



# Widening Diversity

## Harrow Agreed Syllabus of Religious Education

**2023 - 2028**





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## Introduction

Since writing our last Agreed Syllabus for Harrow the world has gone through huge changes, not least the Covid-19 pandemic, a greater awareness of climate change and wars too close to us. Through this time there have also been philosophical shifts and we are more aware of the importance of making our curriculum culturally and academically relevant and robust for the children in the London Borough of Harrow. This syllabus is a refreshed version of the 2016 version so I would like to thank again all those involved in developing it at that time. This revised syllabus reflects the study of religious and non-religious worldviews as a core component of a rounded academic education.

Our census data shows that we are a mix of faiths and cultures. We have tried to reflect that in this syllabus so that all children are seen and heard. Community cohesion is very important in Harrow and we rejoice that we can live and work alongside each other. The Harrow Agreed Syllabus Conference (ASC) has decided that the syllabus should be as inclusive as possible. All the main religions represented in the borough have a presence and non-religious views are represented by the inclusion of Humanism. The aim is for RE in Harrow to be educational in the true sense of the word, developing in children and young people an understanding of the various different types of belief and how these affect other individuals and society in general. As part of this, we envisage children visiting local places of worship and learning to respect and understand the views of their neighbours through the work they do in RE.

Good RE teaching should stimulate an active attitude of enquiry. Consultation with local teachers of RE indicated that they had found the 2016 Agreed Syllabus extremely valuable and many of our RE leaders have shared their planning with others. This syllabus builds on the success of the 2016 document, refreshes it, whilst also taking into account current educational thinking. What is not in any doubt is the commitment of our unique and vibrant teachers and local community to the place of faith and belief in the development and growth of our society. This commitment embraces and demonstrates mutual respect and understanding and promotes positive engagement. This refreshed syllabus will play its part in that worthy ambition by developing a deep understanding of religions and worldviews.

The ASC expresses a great debt of gratitude to Lesley Prior, Vivian Wright, Patrick O'Dwyer and Lisa Kassapian and RE leaders in school and SACRE members who have, between them, done the hard work in the development of this syllabus.

Alison Stowe



Chair of the ASC and Harrow SACRE

## Section One:

# The Statutory Framework

## Statutory requirements for RE in England

- Religious Education must be included in the basic curriculum for all registered pupils in a school (including those in Reception and the sixth form).
- In community and voluntary controlled schools under local authority control, Religious Education must be taught in accordance with the Agreed Syllabus.
- Religious Education in voluntary aided schools should follow the guidance issued by their trustees, but may also use the Agreed Syllabus if this would be a useful resource.
- All academies, free schools and Multi-Academy Trusts must provide RE in accordance with their funding agreement and under the same requirements as for an Agreed Syllabus Conference. In academies and free schools without a religious character, they may choose to adopt the locally Agreed Syllabus; for denominational academies and free schools with a religious character, this will be in line with the denominational syllabus.
- Special schools should ensure that every pupil receives RE 'as far as is practicable.'
- Parents/Carers may withdraw a pupil from all or part of Religious Education (or pupils may withdraw themselves if they are aged 18 or over). They do not have to provide a reason and the school must comply with such a request.<sup>1</sup>
- Schools must provide an annual report to parents/carers giving particulars of progress and achievements in all subjects, including Religious Education.
- In community schools no-one can be disqualified from employment on grounds of their religious opinions or practices. No teacher can be discriminated against in terms of pay or promotion on the grounds of their religious opinions or practices or on the basis of whether or not they teach Religious Education. Teachers in community schools have the right to withdraw from teaching or participating in Religious Education lessons.

## Purpose of Study for Religious Education

The Harrow Standing Advisory Council on Religious Education (SACRE) believe that all pupils in the London Borough of Harrow are entitled to high quality Religious Education. Teaching should provide pupils with a systematic knowledge and understanding of Christianity and principal religions and worldviews.<sup>2</sup> RE should enable pupils to become increasingly religiously, theologically and philosophically literate.<sup>3</sup> RE provides the means for pupils to

<sup>1</sup> (DfES Circular 1/94 para 44-49).

<sup>2</sup> A worldview is a person's way of understanding, experiencing, and responding to the world. It can be described as a philosophy of life or an approach to life. This includes how a person understands the nature of reality and their own place in the world. A person's worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments." (Commission on Religious Education: Religion and Worldviews: The Way Forward p4).

<sup>3</sup> 'Religious literacy' focuses on the human experience of religion and belief. 'Theological literacy' focuses on the concepts upon which religions are founded, such as God, creation and the afterlife. 'Philosophical literacy' focuses on the concepts and arguments used to explore and respond to questions of meaning, purpose knowledge and value.



recognise how beliefs and cultures have an impact on individuals, local communities and wider society. RE should empower pupils to respect and understand their own beliefs and identity as well as those of others. Harrow pupils should have the opportunities to celebrate the breadth of diversity within their local schools and community, in preparation for life in a globally cohesive society.

## Aims of Religious Education in Harrow

**The principal aim of Religious Education in the London Borough of Harrow is to help children and young people to develop knowledge and understanding of religions and worldviews and to gain the skills to engage with them personally, academically, respectfully and with compassion. It should:**

- encourage challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self, the nature of reality, issues of right and wrong and what it means to be human;
- develop knowledge, understanding and awareness of **Christianity** and other principal world religions and worldview traditions, including those communities represented locally, the **Baha'i** religion, **Buddha Dhamma** (the Buddhist religion), **Humanism** (the Humanist worldview), **Islam** (the Muslim religion), **Jain Dharma** (the Jain religion), **Judaism** (the Jewish religion), **Sanatana Dharma** (the Hindu religion), **Sikh Dharm** (the Sikh religion) and **Zoroastrianism** (the Zoroastrian religion)<sup>4</sup>;
- offer opportunities for personal reflection and spiritual development and contribute to a search for meaning and purpose in life;
- enhance awareness and understanding of religions and worldviews and the beliefs, teachings, practices and forms of expression associated with them, as well as their impact on individuals, families, communities and cultures;
- encourage pupils to express their personal reflections and critical responses to different religions and worldview traditions and their beliefs, practices and values, while developing the skills necessary to reflect on, consider, analyse, interpret and evaluate questions about philosophical, moral and ethical issues and to communicate these responses;
- enable pupils to become religiously, theologically and philosophically literate so they can engage in life within pluralistic societies, locally, nationally and globally;
- develop engagement with and an appreciation of the changing nature of society, recognising the diversity within and between religions and worldviews, including changes in practice and expression, in turn promoting discernment and combating prejudice;
- explore the significance of the environment within religions and worldviews in the local and global context;
- enable the development of a sense of identity and belonging of individuals and communities and the ability to flourish in an increasingly diverse society;
- assist pupils in gaining a shared human understanding developing personal identity and searching for meaning in the context of evaluating different viewpoints.

<sup>4</sup> Pupils in Harrow schools should be introduced to the correct terms used within religious communities to identify themselves. For research purposes, this syllabus also references the names used by many current resources as schools make the transition to new terminology. For example, Buddha Dhamma (the Buddhist religion), Sanatana Dharma (the Hindu religion), and Sikh Dharm (the Sikh religion).

## The statutory requirements for Religious Education in the London Borough of Harrow

- This Agreed Syllabus provides a statutory framework which is designed to ensure that the aims of Religious Education in Harrow are fully addressed. It ensures a sufficiently rigorous study of Christianity and other major religions and worldviews, in order to help children and young people to come to terms with the questions which they raise and to develop the skills to address and respond to these.

It is the intention of the syllabus to allow schools to develop their own Religious Education programmes within this framework in the ways that are most appropriate and relevant to their own particular situations.

### Subject content: religions and worldviews

- In planning content of a Religious Education curriculum that is broad and balanced, schools are required to draw material from the religions and beliefs identified in the Agreed Syllabus. Included in this syllabus are **Christianity** and other principal world religions and worldview traditions, including those communities represented locally, the **Baha'i** religion, **Buddha Dhamma** (the Buddhist religion), **Humanism** (the Humanist worldview), **Islam** (the Muslim religion), **Jain Dharma** (the Jain religion), **Judaism** (the Jewish religion), **Sanatana Dharma** (the Hindu religion), **Sikh Dharm** (the Sikh religion) and **Zoroastrianism** (the Zoroastrian religion). In making an appropriate selection, schools should observe the following principles:
  - The selection must fulfil the requirement of the Education Reform Act 1988 to 'reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking into account the teachings and practices of the other principal religions represented in Great Britain.'
  - This means that Harrow schools must follow a systematic study of the principal religion of Christianity within each key stage (including Reception and the sixth form) drawing more material from this than from any other single religion or belief system.
  - All pupils must be introduced to these religions and worldview traditions in Reception, key stages 1, 2 and 3. They should be drawn upon, albeit with varying degrees of emphasis, by the end of key stage 2 and in greater depth by the end of key stage 4. This is also a requirement for those courses not based upon public examination syllabuses in key stages 4 and 5. The principle of equality of opportunity requires that all pupils should be able to develop knowledge and understanding of religious and worldview traditions that may not be represented in their own school or encountered personally. These may be included in the RE curriculum for one or more of the following reasons:
    - the presence of pupils, teachers or other members of the school community who come from these particular backgrounds,
    - the presence of a particular community within the immediate area,
    - the inclusion of additional materials to extend and develop a particular unit,
    - questions and queries which arise as a result of pupils' or teachers' experiences or events of local, national or international interest,
    - the availability of high-quality resources.

- It is not intended that every religion, or worldview tradition required for study, be drawn upon in any individual unit of work. The decision on how many should be included in any individual unit, whether as a major or minor focus may be determined by: the learning intentions, the nature of the unit and the composition of the teaching groups in terms of their own religions and/or worldviews.

As a general rule, when planning units, the number of religions and worldviews in any individual unit should not exceed:

- two in Reception, key stage 1 and key stage 2,
- three in key stage 3 (although it is recognised that some pupils, individually or in groups, may be exploring another religion or worldview as a supplementary activity to the main plan for the unit).

In key stages 4 and 5, the Agreed Syllabus does not specify the number of religions and worldviews to be included in addition to Christianity, recognising that schools will need to consider both the requirements of public examination syllabuses and the need for more flexible programmes for those pupils not entered for these officially accredited courses.

Learning from a range of religions and worldviews across a key stage is demanding; schools are recommended to undertake an in-depth study of up to 3 principal religions in key stage 1 and up to 4 in key stages 2 and 3 whilst introducing other religions and worldviews or revisiting those which have been studied previously. Depth of conceptual understanding is more important than overstretched breadth of content.

## Time allocation for Religious Education

In order for this Agreed Syllabus to be delivered effectively, schools should note the following minimum time allocations for Religious Education. In special schools the time requirements set out below should be met as far as is practicable.

**These minimum time requirements include visits, RE curriculum days and focus weeks but not school productions related to festivals or collective worship and assembly time.**

EARLY YEARS FOUNDATION STAGE EYFS	KEY STAGE 1	KEY STAGE 2	KEY STAGE 3	KEY STAGE 4	POST-16
Nursery – non statutory entitlement  Reception delivered flexibly according to the statutory requirements of the EYFS Framework and to help meet the early learning goals (ELG)	36 hours per year	45 hours per year	45 hours per year	40 hours per year core RE for all students and offer a GCSE option	12 hours per year in Year 12 and 8 hours per year in Year 13 and offer an A Level option



## Section Two:

# Planning the Religious Education Curriculum in Harrow Schools

## Resourcing and supporting Religious Education

Religious Education, together with the core and foundation subjects of the National Curriculum, forms the basis of the statutory curriculum for all pupils in full-time education. It is the responsibility of headteachers and governing bodies to ensure that adequate resources, including these time allocations, are made available for the implementation of this Agreed Syllabus and the support of teaching based upon it. In view of its statutory position in the curriculum, the delivery of Religious Education should always be taken into account in formulating school development plans and monitoring resource allocation.

## Staffing

Every primary, secondary and special school must have a subject leader who has clearly defined responsibilities for managing and organising Religious Education. In the case of secondary schools, the subject leader or head of department should be a specialist in Religious Education with parity of status with other subject leaders or heads of department with similar responsibilities. In primary and special schools, Religious Education is usually taught by non-specialist teachers. In some secondary schools this may also be the case.

