Believing <i>(Religious beliefs, teachings, sources; questions about meaning, purpose and truth)</i>		Recommended year group
1.1 Who is a Christian and what do they believe?	<i>It is recommended that schools teach unit 1.1. plus at least one from 1.2 and 1.3</i>	Y1
1.2 Who is a Muslim and what do they believe?		Y2
1.3 Who is Jewish and what do they believe?		Y2
1.4 What can we learn from sacred books? <i>Christians, Muslims and/or Jewish people</i>		Y2
Expressing <i>(Religious and spiritual forms of expression; questions about identity and diversity)</i>		
1.5 What makes some places sacred? <i>Christians, Muslims and/or Jewish people</i>		Y1
1.6 How and why do we celebrate special and sacred times? <i>Christians, Jewish people and/or Muslims</i>		Y1 Y2
Living <i>(Religious practices and ways of living; questions about values and commitments)</i>		
1.7 What does it mean to belong to a faith community? <i>Christians, Muslims and Jewish people</i>		Y1
1.8 How should we care for others and the world, and why does it matter? <i>Christians, Muslims and/or Jewish people</i>		Y1 or Y2

It is recommended that schools choose a minimum of 3 key questions per year, balancing across the strands. Key question 1.6 can be split across the two years as schools encounter and explore major celebrations each year.

Notes:

The key questions are designed to enable children to achieve the end of key stage outcomes above. Schools may plan other units but should ensure that they support pupils in achieving the end of key stage outcomes. If planning other units, schools should also ensure that there is breadth and balance across the RE curriculum by addressing each of the three strands (believing, expressing, living) across the key stage. However, the recommendation is for fewer key questions explored in more depth.

C4 RE in KS2: Programme of Study

What do pupils get out of RE at this key stage?

Pupils should extend their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should 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.

Aims:

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

RE teaching and learning should enable pupils to...

A. Know about and understand a range of religions and worldviews.	B. Express ideas and insights about the nature, significance and impact of religions and worldviews.	C. Gain and deploy the skills needed to engage seriously with religions and worldviews.
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End of key stage outcomes

RE should enable pupils to:

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.	B1. Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities.	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 (e.g.) reasoning, music, art and poetry.
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.	B2. Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.	C2. Consider and apply ideas about ways in which diverse communities can live together for the wellbeing of all, responding thoughtfully to ideas about community, values and respect.
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.	B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences within and between different religions and worldviews.	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.

These general outcomes are related to specific content within the key question outlines/units of study on pp.50-67.

Religions and worldviews

During the key stage, pupils should be taught knowledge, skills and understanding through learning about **Christians, Muslims, Hindus and Jewish people**. Pupils may also encounter other religions and worldviews in thematic units.

Key questions (recommended year groups in brackets)

Believing <i>(Religious beliefs, teachings, sources; questions about meaning, purpose and truth)</i>	
L2.1 What do different people believe about God? <i>Christians, Hindus and/or Muslims (Y3)</i>	U2.1 Why do some people think God exists? <i>Christians and non-religious (e.g. Humanists) (Y5)</i>
L2.2 Why is the Bible so important for Christians today? (Y3)	
L2.3 Why is Jesus inspiring to some people? (Y4)	U2.2 What would Jesus do? (Can we live by the values of Jesus in the twenty-first century?) (Y5)
	U2.3 What do religions say to us when life gets hard? <i>Christians, Hindus and non-religious (e.g. Humanists) (Y6)</i>
Expressing <i>(Religious and spiritual forms of expression; questions about identity and diversity)</i>	
L2.4 Why do people pray? <i>Christians, Hindus and/or Muslims (Y3)</i>	U2.4 If God is everywhere, why go to a place of worship? <i>Christians, Hindus and/or Jewish people (Y5)</i>
L2.5 Why are festivals important to religious communities? <i>Christians, Hindus and/or Muslims and/or Jewish people (Y3 & Y4)</i>	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? <i>Christians, Muslims and non-religious (e.g. Humanists) (Y6)</i>
L2.6 Why do some people think that life is like a journey and what significant experiences mark this? <i>Christians, Hindus and/or Jewish people and non-religious responses (e.g. Humanist) (Y4)</i>	
Living <i>(Religious practices and ways of living; questions about values and commitments)</i>	
L2.7 What does it mean to be a Christian in Britain today? (Y3)	U2.6 What does it mean to be a Muslim in Britain today? (Y5)
L2.8 What does it mean to be a Hindu in Britain today? (Y4)	
L2.9 What can we learn from religions about deciding what is right and wrong? <i>Christians, Jewish people and non-religious responses (e.g. Humanist) (Y4)</i>	U2.7 What matters most to Christians and Humanists? (Y6)
	U2.8 What difference does it make to believe in ahimsa (harmlessness), grace and/or Ummah (community)? <i>Christians, Hindus and/or Muslims (Y6)</i>

It is recommended that schools choose a minimum of THREE questions per year, taking at least one from each strand of Believing, Expressing and Living.

Notes:

The key questions are designed to enable children to achieve the end of key stage outcomes above. Schools may plan other units but should ensure that they support pupils in achieving the end of key stage outcomes. If planning other units, schools should also ensure that there is breadth and balance across the RE curriculum by addressing each of the three strands (Believing, Expressing, Living) across the key stage.