In every school, all members of staff involved in delivering the subject, particularly the subject leader, should be able to engage in regular opportunities for continuing professional development in Religious Education in order to ensure the maintenance of an effective curriculum programme.

Attendance at local and national courses is to be encouraged, along with regular school-based in-service training for all staff involved in delivering Religious Education.

## Development plans

Individual school plans should take into account the stage of development of Religious Education in the curriculum and identify appropriate targets relating to pupil progress, development of teaching and learning, the training of staff and the provision of resources, as well as a time frame within which these goals will be achieved and how progress towards them will be monitored.

## The purpose of the guidance

The purpose of this guidance is to support those with responsibility for RE in Harrow schools to use the Agreed Syllabus in designing schemes of learning for the subject. Effective curriculum design needs a vision about the overall intent of RE to construct a coherent and progressive thread of learning. Once the curriculum design has been completed, it can be used by teachers to develop more detailed individual lesson plans. The RE curriculum in Harrow schools must incorporate the statutory requirements of this Agreed Syllabus.

Therefore curriculum plans, whether long, medium or short term, must always include:

- the religions and worldviews which are being drawn upon,
- the six areas of enquiry which are being drawn upon (A-F),
- the knowledge to be covered,
- the understanding and skills which are being developed,
- a range of experiences and opportunities,
- one or more assessment activity.

## What are we trying to achieve in Religious Education?

This Agreed Syllabus offers possible ways of identifying the content for each key stage of schooling and exemplifies ways in which this might be translated into schemes of learning for RE. The guidance which follows offers a structure within which well-designed curriculum plans can be developed to meet the needs of each individual school.

The intention is to provide:

- the building blocks of a well-designed curriculum, giving a coherent structure and rationale for each element included,
- a common approach to curriculum design, which means ideas can be shared easily within schools,

The question of pedagogical approaches to RE is also left to the discretion of individual schools. Different pedagogies could be used for different units where and when this is appropriate.

## How do we organise well-designed schemes of learning?

In this section, three principles of design are offered, relating to:

- clarity of purpose – intent,
- balanced areas of enquiry – implementation,
- progression in pupils' learning – impact.

## Intent: Being clear about the purpose of Religious Education

Effective schemes of learning for RE should be designed around the set of aims and purposes set out in this Agreed Syllabus. The ways in which these have been interpreted and understood within any individual school must be clearly expressed within each school's Religious Education policy document. They should be shared by the teaching team and the school's leadership, and broadly acceptable to, and supported by, parents, pupils and governors. Taking time to ensure that the rationale for the subject is clearly understood by all stakeholders is essential.

## Implementation: Balancing areas of enquiry/content

Effective schemes of learning in RE will incorporate a balanced and coherent suite of enquiries/content, built around the six areas of enquiry.

As pupils move through the RE curriculum they should gain deeper understanding and command of Christianity and the other religions and worldviews identified within this Agreed Syllabus.

## Impact: Incorporating a model of progression

Effective schemes of learning in RE build in clear and visible progression, showing pupils, teachers, parents and governors how to make progress in RE.

In the Agreed Syllabus, the key drivers of progression are all related to the six areas of enquiry and they are spelled out in the statements at the beginning of each key stage section.

They involve:

- extending and deepening knowledge (e.g. through increasing use of subject-specific vocabulary),
- asking big questions and expressing views (e.g. with reasoning, examples and relevant material),  
This means that, generally, through the key stages:
  - the study of Christianity\* and other principal religions and worldviews should become deeper and more comprehensive,
  - vocabulary should become wider, more abstract and used more competently,
  - enquiries, concepts, content and source materials should become more challenging and complex and concepts integrated into a coherent narrative in relation to the matters studied,
  - pupils should ask more challenging and perceptive questions,



- pupils' responses should become more complex and more closely identified with the material and sources they are studying.

Whatever units are chosen, the sequence of units should give clear sense of a 'learning journey' within a year, within a key stage and across phases.

This Agreed Syllabus therefore advises schools that schemes of learning in RE should be based around 'enquiry questions'.

## Framing suitable enquiry questions

This Agreed Syllabus recommends key questions as the main way of initiating teaching and learning in Religious Education. Such an approach is useful in encouraging an enquiry-based approach to learning. It is not, however, the only way of devising schemes of learning and should not be seen as a required template. If a school decides to use enquiry questions as titles for units, the following points may be helpful:

- the title questions need to be clearly accessible for the age of the pupils, enabling them to join in the process of deciding what the questions mean and how it might be investigated,
- each question should focus simply on the object of study, avoiding unnecessary complexity,
- they should be 'big' questions that take the pupils to the heart of the subject and are of long standing significance,
- sequences of questions should enable pupils to see a learning journey and identify how any topic is building on previous learning by advancing their progress in the subject,
- questions should be rooted in the core beliefs and commitments of Christianity\* and other principal religions and worldviews required for study by this Agreed Syllabus.

\* In order to support a coherent understanding of Christian belief and practice, schools may incorporate the national 'Understanding Christianity' project into RE curriculum planning and delivery. Schools wishing to use this resource should see [www.understandingchristianity.org.uk](http://www.understandingchristianity.org.uk) for further information.

## Assessment in Religious Education

With thanks to Hounslow SACRE for permission to use *Widening Horizons: The Agreed Syllabus for Religious Education in the London Borough of Hounslow 2021-2026*

The principal aim of Religious Education in the London Borough of Harrow is to help children and young people to develop knowledge and understanding of religions and worldviews and to gain the skills to engage with them personally, academically, respectfully and with compassion.

This Agreed Syllabus recommends an enquiry-led approach to Religious Education where teaching and learning are initiated through open questions, designed to involve pupils in a systematic analysis of, and reflection on, the significant human issues addressed by religions and worldviews.

Through their responses to such questions, pupils of all ages and abilities can not only increase their knowledge but also demonstrate the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as to develop responses of their own.

It is a legal obligation for schools to report annually on the progress being made in Religious Education by each individual pupil and, therefore, assessments must be carried out regularly.

For assessment to be most effective in Religious Education, a number of different strategies should be used so that an accurate and holistic judgement of each pupil's ability in the subject can be made at each stage of their schooling.

### Strategies to be used:

- Planned assessment opportunities to be identified at the beginning of a unit of learning.
- Ongoing formative assessment opportunities consisting of:
  - high-quality teacher questioning,
  - teacher observations - particularly around each pupil's verbal contributions to class and group discussions,
  - teacher observations of when each pupil is engaging in collaborative learning opportunities,
  - recording (in various ways) each pupil's verbal responses during class discussions and debates,
  - quality verbal and written feedback.
- Ongoing self and peer assessment.
- Beginning and end of unit self-assessments.
- Prior knowledge and understanding and skills assessed at the beginning of a unit and then re-visited at the end of a unit, thus offering a way of measuring a pupil's progress.
- Summative assessment.

## Evidence:

To effectively assess a pupil's attainment and progress in Religious Education, it is essential that a range of evidence is used so that holistic and accurate judgements can be made. Possible ways of gathering evidence:

- a pupil's individual book or folder,
- a pupil's individual reflection diary,
- class portfolios,
- photographs,
- records of observations of class discussions, debates, role plays, etc.
- group outcomes,
- class displays,
- teacher's evaluations of their planning.

## When to assess:

Assessment should always be in line with each school's own assessment policy and be an integral part of the teaching and learning process. Ongoing formative assessment will provide the best possible assessment outcome for a pupil. Summative assessment tasks can be used if the teacher feels they are appropriate. It is recommended that these take place either in the middle of a sequence of learning so that any misconceptions can be addressed or at the end of the unit which would provide evidence of what each individual pupil has learnt during the unit. It is vital that all assessment feeds into future planning.

## How to track progress in Religious Education:

Tracking each pupil's progress over a course of a year is essential in Religious Education to ensure that all pupils make good or better progress from their starting point.

This can be done in a number of ways and it is up to schools to decide how best to do it. What is essential is that pupil progress is tracked against recommended end of year expectations for Religious Education that clearly outline the knowledge and the understanding and skills a pupil is expected to have gained at the end of each phase or key stage.

It is important that the subject leader for Religious Education has a good understanding of pupils' progress and is able to demonstrate their understanding of the assessment criteria used by the school, and how assessment judgements are made.



It is recommended that subject leaders keep a tracking system that identifies the percentage of pupils working towards, meeting and exceeding expectations. This should be done on an annual basis. Schools may decide to do this termly in order to ensure that end of year targets are met.

## **Moderation of standards in Religious Education:**

To ensure that the teaching and learning of Religious Education is pitched accurately and provides all pupils with learning tasks that give scope for them to exceed expectations, where possible, moderation of standards within a school and across a cluster of schools is recommended.

It is suggested that such moderation takes place every term. End of year expectations should drive the moderation. A range of evidence should be considered when making a judgement about a pupil's attainment in Religious Education. Excellent teacher subject knowledge is required to ensure all teachers involved in Religious Education have a good understanding of what is expected for each year group.

Creating high-quality exemplification documents of what assessment criteria look like within a year group would ensure standardisation of expectations across a school and cluster of schools.

## **Pupil progress meetings:**

Regular pupil progress meetings should take place, providing teachers with the opportunity to discuss individual pupil's progress in RE. Such meetings provide the opportunity to identify areas of strengths and areas for further development for both individual pupils and for the specific needs of a particular year group or cohort, thus allowing for gaps to be closed and for every opportunity to be provided to ensure all pupils meet or exceed their end of year targets.

### Indicators of good practice in Religious Education at all key stages, including EYFS and sixth form

#### Subject specific pedagogy:

- A focus on enquiry-led learning, featuring challenging questions – for example, about meaning and purpose in life, beliefs about God, issues of right and wrong and what it means to be human.
- Opportunities are offered for pupils to learn about and learn from religions and worldviews and to discover, explore and consider different answers to those challenging questions.
- Primary materials from reputable academic sources are used to initiate and sustain these investigations.

#### Planning:

- Teaching and learning plans are based explicitly on this Agreed Syllabus and include specific links to it.
- There is a clear, concise focus of the learning, for example on one element of one religion or worldview rather than a 'whistle stop tour' of a religion or worldview.
- A range of resources, including primary sources, should be used.
- Learning objectives and learning outcomes should focus on the systematic knowledge pupils should acquire and how they will retain and apply it.
- The lesson features opportunities for pupils to explore the questions raised for them by this new knowledge and a context in which they can express their own ideas, insights, understanding and responses.
- Practical tasks which pupils can use to gain and deploy the skills they need to engage with religions and worldviews, personally, academically, respectfully and with compassion.

#### Teaching/Organisation:

- Teaching is sensitive to the backgrounds of the pupils and they and their contributions to the lesson are treated with respect.
- Religions and worldviews are not judged but explored in light of their impact on individuals or groups who hold them.
- The variability and variety of beliefs between and within religions and worldviews is acknowledged.
- Fair and accurate representation of religions and worldviews draws on sound scholarship and a range of voices.
- All pupils are offered a range of ways in which they can respond to the material being introduced.

#### Learning and assessment:

- All pupils are given the opportunity to make progress in their learning, including those who may come from the religion(s) or worldview(s) being studied.
- Assessment takes a variety of different forms and is not limited to reading and writing tasks.
- Assessment focuses not only on knowledge acquisition and retention, but also on understanding and skills of evaluation and whether or not pupils are reflective learners and can practise and apply these thinking skills.
- Clear evidence that what the teacher did had a positive impact on individual pupils, groups and the whole class.

## Intent: Religious Education in the Early Years Foundation Stage (EYFS)

The EYFS describes the phase of a child's education from birth to the end of Reception at the age of five. Religious Education is statutory for all pupils registered on the school roll but does not extend to nursery classes in maintained schools. Religious Education may, however, form a valuable non-statutory entitlement for nursery children.

Throughout the EYFS, children will begin to develop their knowledge of religions and worldviews and the understanding and skills to enable them to engage with them appropriately. They will explore significant books, objects and times and encounter visitors and visits to significant places, including places of worship. They will listen to and talk about stories and be introduced to subject-specific words. They will use their senses in exploring religions and worldviews, their practices and other forms of expression. They will begin to reflect on their own feelings and experiences and to use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live. Good early years teaching stems from children's own experience and many practitioners will find ways to draw on the wealth of religious or spiritual experiences that families may bring with them.

### Checklist for Religious Education in Harrow Schools: EYFS

- Religious Education must be taught in Reception and it is recommended that it is taught as a valuable non-statutory entitlement for nursery children.
- This Agreed Syllabus recommends that Religious Education in Reception classes is delivered flexibly according to the statutory requirements of the EYFS Framework and to help meet the Early Learning Goals Across the EYFS.
- **Christianity** and other principal religions and worldview traditions, including those communities represented locally should be drawn upon albeit with varying degrees of emphasis depending on the cohort. These include the **Baha'i** religion, **Buddha Dhamma** (the Buddhist religion), **Humanism** (the Humanist worldview), **Islam** (the Muslim religion), **Jain Dharma** (the Jain religion), **Judaism** (the Jewish religion), **Sanatana Dharma** (the Hindu religion), **Sikh Dharm** (the Sikh religion) and **Zoroastrianism** (the Zoroastrian religion).
- Curriculum plans should ensure that more material is drawn from Christianity than any single one of the other core areas.
- Material from other religions and worldviews may also be included where and when this is appropriate.

### Implementation: Planning for Religious Education in the EYFS

As a general rule, when planning specific activities or units in the EYFS, the religious or worldview traditions chosen should reflect Christianity and the cohort within the year group.

Care should be taken to ensure that across the EYFS, a balance of aspects of each of the six areas of enquiry (A-F) are developed. These can be explored in any order and all are not required within each individual unit.



Aspects of both knowledge and understanding and skills should be included in each individual activity or unit and given equal value within it.

Across the EYFS, children should be given opportunities to develop their knowledge with reference to:

- beliefs, teachings and sources of wisdom (A),
- practices and ways of life - celebrations and commemorations, prayer worship and reflection (B),
- forms of expressing meaning language and symbolism (C),

Across the EYFS children should be given opportunities to develop their understanding and skills with reference to:

- identity, diversity and belonging - places, communities, rites of passage (D),
- meaning, purpose and truth- reflection and appreciation; ultimate questions (E),
- human responsibility and values (F).

Religious Education in the EYFS can be delivered in different ways, including:

- as a discrete unit through a series of separate (but perhaps inter-connected) activities or lessons,
- as part of a cross-curricular unit, linked with other areas of learning,
- within a cross-curricular day or event, with input from other areas of learning,
- as several hours of Religious Education concentrated into a single day or week focusing on a particular question.

## Implementation: Experiences and opportunities

It is important to create a learning environment in the EYFS which provides many opportunities for children to explore religions and worldviews and ask questions. Such opportunities can be created in a variety of different ways, for example, using:

- artefacts,
- dolls and puppets,
- dressing-up boxes,
- the 'home corner,'
- technology,
- jigsaws,
- stories,
- practitioner-made books.

In addition to the continuous/enhanced provision and planned activities, unplanned opportunities for Religious Education will enable children to develop their knowledge and understanding of beliefs and practices related to religions and worldviews, for example through:

- the news that children share about religious and other events they have experienced,
- issues raised by everyday routines, such as those associated with diet or dress.

## Impact: The Early Learning Goals (ELGs)

The early learning goals summarise the knowledge, skills and understanding that all young children should have gained by the end of the Reception year.

There are seven areas of learning and development that are important and inter-connected. There are three prime areas of learning that underpin everything in the early years:

- communication and language,
- physical development,
- personal, social and emotional development.

and four specific areas that help children strengthen and apply the prime areas:

- literacy,
- mathematics,
- understanding the world,
- expressive arts and design.

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

- personal, social and emotional development,
- communication and language,
- understanding the world,
- expressive arts and design.

## Impact: What should EYFS pupils gain from these experiences?

The opportunity to develop their personal, social and emotional skills through:

- responding to stories from religious and other traditions by reflecting on their own feelings and experiences and exploring them in different ways,
- exploring the words and actions of people from different religions and worldviews and deciding what they might think, say or do in certain situations,

- talking about some of the ways in which people show care, concern and love for each other and why this is important,
- thinking about issues of right and wrong and how human beings help and support one another.

The opportunity to develop their skills in communication and language through:

- talking about the key elements associated with particular religious and other celebrations, ceremonies and commemorations, including those linked to festivals and rites of passage,
- talking about artefacts, places and rites and rituals associated with the main religions and worldviews,
- asking and answering questions about religions and worldviews as they occur within their everyday experiences.

The opportunity to develop their understanding of the world through:

- visiting places of worship and meeting people of different religions and worldviews,
- handling artefacts with curiosity and respect,
- learning to use vocabulary which is specific to the major religions and worldviews,
- sharing their own experiences and feelings with those of others and reflecting upon them.

The opportunity to develop their skills in expressive arts and design through:

- responding creatively, imaginatively and meaningfully to memorable experiences,
- thinking about and expressing meanings associated with religious and other events, objects and places.

In line with the Development Matters (2021), Religious Education should, through planned, purposeful play and through a mix of adult-led and child-initiated activity, provide these opportunities for pupils.

These learning intentions for Religious Education are developed from relevant areas of the Statutory Framework for the Early Years Foundation Stage (DfE 2021).

## Communication and language

### ELG: Listening, attention and understanding

Children at the expected level of development will:

- listen attentively and respond to what they hear with relevant questions, comments and actions when being read to and during whole class discussions and small group interactions,
- make comments about what they have heard and ask questions to clarify their understanding,
- hold conversation when engaged in back-and-forth exchanges with their teacher and peers.

**ELG: Speaking**

Children at the expected level of development will:

- participate in small group, class and one-to-one discussions, offering their own ideas, using recently introduced vocabulary,
- offer explanations for why things might happen, making use of recently introduced vocabulary from stories, non-fiction, rhymes and poems when appropriate,
- express their ideas and feelings about their experiences using full sentences, including use of past, present and future tenses and making use of conjunctions, with modelling and support from their teacher.

**Personal, social and emotional development****ELG: Self-regulation**

Children at the expected level of development will:

- show an understanding of their own feelings and those of others, and begin to regulate their behaviour accordingly.

**ELG: Managing self**

Children at the expected level of development will:

- explain the reasons for rules, know right from wrong and try to behave accordingly.

**ELG: Building relationships**

Children at the expected level of development will:

- show sensitivity to their own and to others' needs.

**Literacy****ELG: Comprehension**

Children at the expected level of development will:

- demonstrate understanding of what has been read to them by retelling stories and narratives using their own words and recently introduced vocabulary,
- use and understand recently introduced vocabulary during discussions about stories, non-fiction, rhymes and poems and during role-play.

### Understanding the world

#### ELG: Past and present

Children at the expected level of development will:

- know some similarities and differences between things in the past and now, drawing on their experiences and what has been read in class.

#### ELG: People, culture and communities

Children at the expected level of development will:

- describe their immediate environment using knowledge from observation, discussion, stories, non-fiction texts and maps,
- know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class.

### Expressive arts and design

#### ELG: Being imaginative and expressive

Children at the expected level of development will:

- invent, adapt and recount narratives and stories with peers and their teacher,
- sing a range of well-known nursery rhymes and songs,
- perform songs, rhymes, poems and stories with others, and – when appropriate – try to move in time with music.

## Impact: What should EYFS pupils gain from these experiences?

### By the end of EYFS - Reception pupils should:

Talk and share different ways of living including beliefs and the joy of celebrations. Listen to and retell religious stories reflecting on meaning. Respond through talk, actions and play about prayer. Share simple rites of passage, celebrations and commemorations and experience periods of stillness and reflection. Respond verbally and creatively about people, places, religious symbols and artefacts, using basic religious vocabulary and imagination. Be aware of people and things that matter to them and link this to their learning and understanding in RE. Begin to share in simple terms what makes something right, wrong and fair. Use imagination and curiosity to question their thoughts and ideas about the world. Communicate through talk, gesture and play how people care and show concern about the world around them.



## Intent: Religious Education in key stage 1

Throughout key stage 1, pupils should develop their knowledge, understanding and skills in Religious Education. Learning draws upon aspects of **Christianity** and other principal religions and worldview traditions, including those communities represented locally albeit with varying degrees of emphasis. These include the **Baha'i** religion, **Buddha Dhamma** (the Buddhist religion), **Humanism** (the Humanist worldview), **Islam** (the Muslim religion), **Jain Dharma** (the Jain religion), **Judaism** (the Jewish religion), **Sanatana Dharma** (the Hindu religion), **Sikh Dharm** (the Sikh religion) and **Zoroastrianism** (the Zoroastrian religion). Key stage 1 pupils develop religious, theological and philosophical literacy as they explore different beliefs, about religions, worldviews, God and the world around them.

They encounter and respond to a range of stories, artefacts, visits and visitors and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, especially for other children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They link learning in RE to communicating about what is important to them and to others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

### Checklist for Religious Education in Harrow Schools: key stage 1

- Religious Education must be taught in every year group.
- This syllabus requires that a minimum of 36 hours a year should be devoted to Religious Education in key stage 1, curriculum plans should clearly show how this time requirement is being met.
- Minimum time requirements include visits, RE curriculum days and focus weeks but not school productions related to festivals or collective worship and assembly time.
- Across the key stage, Christianity and other principal religions and worldview traditions should be drawn upon, albeit with varying degrees of emphasis.
- Curriculum plans should ensure that more material is drawn from Christianity within key stage 1 than any one of the other religions and worldviews.
- Christianity and at least one other religion should provide the basis for an in-depth study.
- Material from other religions and worldviews may also be included. Pupils may also learn from other religions in thematic units.

- As a general rule, when planning each unit, the number of individual religious or worldview traditions in any individual unit should not exceed 2 in key stage 1.
- Care should be taken to ensure that, across key stage 1, a balance of aspects of each of the six areas of enquiry (A-F) are developed. These can be explored in any order and all are not required within each individual unit.

## Implementation: Planning for Religious Education at key stage 1

Aspects of both knowledge and understanding and skills should be included in each individual activity or unit and given equal value within it. All units of work should be initiated by a key question.

Across key stage 1, pupils should be given opportunities to develop their knowledge with reference to the six areas of enquiry (A-F):

- Beliefs, teachings and sources of wisdom (A),
- Practices and ways of life - celebrations and commemorations, prayer worship and reflection (B),
- Forms of expressing meaning language and symbolism (C).

Across key stage 1 pupils should be given opportunities to develop their understanding and skills with reference to:

- Identity, diversity and belonging - Places, communities, rites of passage (D),
- Meaning, purpose and truth- reflection and appreciation; ultimate questions (E),
- Human responsibility and values (F).

Learning objectives and outcomes should be differentiated within each individual unit and each individual lesson.

Learning could be assessed as either working towards, achieving or exceeding the learning objective(s).

Religious Education at key stage 1 can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of separate (but inter-connected) weekly lessons,
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects,
- Religious Education included within a cross-curricular day or week, with input from other subject areas,
- several hours of Religious Education concentrated into a single day or week focusing on a particular question.

## Implementation: Experiences and opportunities key stage 1

In key stage 1 teaching and learning in Religious Education should be implemented through direct teaching and a range of strategies, such as: enquiry, exploration, discussion, asking and answering questions, artefacts, visits and visitors of faith and beliefs. Pupils should be actively engaged in learning. Religious Education should offer pupils:

- opportunities to ask and answer big questions about belonging, meaning and truth so that they can express their own ideas,
- opportunities to visit significant places, including places of worship, and time to reflect on what they see and feel during such visits,
- contexts in which to meet local adherents of religions and worldview traditions, including faith leaders and respond to how their commitment affects their lives,
- activities which engage their different senses including times of stillness and quiet reflection,
- experiences which develop their creative talents and foster their imaginations through a range of media for example: art and design, cooking, dance, drama, music and play,
- situations in which to share their own beliefs, ideas and values and to talk about their personal feelings and experiences linked to their learning in Religious Education,
- the chance to explore a wide variety of resources and technologies to explore the religions and worldviews which are important in the local community and beyond.

## Impact: What should key stage 1 pupils gain from these experiences?

### By the end of KS1 - Year 2 pupils should:

Begin to articulate key beliefs, practices and experiences including festivals, prayer, worship and reflection. Share some meanings behind beliefs, practices, sources of wisdom, symbols and actions. Notice and respond sensitively to some similarities between different religions and worldviews. Use basic religious vocabulary. Retell and share religious and moral stories and traditions. Begin to explain how some stories show what is right, wrong, just and fair.

Describe what a religious leader does and why. Discuss with others how groups express their identity within their religious community. Explain the importance of rules within religious communities. Ask relevant questions about why people show care and concern for humanity and the wider world.

## Intent: Religious Education in key stage 2

Throughout key stage 2, pupils should develop their knowledge, understanding and skills in Religious Education focusing on **Christianity** and other principal religions and worldview traditions, including those communities represented locally. These include the **Baha'i** religion, **Buddha Dhamma** (the Buddhist religion), **Humanism** (the Humanist worldview), **Islam** (the Muslim religion), **Jain Dharma** (the Jain religion), **Judaism** (the Jewish religion), **Sanatana Dharma** (the Hindu religion), **Sikh Dharm** (the Sikh religion) and **Zoroastrianism** (the Zoroastrian religion).

Key stage 2 pupils develop religious, theological and philosophical literacy as they explore different beliefs, about God and the world around them. Pupils should recognise the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and belief and consider the different ways in which these are expressed. They consider the beliefs, teachings and practices and ways of life central to a variety of religions and worldviews. They learn about sacred texts and other sources of wisdom and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and worldviews and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong and valuing what is good and true. They communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in Religious Education.

### Checklist for Religious Education in Harrow Schools: key stage 2

- Religious Education must be taught in every year group.
- This syllabus requires that a minimum of 45 hours a year should be devoted to Religious Education in key stage 2, curriculum plans should clearly show how this time requirement is being met.
- Minimum time requirements include visits, RE curriculum days and focus weeks but not school productions related to festivals or collective worship and assembly time.
- Across the key stage, Christianity and other principal religions and worldview traditions should be drawn upon, albeit with varying degrees of emphasis.
- Curriculum plans should ensure that more material is drawn from Christianity within key stage 2 than any one of the other religions and worldviews.
- Christianity and at least two other religions and/or worldviews should provide the basis for an in-depth study.
- Material from other religions and worldviews must also be included.
- As a general rule, when planning each unit, the number of individual religious or worldview traditions in any individual unit should not exceed two in key stage 2.
- Care should be taken to ensure that, across key stage 2, a balance of aspects of each of the six areas of enquiry (A-F) are developed. These can be explored in any order and all are not required within each individual unit.

## Implementation: Planning for Religious Education at key stage 2

Aspects of both knowledge and understanding and skills should be included in each individual activity or unit and given equal value within it. All units of work should be initiated by a key question.

Across the key stage 2, pupils should be given opportunities to develop their knowledge with reference to the six areas of enquiry (A-F):

- Beliefs, teachings and sources of wisdom (A),
- Practices and ways of life - celebrations and commemorations, prayer worship and reflection (B),
- Forms of expressing meaning language and symbolism (C).

Aspects of both knowledge and understanding and skills should be included in each individual activity or unit and given equal value within it.

Across key stage 2 pupils should be given opportunities to develop their understanding and skills with reference to:

- Identity, diversity and belonging - Places, communities, rites of passage (D),
- Meaning, purpose and truth - reflection and appreciation, ultimate questions (E),
- Human responsibility and values (F).

Learning objectives and outcomes should be differentiated within each individual unit and each individual lesson.

Learning could be assessed as either working towards, achieving or exceeding the learning objective(s).

Religious Education at key stage 2 can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons,
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects,
- Religious Education included within a cross-curricular day or week, with input from other subject areas,
- several hours of Religious Education concentrated into a single day or week focusing on a particular question, perhaps involving all classes within the key stage.

## Implementation: Experiences and opportunities key stage 2

In key stage 2 Religious Education should be implemented through direct teaching and a range of strategies, such as: enquiry, exploration, discussion, asking and answering questions, artefacts, visits and visitors of faith and belief, pupils should be actively engaged in learning. Religious Education should offer pupils:



- opportunities to engage with and respond to a wide range of sources of wisdom and to analyse their meaning and importance,
- encounters with religion through visitors and visits to significant places, including places of worship,
- a focus on the impact and lived experience of religions and worldviews on the local, national and global community,
- opportunities to discuss religious and philosophical questions, making connections and giving reasons for their own beliefs and those of others,
- time to consider a range of human experiences and feelings,
- contexts in which to reflect on their own and others' insights into life and its origin, purpose and meaning,
- opportunities in which to express and communicate their own and others' insights through creative media, for example, art and design, cooking, dance, drama, music and play,
- the chance to explore a wide variety of resources and technologies to explore the religions and worldviews which are important in the local community and beyond.

## Impact: What should key stage 2 pupils gain from these experiences?

### By the end of KS2 - Year 6 pupils should:

Describe, make connections and reflect on some religions and worldviews studied, using specific religious vocabulary about beliefs and practices, including how celebrations and key moments in life are marked by different communities.

Evaluate and ask challenging questions, applying their own and others ideas about responsibility and what is right and wrong, considering possible effects of different moral choices. Present a range of views and answers to challenging questions about belonging, meaning and truth. Explain how diverse communities can live together identifying common values, justice, respect and shared human responsibility.

Show awareness, respond to and interpret a range of stories, sacred writings and sources of wisdom, recognising and understanding the impact within and between different communities and individual believers.

Through enquiry and experience, demonstrate worshippers' connection to prayer, faith and sacred places. Compare how and why a range of beliefs, expression and actions communicate different meaning to individuals within communities. Identify and describe similarities and differences between and within communities.

Show and express insights into the challenges of individual commitment, identity belonging and faith. Raise questions on guidance and leadership in their own and other's lives.

Use personal and critical responses to challenge how individual and collective responsibility is shaped by faith and belief.

## Intent: Religious Education in key stage 3

Throughout key stage 3, pupils should develop their knowledge, understanding and skills in Religious Education focusing on **Christianity** and other principal religions and worldview traditions, including those communities represented locally. These include the **Baha'i** religion, **Buddha Dhamma** (the Buddhist religion), **Humanism** (the Humanist worldview), **Islam** (the Muslim religion), **Jain Dharma** (the Jain religion), **Judaism** (the Jewish religion), **Sanatana Dharma** (the Hindu religion), **Sikh Dharm** (the Sikh religion) and **Zoroastrianism** (the Zoroastrian religion).

Key stage 3 pupils develop religious, theological and philosophical literacy. Pupils should recognise the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and belief and consider the different ways in which these are expressed in a local, national and global context. They deepen their ability to comprehend important beliefs, concepts and issues of truth and authority in religions and worldview traditions. They apply their perceptions of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self-awareness, relationships, rights and responsibilities. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities in different beliefs and values, both within and between religions and worldviews. They interpret religious texts and other sources of wisdom, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

### Checklist for Religious Education in Harrow Schools: key stage 3

- Religious Education must be taught in every year group.
- This syllabus requires that a minimum of 45 hours a year should be devoted to Religious Education in key stage 3, curriculum plans should clearly show how this time requirement is being met.
- Minimum time requirements include visits, RE curriculum days and focus weeks but not school productions related to festivals or collective worship and assembly time.
- Across the key stage, Christianity and other principal religions and worldview traditions should be drawn upon, albeit with varying degrees of emphasis.
- Curriculum plans should ensure that more material is drawn from Christianity within key stage 3 than any one of the other religions and worldviews .
- Building on prior knowledge from the primary phase, Christianity and at least three other principal religions should provide the basis for an in-depth study alongside a non-religious worldview.
- Students may also learn from other religions and worldviews in thematic units.

- As a general rule, when planning each unit, the number of individual religious or worldview traditions in any individual unit should not exceed three in key stage 3 (although it is recognised that some pupils, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit).
- Care should be taken to ensure that, across key stage 3, a balance of aspects of each of the six areas of enquiry (A-F) are developed. These can be explored in any order and all are not required within each individual unit.

## Implementation: Planning for Religious Education at key stage 3

Aspects of both knowledge and understanding and skills should be included in each individual activity or unit and given equal value within it. All units of work should be initiated by a key question.

Throughout key stage 3 pupils should be given opportunities to develop their knowledge with reference to six areas of enquiry (A-F):

- Beliefs, teachings and sources of wisdom (A),
- Practices and ways of life - celebrations and commemorations, prayer worship and reflection (B),
- Forms of expressing meaning language and symbolism (C).

Across key stage 3 pupils should be given opportunities to develop their understanding and skills with reference to:

- Identity, diversity and belonging - places, communities, rites of passage (D),
- Meaning, purpose and truth - reflection and appreciation, ultimate questions (E),
- Human responsibility and values (F).

Learning objectives and outcomes should be differentiated within each individual unit and each individual lesson.

Learning could be assessed as either working towards, achieving or exceeding the learning objective(s).

Religious Education at key stage 3 is usually taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons.

Occasionally, other models of curriculum organisation might be used, but the integrity of Religious Education as a subject in its own right must be respected and the specific time allocation for Religious Education must be met.

These additional models might include:

- Religious Education delivered as part of a cross-curricular unit, linked with other subjects,
- Religious Education included within a cross-curricular day, with input from other subject areas,
- several hours of Religious Education concentrated into a single day or week focusing on particular event (within the school or local area) or perhaps a visit to a place of worship or other site suitable for field work (such as a museum or gallery).

## Implementation: Experiences and opportunities key stage 3

In key stage 3 Religious Education should be implemented through direct teaching and a range of strategies, such as: enquiry, analysis, exploration, discussion, asking and answering 'big questions', artefacts, visits and visitors of faith and belief. Pupils should be actively engaged in learning. Religious Education should offer pupils:

- encounters with people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues,
- visits, where possible, to places of major religious significance, locally, nationally and internationally,
- the chance to explore a wide variety of resources and technologies to explore the beliefs, practices, sources of wisdom and spiritual insights of religions and worldviews,
- contexts in which to discuss, question and evaluate important issues in religion and philosophy, including ultimate questions and ethical issues,
- time to reflect on and carefully evaluate their own beliefs and values and those of others in response to their learning in Religious Education, using reasoned and balanced arguments,
- opportunities in which to express and communicate their own and others' insights through a range of creative expressions, for example, art and design, food, dance, drama, poetry, music and film,
- chances to explore the connections between Religious Education and other subject areas, such as the arts, humanities, literature and science.

## Impact: What should key stage 3 pupils gain from these experiences?

### By the end of KS3 Year 9 pupils should:

Use a range of increasingly complex religious, moral and philosophical vocabulary to demonstrate the ability to understand and explain a range of diverse religious and non-religious worldviews, recognising their local, national and global context. Use this knowledge to analyse and synthesise personal and academic responses to a range of different issues to form coherent, well-argued conclusions. Challenge arguments about the meaning of religion and spirituality, evaluate the controversies of commitment and suggest answers relating to the search for truth. Express their own views on the impact of religions and worldviews on communities and societies, using reasoning and examples with respect and compassion.

## Intent: Religious Education in key stage 4

Throughout key stage 4, pupils analyse and interpret a wide range of religious, theological philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and worldviews and the ways in which religious and other worldviews are expressed in the arts, ethics, philosophy and science. They expand and reflect upon their evaluations of the impact of religions and worldviews on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogues between and among different religions and worldviews. They gain a greater understanding of how religious and worldviews contribute to community cohesion, recognising the various perceptions people have regarding the roles of different systems in today's world.

### Checklist for Religious Education in Harrow Schools: key stage 4

- Religious Education must be taught in every year group.
- This syllabus requires that all secondary schools must offer the opportunity for pupils who wish to, to opt for a GCSE in RS or another RS qualification appropriate to the setting.
- For pupils following such courses, the Agreed Syllabus does not specify the individual religions or worldviews to be included, recognising that schools will need to consider the requirements of public examination syllabuses.
- This syllabus requires that a minimum time of 40 hours a year should be devoted to core Religious Education in key stage 4 for those pupils not following officially accredited public examination courses and curriculum plans should clearly show how these time requirements are being met
- This syllabus requires all secondary schools, individually or collectively, to deliver officially accredited courses in Religious Education or Religious Studies. Substantially more time should be allocated to lessons for those following officially accredited public examination courses. Curriculum plans should clearly show how time is allocated and specify how these requirements are being met.
- Minimum time requirements include visits and visitors of faith and belief, enrichment activities, group projects, field trips or day conferences but not school productions related to festivals or collective worship and assembly time.
- Curriculum plans should ensure that more material is drawn from Christianity within key stage 4 for those pupils not following officially accredited public examination courses than any one of the other religions and worldviews.
- Students may also learn from other religions and worldviews in thematic units.
- As a general rule, when planning each unit, the number of individual religious or worldview traditions in any individual unit should not exceed three in key stage 4 (although it is recognised that some pupils, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit).



- Those pupils not following officially accredited examination courses must also receive Religious Education in key stage 4 and the programme planned for them should meet the following criteria:

Material from other religions and worldviews may also be included where and when this is appropriate. Across non examination RE courses at key stage 4, **Christianity** and other principal religions and worldview traditions should be drawn upon.

These include those represented locally, the **Baha'i** religion, **Buddha Dhamma** (the Buddhist religion), **Humanism** (the Humanist worldview), **Islam** (the Muslim religion), **Jain Dharma** (the Jain religion), **Judaism** (the Jewish religion), **Sanatana Dharma** (the Hindu religion), **Sikh Dharm** (the Sikh religion) and **Zoroastrianism** (the Zoroastrian religion) albeit with varying degrees of emphasis.

- As a general rule, when planning each unit, the number of individual religions or worldviews in any individual unit should not exceed three in key stage 4 (although it is recognised that some students, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit).
- Care should be taken to ensure that, across key stage 4, a balance of aspects of each of the six areas of enquiry (A-F) are developed. These can be explored in any order and all are not required within each individual unit.

## Planning for core Religious Education at key stage 4 - for pupils not following officially accredited examination courses

Aspects of both knowledge and understanding and skills should be included in each individual activity or unit and given equal value within it. All units of work should be initiated by a key question.

Throughout key stage 4 pupils should be given opportunities to develop their knowledge with reference to six areas of enquiry (A-F):

- Beliefs, teachings and sources of wisdom (A),
- Practices and ways of life - celebrations and commemorations, prayer worship and reflection (B),
- Forms of expressing meaning language and symbolism (C).

Across key stage 4 pupils should be given opportunities to develop their understanding and skills with reference to:

- Identity, diversity and belonging - Places, communities, rites of passage (D),
- Meaning, purpose and truth - reflection and appreciation, ultimate questions (E),
- Human responsibility and values (F).

Learning objectives and outcomes should be differentiated within each individual unit and each individual lesson.

Learning could be assessed as either working towards, achieving or exceeding the learning objective(s).

Religious Education at key stage 4 is usually taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons.

Occasionally, other models of curriculum organisation might be used, particularly for those not following officially accredited course in Religious Education or Religious Studies, but the integrity of Religious Education as a subject in its own right must be respected and the specific time allocation for Religious Education must be met.

Religious Education can be planned flexibly to allow for creative and engaging learning experiences for the pupils. These additional models might include:

- Religious Education delivered as part of a cross-curricular unit, linked with other subjects,
- Religious Education included within a cross-curricular day or conference day, with visiting speakers,
- Several hours of Religious Education concentrated into a single day or week focusing on a particular aspect of religion or a particular event within the school or local area or perhaps a visit to a place of worship or other site suitable for field work (such as a museum or gallery).

## Implementation: Experiences and opportunities key stage 4

During key stage 4, Religious Education should offer pupils opportunities to:

- investigate, study and interpret ethical, philosophical and religious issues, including the study of religious and spiritual experience, in light of their own sense of identity,
- think rigorously and present coherent, detailed and widely informed arguments about beliefs, ethics, issues and values, drawing well substantiated conclusions,
- develop their own understanding of the principal methods by which religious and spiritual insights, beliefs and practices are studied,
- draw upon, interpret and evaluate the rich and varied forms of creative expression in the context of religions and worldviews,
- use specialist vocabulary to evaluate critically and academically both the power and limitations of language relating to religions and worldviews,
- reflect upon, express, articulate and explain their own opinions in light of their learning about religions and worldviews and their study of religious, theological, philosophical, moral and spiritual questions,
- relate their learning in Religious Education to a global context, gaining a sense of autonomy in preparation for adult life,
- develop skills that are useful in a wide range of careers and in adult life generally, particularly those intrinsic to creative problem-solving, critical enquiry and communication in a variety of media.

## Intent: Religious Education in key stage 5

Religious Education is a statutory entitlement for all registered pupils up to the age of 18, including pupils in school sixth forms, except when withdrawn by their parents, or by themselves if over 18 years of age. Schools should plan their statutory core key stage 5 provision according to the requirements of this Agreed Syllabus. Key stage 5 provision must be based around a range of religious and non-religious worldviews appropriate to the background and interests of the students and their communities. Study of the impact of religious and non-religious worldviews on local, national and global communities should be included.

- Religious Education must be taught in both year groups.
- This syllabus advises all secondary schools to offer a range of officially accredited examination courses in Religious Education, Religious Studies and Philosophy, which will require an appropriate amount of curriculum time.
- For students following such courses, the Agreed Syllabus does not specify the individual religions or worldviews to be included, recognising that schools will need to consider the requirements of public examination syllabuses.
- Those pupils not following officially accredited examination courses must also receive Religious Education in both year groups and the programme planned for them should meet the following criteria:
  - a minimum of 12 hours should be devoted to Religious Education in Year 12 and 8 hours in Year 13 and curriculum plans should clearly show how these time requirements are being met,
  - minimum time requirements include visits and visitors of faith and belief, enrichment activities, group projects, field trips or day conferences but not school productions related to festivals or collective worship and assembly time,
  - in key stage 5, the Agreed Syllabus does not specify the number of individual religions or worldviews to be included in addition to Christianity, recognising that schools will need to consider the need for more flexible programmes for those students not entered for officially accredited courses,
  - curriculum plans should ensure that more material is drawn from Christianity within key stage 5 than any one of the other individual religious or worldview traditions,
  - material from other religions and worldviews may also be included where and when this is appropriate.

Across non examination RE courses at key stage 5, **Christianity** and other principal religions and worldview traditions should be drawn upon. These include those represented locally, the **Baha'i** religion, **Buddha Dhamma** (the Buddhist religion), **Humanism** (the Humanist worldview), **Islam** (the Muslim religion), **Jain Dharma** (the Jain religion), **Judaism** (the Jewish religion), **Sanatana Dharma** (the Hindu religion), **Sikh Dharm** (the Sikh religion) and **Zoroastrianism** (the Zoroastrian religion) albeit with varying degrees of emphasis.

- As a general rule, when planning each unit, the number of individual religions and

worldview traditions in any individual unit should not exceed three in key stage 5 (although it is recognised that some students, individually or in groups, may be exploring another religion or worldview as a supplementary activity to the main plan for the unit).

- Care should be taken to ensure that, across key stage 5, a balance of aspects of each of the six areas of enquiry (A-F) are developed. These can be explored in any order and all are not required within each individual unit.
- Examination grade criteria can be used to inform planning and assessment.
- Students should be offered a variety of experiences and opportunities.

## Planning for Religious Education at key stage 5 - for pupils not following officially accredited examination courses

Aspects of both knowledge and understanding and skills should be included in each individual activity or unit and given equal value within it. All units of work should be initiated by a key question.

Throughout key stage 5 pupils should be given opportunities to develop their knowledge with reference to six areas of enquiry (A-F):

- Beliefs, teachings and sources of wisdom (A),
- Practices and ways of life - celebrations and commemorations, prayer worship and reflection (B),
- Forms of expressing meaning language and symbolism (C).

Across key stage 5 pupils should be given opportunities to develop their understanding and skills with reference to:

- Identity, diversity and belonging - Places, communities, rites of passage (D),
- Meaning, purpose and truth - reflection and appreciation, ultimate questions (E),
- Human responsibility and values (F).

Learning objectives and outcomes should be differentiated within each individual unit and each individual lesson.

Learning could be assessed as either working towards, achieving or exceeding the learning objective(s).

Religious Education at key stage 5 for those students not following an officially accredited course can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of separate (but inter-connected) lessons,
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects,
- Religious Education included within a cross-curricular day or conference day, with visiting speakers,
- several hours of Religious Education concentrated into a single day or week focusing on a particular aspect of religion within the local area.

## Intent: Religious Education in Special Schools

Religious Education must be taught to all registered pupils, except those withdrawn by their parents. The 1996 Education Act states that, 'Regulations shall make provision for securing that, so far as is practicable, every pupil attending a special school receives Religious Education.'

Practicability is related to the special educational needs of the pupils and not, for example, to issues regarding staffing or premises. In planning the programme of study, each pupil's Education Health Care Plans (EHCPs) should be used when making decisions about methodology and content. This Agreed Syllabus recognises the diversity of needs across a range of special school provision and the diversity that exists within such schools. In all cases, Religious Education must be both appropriate and relevant. It offers unique opportunities to connect with and draw upon the awareness, experiences, interests and skills of each pupil.

### Religious Education in Harrow special schools

The following time allocation requirements should be met as far as is practicable.

**These minimum time requirements include visits, RE curriculum days and focus weeks but not school productions related to festivals or collective worship and assembly time.**

EARLY YEARS FOUNDATION STAGE EYFS	KEY STAGE 1	KEY STAGE 2	KEY STAGE 3	KEY STAGE 4	POST-16
Nursery – non statutory entitlement Reception delivered flexibly according to the statutory requirements of the EYFS Framework and to help meet the early learning goals (ELGs)	36 hours per year	45 hours per year	45 hours per year	40 hours per year core RE for all students and provision for a GCSE option where applicable	12 hours per year in Year 12 and 8 hours per year in Year 13 and provision for an A Level option where applicable

- Religious Education must be taught in every year group.
- Appropriate amounts of time should be devoted to Religious Education within each phase or key stage and curriculum plans should clearly show how these requirements are being met.

Within each phase or key stage, **Christianity** and other principal religions and worldview traditions should be drawn upon, albeit with varying degrees of emphasis. These include those represented locally, the **Baha'i** religion, **Buddha Dhamma** (the Buddhist religion), **Humanism** (the Humanist worldview), **Islam** (the Muslim religion), **Jain Dharma** (the Jain religion), **Judaism** (the Jewish religion), **Sanatana Dharma** (the Hindu religion), **Sikh Dharm** (the Sikh religion) and **Zoroastrianism** (the Zoroastrian religion)

- Curriculum plans should ensure that more material is drawn from Christianity within each phase or key stage than any other individual religion or worldview.
- Stimuli from other religions and worldviews may also be included where and when this is appropriate.
- As a general rule, when planning each unit, the number of individual religions or worldviews in any individual unit will be determined by the learning needs of the class or group, but care should also be taken to adapt the programme where necessary to support particular pupils in accordance with their EHCPs.
- All units of work should be initiated by the specific needs of the pupils, both collectively and individually.
- Care should be taken to ensure that, across the key stage or phase, a balance of aspects of each of the six areas of enquiry (A-F) are developed. These can be explored in any order and all are not required within each individual unit.

## Implementation: Planning for Religious Education in special schools

Pupils should be offered a variety of experiences and opportunities.

Religious Education in special schools can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons,
- Religious Education delivered as part of a cross-curricular unit or day linked with other subjects,
- Several hours of Religious Education concentrated into a single day or week perhaps focusing on a particular religious story.

In making decisions about adjusting the content of the key stage, teachers should take into account the previous experience of the pupil as well as the necessity to communicate a specific differentiated approach to entitlement to subsequent teachers.



Teachers of pupils with SEND may find the following model '5 keys into RE' helpful:

1. Connection – what links can we make with our pupils' lives?  
Creating a bridge between pupils' experiences and the religious theme
2. Knowledge – What is the burning core of the faith?  
Selecting what really matters in a religious theme, cutting out peripheral information
3. Senses – What sensory elements are in the religion?  
Looking for a range of authentic sensory experiences that link with the theme
4. Symbols – What are the symbols that are most accessible?  
Choosing symbols that will encapsulate the theme
5. Values – What are the values in the religion that speak to us?  
Making links between the values of the religious theme and the children's lives

A more detailed explanation of Anne Krisman's approach, with supporting examples, can be found here: <http://www.reonline.org.uk/news/5-keys-into-re/>

## Implementation: Experiences and opportunities special schools

In special schools, Religious Education should offer pupils:

- encounters with religions and worldviews through visitors and visits to places of worship,
- opportunities to experience and to handle religious artefacts, particularly those which engage the different senses,
- contexts in which to explore religions and worldviews as stimulus for engagement through play or role play,
- time to experience and respond to stories and other texts from a range of religions and worldviews,
- experiences of religions through a variety of different creative media, such as the arts, film or television,
- situations in which to experience, express or communicate their own responses to stimulus through, for example, art and design, poetry, food, dance, drama and music,
- cross-curricular experiences,
- opportunities to experience moments of silence, stillness and reflection.

## Impact: What should pupils in special schools gain from these experiences?

The achievements and learning of pupils with special educational needs can be assessed and credited using the (older) Performance Descriptions for RE (Appendix B, 'P' Scales), or the (newer) materials based upon the engagement model. These can provide teachers with indicators of progress for pupils with SEND within Religious Education.

The 2021/22 government standards for assessing pupils working at pre-level standards of key stage 1 can be found at the DfE website here:

<https://www.gov.uk/government/publications/pre-key-stage-1-standards>

The engagement model guidance for maintained schools, academies (including free schools) and local authorities published July 2020.

<https://www.gov.uk/government/publications/the-engagement-model>

## Recording Assessments:

Schools should record the assessments and document evidence from the observations in a way that ensures accuracy and also identifies the pupil's progress.

The recording must be manageable to be effective, therefore schools are given the freedom to determine their own approach to recording methods and formats in line with the requirements of the Data Protection Act 2018.

It is important that a school's records:

- recognise the pupil's individual needs,
- show and celebrate the pupil's success, however minimal,
- provide evidence of the pupil's responses and achievements,
- provide ways of comparing the pupil's current responses with past ones in order to show evidence of their achievements,
- capture information about the quality of the pupil's progress so that the complexities and subtle differences of individual responses can be described, interpreted and explained,
- contain information and evidence that enable decisions to be made concerning the pupil's needs,
- can be used to inform planning and next steps for pupils, including special educational provision,
- assist in gathering evidence for reporting the pupil's achievements and progress against their EHCP as part of the annual review process,
- assist in compiling evidence as part of end of academic year reporting to the pupil's parents, LAs and governors.

## Section Three:

# The contribution of Religious Education to the curriculum

### Religious Education in the curriculum:

The study of religions and worldviews contributes to the spiritual, moral, social and cultural development (SMSC) of all children and young people when taught well in schools, and through this makes a significant contribution to helping 'pupils develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.'<sup>5</sup> Through practising the skills of tolerance and mutual respect as seen in Fundamental British Values, RE provides schools with opportunities to develop pupils' learning, understanding around people they will meet, work and live alongside. It can help schools build up resilience skills within the lives of children and young people.

### The spiritual dimension of Religious Education:

The spiritual dimension is often about exploration, rather than finding answers. Therefore, Religious Education in community schools needs to present opportunities for children and young people to explore the spiritual dimension through:

- discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth,
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religions, worldviews and various traditions and practices,
- considering how beliefs and concepts may be expressed through the creative and expressive arts and sciences, thereby contributing to personal and communal identity,
- exploring how religions and other worldviews perceive the value of human beings and their relationships with one another, with the natural world and where appropriate, with God or the transcendent,
- appreciating the value placed on relationships with others and developing a sense of belonging
- developing their own views and ideas on religious and spiritual issues,
- recognising the importance of feelings and emotions and the way in which personal experiences can influence the actions and beliefs of individuals and communities,
- providing time and space for silence and reflection.
- It is important to note that it is the role of the whole curriculum to promote spiritual development, but Religious Education has a particularly significant part to play as children and young people engage in the vital search for meaning and purpose in life and for values by which to live.

5 .(<https://www.gov.uk/government/publications/school-inspection-handbookfrom-september-2015>)

## The moral dimension of Religious Education:

Religious Education in community schools needs to present opportunities for children and young people to explore the moral dimension through:

- encountering diversity and offering contexts in which to engage with issues of justice and truth,
- developing awareness of the influence of family, friends and various media on moral choices,
- growing in understanding of how society is influenced by beliefs, teachings, sacred texts and guidance from religious and secular leaders,
- considering what is of ultimate value to themselves and others, including members of faith communities, through studying the key beliefs and teachings of different religions and worldviews,
- studying a range of ethical issues, including those that focus on personal integrity,
- reflecting on the importance of rights and responsibilities and developing a sense of conscience.

## The social dimension of Religious Education:

Religious Education in community schools needs to present opportunities for children and young people to explore the social dimension through:

- considering how religious and other beliefs lead to particular actions,
- investigating social issues from religious and other perspectives, recognising the diversity of viewpoints within and between religions and worldviews as well as
- the similarities they share,
- articulating their own views and those of others on a range of contemporary social issues.

## The cultural dimension of Religious Education:

Religious Education in community schools needs to present opportunities for children and young people to explore the cultural dimension through:

- highlighting the diversity within and between different religions and worldviews,
- encountering people, literature, the creative and expressive arts and resources from differing cultures,
- considering the relationships between religions and worldviews within different cultures and reflecting on how they contribute to cultural identity,
- promoting racial and interfaith harmony and respect for all, combating discrimination and prejudice and contributing positively to community spirit,
- raising awareness of how co-operation between different communities and cultures can serve the common good.

## Fundamental British Values in Religious Education

Schools should actively promote the British Values of:

- democracy,
- the rule of law,
- individual liberty,
- mutual respect,
- tolerance of those with different faiths and beliefs.

Actively promoting these values means challenging opinions or behaviours in school that are contrary to British values. Religious Education activities and lessons should offer a structured and safe space for reflection, discussion, dialogue and debate. Excellent teaching of Religious Education will enable pupils to learn to think for themselves about British values.

In Religious Education, pupils learn the skills and develop attitudes that help protect themselves and others from harm throughout their lives.

The Religious Education classroom must be a democratic classroom where all pupils have an equal right to be heard and democracy is modelled by the teacher and expected of every pupil.

In Religious Education, pupils examine different codes for living and consider the value of the rule of law where all people are equal before the law. They consider questions about identity and belonging. Religions and worldviews can offer case studies of the balance between individual liberty and the greater good. Religious Education can challenge pupils to be increasingly respectful and to celebrate diversity of different cultures, faiths and beliefs.

In order to achieve this, schemes of work in Religious Education will include opportunities for children and young people to:

- share their views and experiences of different religions and worldviews,
- meet and talk with visitors representing different religions and worldviews,
- visit places of worship of local and national significance,
- interview representatives of a range of different religions and worldviews from around the country and beyond, either in person or by other means,
- develop projects on the place of religions and worldviews in the wider community,
- consider and analyse the portrayal of religion and belief in local, national and international media,
- acquire an understanding of the variety of faiths and beliefs in the UK,
- investigate the place of religions and worldviews in different countries and how they influence cultures and lifestyles,
- reflect on the impact of religions and worldviews on global life.

## Equality assurance in Religious Education

Indicators of good practice:

- Diversity of religions and other worldviews, observance and outlook amongst pupils is treated sensitively as a valuable resource: they are encouraged to reflect on their own experience and questioning and religious observance, or non-observance, in their families and communities and to learn from each other.
- Common elements, concerns and values in human experience and in religions and worldviews are emphasised, for example with regard to stages of life and celebration and commemorations, and to the moral and spiritual teachings and insights which are reflected in stories and doctrines. This is done without compromising the integrity and distinctiveness of individual religions and worldviews.
- There is awareness that religions and worldviews contain a diversity of doctrinal and ethical teachings and forms of worship. Claims such as 'Christians believe' or 'All Buddhists' are not made indiscriminately.
- Pupils recognise that all major religions and worldviews have teachings and stories which seek to promote tolerance, mutual respect and justice and to reconcile racial, ethnic and national and international conflicts.
- Pupils are aware that adherents of religions and worldviews do not always live up to the high expectations embodied in their own ethical and spiritual traditions, for religions and worldviews can be associated with intolerance and oppression.
- Religions and other worldviews are shown to be worldwide and not limited to Europe and the West. Examples of their teachings and practices are drawn from a wide range of ethnic, social and cultural backgrounds and not restricted to one particular country. The lives of individual adherents offered for study are also drawn from a range of gender identities, ages and different ethnic, social, and cultural backgrounds.
- Local adherents of religions and worldviews who visit a school are drawn from a diversity of perspectives, gender identities, ages and ethnic backgrounds.
- Pupils visit groups and places of worship linked to a variety of religions and worldviews and care is taken to ensure that such visits do not reinforce negative attitudes.
- The study of religions and worldviews is based primarily on adherents' own definitions and understandings, care being taken to avoid applying inappropriate categories and assumptions from other traditions. Dating systems such as BCE (Before the Common Era) and CE (Common Era) are used.
- Media, online and other popular representations of religions and worldviews are considered critically, and attention is paid to the effect which negative reporting can have on particular religions and worldviews and on the self-image of individual pupils.

(With thanks to The Runnymede Trust <https://www.runnymedetrust.org/>)



## **Section Four:**

### **Appendices**

#### **APPENDIX A**

##### **Assessment for age-related expectations by year group EYFS - KS2**

## Assessment for age-related expectations by year group EYFS - KS2 (A - C)

Knowledge and skills	End of EYFS - Reception	Year 1	End of KS1 - Year 2	Year 3	End of LKS2 - Year 4	Year 5	End of UKS2 - Year 6
<b>A</b> <b>Beliefs, teachings and sources of wisdom</b>	Talk and share different beliefs. Listen and respond to religious stories reflecting on meaning.	Describe at least one example of beliefs and sources of wisdom and share some meanings behind them using basic religious vocabulary. Think, talk and ask questions about religious stories and traditions.	Describe at least 3 examples of beliefs and sources of wisdom and share some meanings behind them using basic religious vocabulary Retell and share meanings about religious stories and the traditions from which they come.	To ask questions and interpret three examples of religious and moral stories, sacred writings or other sources of wisdom. Explore the traditions within these faiths and their impact on followers.	Reflect on and make connections about some religious and non-religious world views. Explain, describe and interpret a range of religious and moral stories, sacred writings or other sources of wisdom.	Using religious vocabulary, describe two examples of beliefs and make connections. Demonstrate the impact of sources of wisdom on individuals and give examples of how these connect to different communities.	Describe, make connections and reflect on some religions and worldviews studied, using specific religious vocabulary about beliefs and teachings. Show awareness, respond to and interpret a range of stories, sacred writings and a variety of sources of wisdom, recognising and understanding the impact within different communities and individual believers.
<b>B</b> <b>Practices and ways of life</b> <b>Celebrations, prayer, worship and reflection</b>	Respond through talk, actions and play about prayer. Share simple rituals and ways of living, including the joy of celebrations. Experience periods of stillness and reflection.	Talk about how and where people pray using personal ideas and thoughts. Begin to respond to periods of stillness and reflection.	Begin to articulate, practices and experiences including festivals, prayer worship, stillness, and reflection.	Use key vocabulary to describe the impact of celebrations in some religious communities. Ask about and reflect on places of worship and the impact they have on faith communities.	Use key vocabulary to describe how celebrations are marked by different communities. Consider and reflect on why and where worshippers connect to prayer and worship. Take part in periods of stillness and quiet thought and, if possible, share personal reflections.	Explain why, where and how, worshipers connect to prayer and worship. Actively engage in periods of stillness and describe their reflection experiences. Evaluate the importance of worship in the lives of individuals and communities from a range of different perspectives.	Through enquiry and experience, demonstrate worshippers' connection to prayer, faith and sacred places.
<b>C</b> <b>Forms of expressing meaning language and symbolism</b>	Respond verbally and creatively about people, places and religious symbols and artefacts, using basic religious vocabulary and imagination.	Identify at least one example of symbols and actions to explain similarities and differences between faiths.	Identify at least three examples of symbols and actions to explain similarities and differences between faiths.	Discuss how individual followers of a faith can gain meaning from religious beliefs, symbolic expression and actions. Describe similarities between two faith communities.	Explain how different beliefs, expressions and actions, can communicate meaning to individual followers. Describe similarities between communities.	Compare how and why a range of beliefs, symbolic expression and actions can communicate different meaning to individuals within communities. Identify and describe similarities and differences between and within communities.	Compare how and why a range of beliefs, expression and actions communicate different meaning to individuals within communities. Identify and describe similarities and differences between and within communities.

## Assessment for age-related expectations by year group EYFS - KS2 (D - F)

Knowledge and skills	End of EYFS Reception	Year 1	End of KS1 - Year 2	Year 3	End of LKS2 - Year 4	Year 5	End of UKS2 - Year 6
<p><b>D</b> <b>Identity, diversity and belonging</b></p> <p><b>Places, communities, rites of passage</b></p>	Be aware of people and things that matter to them and link this to their learning and understanding in RE. Share simple rites of passage.	Talk about important people in the community and why they belong to that particular group.	Describe what a religious leader does and why. Discuss with others how groups express their identity within their religious community.	Share two examples of how about how key moments in life are marked by different communities. Show an understanding of how individuals belong to a faith community and recognise how some religious people are guided by their religious leaders.	Describe some of the benefits and challenges individuals face when belonging to a faith community. Show how we can help these people and explore how they are guided by their religious leaders.	Recognise the challenges of commitments for individuals belonging to a living faith. Raise questions on how faith today is shaped by identity, religious guidance and leadership, in their own and others' lives.	Show and express insights into the challenges of individual commitment, belonging and faith. Raise questions on guidance and leadership in their own and others' lives.
<p><b>E</b> <b>Meaning, purpose and truth</b></p> <p><b>Reflection and appreciation</b></p> <p><b>Ultimate Questions</b></p>	Begin to share in simple terms what makes something right, wrong and fair. Use imagination and curiosity to question their thoughts and ideas about the world.	Talk with others about why we need rules in religious communities. Demonstrate their understanding of what is right, wrong, just and fair through different forms of enactment, e.g., role-play, hot seating, etc.	Explain the importance of rules within religious communities. Retell moral stories and explain how they show what is right, wrong, just and fair.	Through a range of creative media, share an understanding of a range of big questions reflecting on the ultimate questions that are difficult to answer.	Reflect and respond to a range of 'if' and 'why' challenging questions to help make sense of the world and express personal reflections.	Evaluate how important faith and belief are in deciding what is right and wrong, just and fair, referring to their own and others' ideas and arguments. Raise challenging questions and suggest answers, including a range of perspectives from different faiths and belief groups.	Evaluate and ask challenging questions, applying their own and others' ideas about responsibility and what is right and wrong, considering possible effects of different moral choices. Present a range of views and answers to challenging questions about belonging, meaning and truth.
<p><b>F</b> <b>Human responsibility and values</b></p>	Communicate through talk, gesture and play how people care and show concern about the world around them.	Listen to and respond to religious stories that show examples of kindness. Begin to identify how they can show care and concern for others and their environment.	Ask relevant questions about why people show care and concern for humanity and the wider world. Retell and share real life examples of acts of kindness.	Understand and recognise the value to showing care and responsibility for our world, identifying the shared values of two communities.	Illustrate how different communities can cohabit together and respectfully share important values and responsibility.	Evaluate whether they think that diverse communities can live together, identifying common values, justice, respect and shared human responsibility. Use personal and critical responses to evaluate how individual and collective responsibility are shaped by faith and belief.	Explain how diverse communities can live together identifying common values, justice, respect and shared human responsibility. Use personal and critical responses to challenge how individual and collective responsibility is shaped by faith and belief.

## Section Four:

## Appendices

### **APPENDIX B**

### **Performance descriptions - Special Educational Needs**

# Performance descriptions in Religious Education (from 2016 Harrow Agreed Syllabus for reference)

The performance descriptions (PDs) are for pupils who are not yet working at Level 1.

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

## PD1

- Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, for example starting at sudden noises or movements. Any participation is fully prompted.
- Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, for example becoming still in response to silence. They may give intermittent reactions, for example, vocalising occasionally during group activities, such as a visit to a place of worship.

## PD2

- Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, for example, briefly looking around in unfamiliar natural and/or constructed environments. They begin to show interest in people, events and objects, for example leaning towards the source of light, sound or scent. They accept and engage in coactive exploration, for example, touching a range of religious artefacts and other objects in partnership with a member of staff.
- Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, for example, showing that they have enjoyed any experience or interaction. They recognise familiar people, events and objects, for example, becoming quiet and attentive during a certain piece of music. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, for example, repeating a simple action with an artefact. They co-operate with shared exploration and supported participation, for example, performing gestures during ritual exchanges with another person.

### PD3

- Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, for example, prompting a visitor to prolong an interaction. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, for example, stroking or shaking artefacts or found objects. They observe the results of their own actions with interest, for example, when vocalising in a quiet place. They remember learned responses over more extended periods, for example, following a familiar ritual and responding appropriately.
- Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, for example, prompting an adult to sing or play a favourite song. They can remember learned responses over increasing periods of time and may anticipate known events, for example, regular classroom routines. They may respond to options and choices with actions or gestures, for example, choosing to participate in activities. They actively explore objects and events for more extended periods, for example, contemplating the flickering of a candle flame. They apply potential solutions systematically to problems, for example, passing an artefact to a peer in order to prompt participation in a group activity.

Performance descriptions (PDs) 4-8 may be used to describe pupils' performance in a way that indicates the emergence of knowledge, skills and understanding in Religious Education. The descriptions provide an example of how this can be done.

### PD4

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

### PD5

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



## PD6

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

## PD7

- Pupils listen to and follow stories from religions and other belief systems. They communicate their ideas about religion and belief, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religions and other belief systems through stories, music or drama, answer questions and communicate their responses. They may express their feelings about what is special to them, for example, using role play. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activities.

## PD8

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

## Section Four:

## Appendices

### APPENDIX C

### Religions and worldviews learning outcomes

# Learning outcomes (from 2016 Harrow Agreed Syllabus)

## Learning outcomes for Early Years Foundation Stage

### Investigation of religions and worldviews

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. talk about what items and people are important to them and to other people,
- b. show awareness and sensitivity towards their own and others' needs, views and feelings,
- c. show awareness of how people can care for living beings,
- d. respect their own and others' ways of life.

### Knowledge and understanding of Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. talk about a story about Jesus or a story Jesus told that illustrates Christian concern for the outsider or the marginalised,
- b. talk about the creation and how some Christians show their care for the natural world,
- c. recognise some items found in a church that are connected with important Christian beliefs or practices,
- d. recall at least one person associated with the life of a church.

### Knowledge and understanding of religions or worldviews other than Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to: [for example, depending on selected tradition]:

- a. talk about a story from the religion or worldview being studied,
- b. talk about the natural world and how care is shown for all living things,
- c. recognise some items that are connected with important beliefs or practices,
- d. recall at least one person associated with the life of the religion or worldview being studied.

## Learning Outcomes for key stage 1

### Investigation of religions and worldviews

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. talk about what is important to them and to other people with respect for feelings,
- b. talk about some things about people, that make people ask questions,
- c. ask their own questions about God/deity, special people and special occasions,
- d. provide a good reason for the views they have and the connections they make.

### Knowledge and understanding of Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. recall some of the ways in which Christmas and Easter are celebrated in different ways by different Christians,
- b. recall the key features of the Gospel stories of Christmas and Easter,
- c. say something about how Christians talk about a relationship with God,
- d. say something about how and why Christians try to help others,
- e. provide a good reason for the views they have and the connections they make.

### Knowledge and understanding of religions or worldviews other than Christianity

By the end of this stage, as a MINIMUM requirement, pupils will be taught to [for example, depending on selected tradition]:

- a. recall stories about an inspirational person,
- b. recall key features of an inspirational event, place, ritual or special occasion,
- c. say how stories in a selected tradition are inspirational for believers,
- d. say something about how and why followers of this tradition try to help others,
- e. provide a good reason for the views they have and the connections they make.

## Learning outcomes or lower key stage 2

### Investigation of religions and worldviews

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. compare different ideas about God and humanity in the traditions studied,
- b. ask important questions about the practice of faith and compare some different possible answers,

- c. link their own ideas about how to lead a good life to the teachings of religions and beliefs being studied,
- d. provide good reasons for the views they have and the connections they make.

### **Knowledge and understanding of Christianity**

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. describe what Christians might learn about Jesus from the Gospel stories of miracles and his resurrection,
- b. describe some of the different ways in which different Christians show their beliefs in creation, incarnation and salvation, including through the arts, worship and helping others,
- c. describe a way in which some Christians work together locally,
- d. describe the importance of the Bible for Christians and give examples of how it is used,
- e. provide good reasons for the views they have and the connections they make.

### **Knowledge and understanding of religions or worldviews other than Christianity**

By the end of this stage, as a MINIMUM requirement, pupils will be taught to [for example, depending on selected tradition]:

- a. describe what believers might learn from the significant texts/writings being studied,
- b. describe what some of the symbolic expression in the tradition being studied might mean to believers,
- c. describe some of the rules and guidance used by believers and how that might be applied in working with others from different traditions,
- d. describe the importance of key texts/writings in the tradition being studied and give an example of how they may be used,
- e. provide good reasons for the views they have and the connections they make.

## **Learning outcomes for upper key stage 2**

### **Investigation of religions and worldviews**

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. describe and explain different ideas about God with reference to two religions or one religion and a non-religious worldview,
- b. ask important questions about religious experience and life after death and suggest answers that refer to traditions of religion and belief,

- c. ask important questions about social issues and suggest what might happen depending on different moral choices,
- d. provide good reasons for the views they have and the connections they make.

### **Knowledge and understanding of Christianity**

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. make links between Jesus' life and teaching and different forms of Christian action, such as in rituals and charitable acts,
- b. describe and compare different ideas Christians may have about developing their relationship with God, through prayer, pilgrimage or personal 'spiritual' experience,
- c. describe how Christians express beliefs about Jesus as 'Son of God' and 'Saviour' in worship, artefacts, art and architecture,
- d. describe and compare different ideas Christians may have about salvation and life after death with reference to key texts,
- e. provide good reasons for the views they have and the connections they make.

### **Knowledge and understanding of religions or worldviews other than Christianity**

By the end of this stage, as a MINIMUM requirement, pupils will be taught to [for example, depending on selected tradition]:

- a. make links between some texts and symbols from religion and belief and guidance on how to live a good life,
- b. describe and compare how important aspects of a religion or belief are celebrated and remembered by different communities,
- c. describe and compare different ways of demonstrating a commitment to a tradition of religion and belief,
- d. describe and compare different ideas from the tradition being studied about the meanings of life and death with reference to key texts,
- e. provide good reasons for the views they have and the connections they make.

## **Learning outcomes for key stage 3**

### **Investigation of religions and worldviews**

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. give different views on how faith may play a vital part in people's identity,
- b. give different views on the place of modern media in relation to religion and belief,



- c. ask questions about the meaning of religion and spirituality and suggest answers relating to the search for truth,
- d. use reasoning and examples to express insights into the relationship between beliefs, teaching and ethical issues.

### **Knowledge and understanding of Christianity**

By the end of this stage, as a MINIMUM requirement, pupils will be taught to:

- a. describe and compare ways in which different Christian groups express their identity,
- b. explain how and why examples of creativity may express or challenge Christian beliefs about the Fall, redemption and salvation,
- c. suggest reasons for different understandings of the resurrection of Jesus that Christians hold and show how they may have an impact on Christians today,
- d. explain the challenges of the Christian principles of love, forgiveness and trust in God with reference to key texts,
- e. use reasoning and examples to express their own views on how Christianity has affected the world.

### **Knowledge and understanding of religions or worldviews other than Christianity**

By the end of this stage, as a MINIMUM requirement, pupils will be taught to [for example, depending on selected tradition]:

- a. describe and compare different interpretations of religious identity,
- b. explain how and why people express beliefs, values and ideas of spirituality through ceremonies, festivals and symbolism,
- c. suggest reasons for similar and different interpretations of scriptures and other important texts,
- d. explain why some people are inspired to follow a particular religious or philosophical path,
- e. use reasoning and examples to express their own views on how the tradition being studied has affected the world.

## Section Four:

## Appendices

### APPENDIX D

### Non-statutory long term plan exemplar (2016)

	<b>Autumn 1</b>	<b>Autumn 2</b>	<b>Spring 1</b>	<b>Spring 2</b>	<b>Summer 1</b>	<b>Summer 2</b>
<b>Nursery</b>	What special days do we celebrate? <b>A/D Christianity and Judaism</b>	What special days do we celebrate? <b>A/D Christianity and Judaism</b>	What makes me happy? Who makes me happy and why? <b>C/F Baha'i and Humanism</b>	How should we treat living things? <b>A/F Buddhism and Jainism</b>	Where did my name come from? <b>C/D Islam</b>	How can we use our hearing and other senses to find out about things? <b>B/E Hinduism and Zoroastrianism</b>
<b>Reception</b>	What can we learn from faith and other stories? <b>A/F Christianity and Humanism</b>	What is interesting about the Christmas story? <b>A/E Christianity</b>	How do Islam and other faiths use water and why? <b>B/E Islam</b>	How do we choose what food to eat? <b>B/F Jainism and Judaism</b>	How can we help other people? <b>C/F Baha'i and Sikhism</b>	What kind of person was Jesus? <b>C/D Christianity</b>
<b>Year 1</b>	What makes faith buildings special? <b>B/F Sikhism</b>	What can we learn from the Divali story about good and evil in our own lives? <b>A/E Hinduism</b>	Is it important to have a day that is different to other days? <b>Christianity, Judaism</b>	How do we respond when we hear certain sounds? <b>C/D Islam</b>	What can Christians learn from the teachings of Jesus? <b>C/E Christianity</b>	How do holy books teach religious people about being close to God? <b>A/F Christianity Zoroastrianism</b>
<b>Year 2</b>	What makes a home? <b>C/D Hinduism and Jainism</b>	How do we remember people and why? <b>C/E Humanism and Christianity</b>	What rules are the most important and why? <b>B/F Judaism</b>	Why is the cross important to Christians? <b>A/E Christianity</b>	How are we the same and different from other people and does it matter? <b>B/D Islam Baha'i</b>	What does faith say about change? How does it make us feel and how can we become better? <b>A/F Buddhism</b>

	<b>Autumn 1</b>	<b>Autumn 2</b>	<b>Spring 1</b>	<b>Spring 2</b>	<b>Summer 1</b>	<b>Summer 2</b>
<b>Year 3</b>	What do Christians do when they pray and why? A/E Christianity	What can we learn from the life of Buddha about being happy? A/F Buddhism	Should holy books be treated differently to other books? C/E Islam	What are our most important religious artefacts and symbols? How do they show what we believe? B/D Judaism	How do faith groups mark naming ceremonies? B/E Hinduism	What makes some places sacred? C/F Christianity, Islam
<b>Year 4</b>	What does it mean to be sorry and how can we tell? A/D Judaism	What do we mean by peace and where is it to be found? C/E Christianity	Does it matter what we wear and why? C/F Sikhism	In what ways is Jesus relevant today and in the future? B/D Christianity	What role do places of worship have in communities? B/F Islam	How is Humanism the same as and different to a religion? A/D Humanism
<b>Year 5</b>	Do all actions have a consequence? B/F Buddhism and Jainism	Is it better to give than to receive? C/F Christianity and Islam	Why did a Chief Rabbi say, "Religion is about the why of creation, science is about the how"? A/E Judaism and Humanism	How did the teachings of Guru Nanak influence the teachings of Guru Gobind Singh? A/E Sikhism	Could the Lord's Prayer be universal? C/D Christianity	How do faiths define themselves? C/D Baha'i
<b>Year 6</b>	Why do people pray? Islam B/D	How responsible are we for the environment? A/F Christianity/Hinduism	What do Christians believe is the most important event that has ever happened? C/F Christianity	What is the truth about the Baisakhi story? C/E Sikhism	Who do we look to for inspiration and why? B/D Buddhism and Humanism	Religious responsibility: What does it mean to grow up? Judaism and Zoroastrianism A/F

## Section Four:

## Appendices

### **APPENDIX E**

### **Religions and worldviews in Harrow**

## Religions and worldviews in Harrow

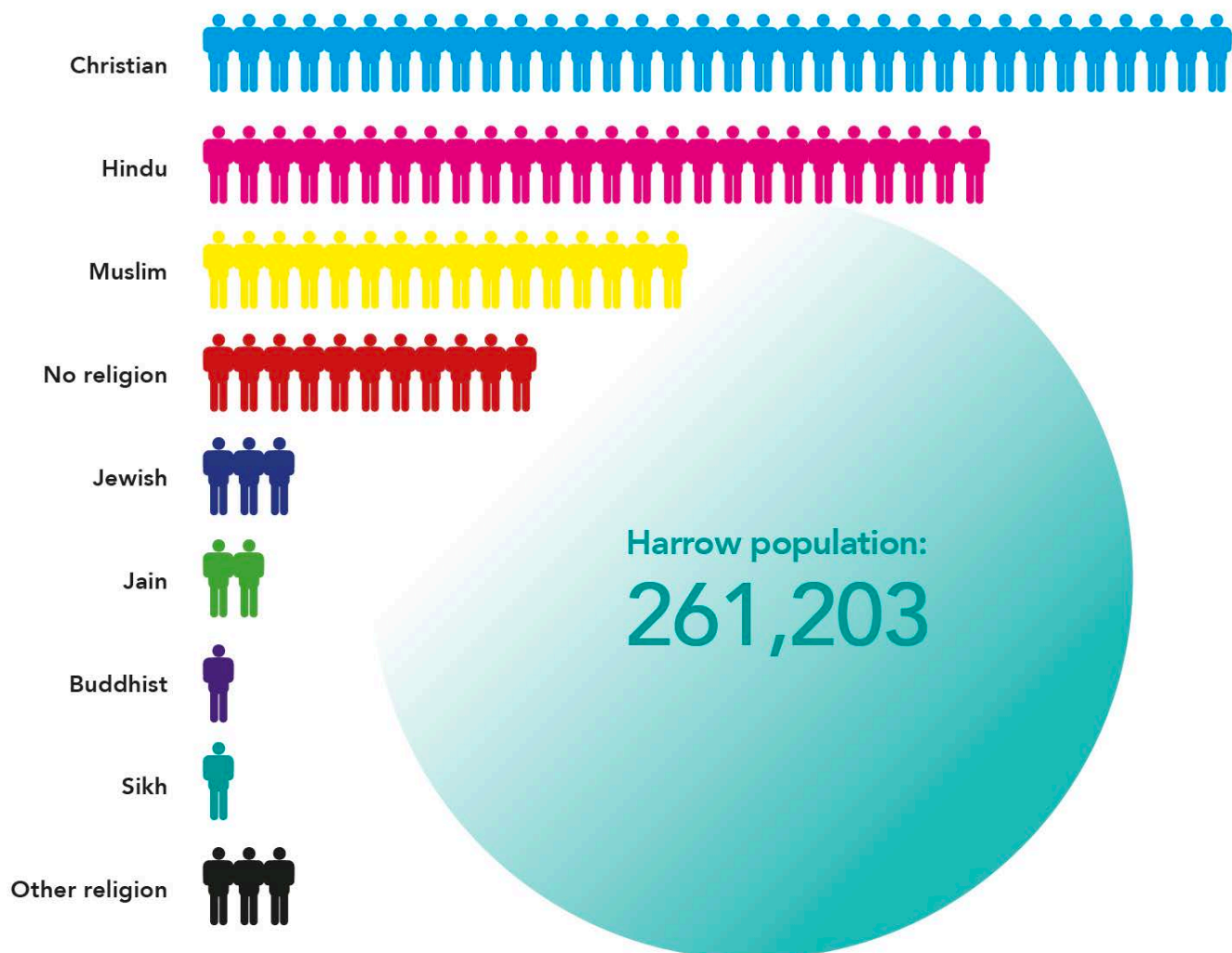
The London Borough of Harrow is one of the most religiously diverse of all England and Wales local authorities. In the National Census 2021, Harrow had:

- the highest number and percentage of Hindus of any local authority in the country,
- the highest number of Jains (6,246) in the country,
- the lowest percentage of 'No religion' in the country.

	Christian	Hindu	Muslim	No religion	Jewish	Jain	Buddhist	Sikh	Other religion
number	88,602	67,392	41,503	27,748	7,304	6,246	2,812	2,743	7,695
percentage	33.9	25.8	15.9	10.6	2.8	2.4	1.1	1.1	2.9

Harrow population: 261,203

Source: Office for National Statistics – Census 2021 | Religion, 2021, local authorities in England and Wales



## Baha'i

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### Our God and prophets

The Bahá'í Writings explain that the reality of God is beyond the understanding of any mortal mind. Throughout the ages, He has sent a succession of Divine Messengers, known as Manifestations of God, through which humanity's spiritual, social and intellectual capacities have been cultivated.

In the middle of the nineteenth century, the latest of these Educators was sent to the world in the form of Bahá'u'lláh, whose name means the 'Glory of God.' Through His Writings, Bahá'u'lláh outlined a framework for the development of a global civilisation which takes into account both the spiritual and material dimensions of human life.

### Our central beliefs and sacred texts

Three core principles establish a basis for Bahá'í teachings and doctrine:

- the unity of God - that there is only one God who is the source of all creation,
- the unity of religion, that all major religions have the same spiritual source and come from the same God,
- the unity of humanity - that all humans have been created equal, coupled with the unity in diversity, that diversity of race and culture are seen as worthy of appreciation and acceptance.

The writings of Bahá'u'lláh and Báb, another central character in Bahá'í are considered as divine revelation.

### How we aim to live our lives

Bahá'u'lláh outlined practical social principles through which unity can be established. Among these principles are the independent search after truth, the abolition of all forms of prejudice, the harmony between science and religion, the equality of men and women, the abolition of extremes of wealth and poverty and the oneness of the entire human race.

Bahá'ís do not view these principles as mere statements of vague aspiration - they are understood as matters of immediate and practical concern for individuals, communities and institutions alike.

Therefore, Bahá'ís, imbued with a strong sense of moral purpose, are at the forefront of worldwide activities that seek to contribute to the betterment of society, such as: the promotion of education, justice, women's rights, and the arts and sciences.



### Our places of worship

Bahá'ís often meet in their houses or community centres to pray, make plans, and rejoice in each other's company. In addition, Bahá'ís have temples built in each continent which serve as spiritual centres for people, regardless of religion or qualification, from across the region. The Lotus Temple, the Bahá'í temple in New Delhi, is the most visited religious building in the world.

### Our major ceremonies and festivals

Bahá'ís celebrate a number of holy days, which include Naw Ruz, the Bahá'í new year, Ridván, which marks the period Bahá'u'lláh declared His mission to the world and the birthday of Bahá'u'lláh.

### Our presence in Harrow

The Baha'i Faith is the second most spread religion in the world after Christianity. The community of Harrow, though small in number, represents no less than ten different nationalities.

## Buddha Dhamma (Buddhism)

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### Our God and Prophets

Buddha Dhamma (Buddhism) is based on the life and teachings of Siddhartha Gautama, who lived approximately 2,500 years ago in India and who came to be called the Buddha, meaning enlightened one.

Buddha Dhamma (Buddhism) came from the Buddha's scrutiny of the world he saw around him and through his analysis of the causes of human suffering. Buddha Dhamma (Buddhism) does not recognise the role of a god, in the Abrahamic tradition of the word (as in, for instance, Christianity, Islam and Judaism).

### Our central beliefs and sacred texts

The Buddha saw that people were only really concerned with worldly desires, like accumulating money or gaining a better station in life. People believe that these things will make them happy, but fundamentally they remain dissatisfied. He saw that it is impossible to feel satisfied by pursuing these worldly desires and, indeed, it is these desires that themselves cause unhappiness. This central concept is known as Dukkha.

Buddha saw this in a cyclical way, not just in our current life, but through an ongoing process of reincarnation.

His prescription to break the cycle has come to be called the 'Noble Eightfold Path.' This is the Buddhist ethical code of thought, word and action. Only by following the Buddhist path to Moksha, or liberation, can we start to disengage from craving and clinging to impermanent things. This path ultimately leads to Nirvana, the blissful state of enlightenment.

Buddha Dhamma (Buddhism) started as an ancient oral tradition and was not written down until about 400 years after the Buddha died. Many subsequent texts also claim to be the word of the Buddha, but there is no consensus as to what constitutes a common canon.

### How we aim to live our lives

Basic practices include sila (ethics), samadhi (meditation) and prajna (insight, knowledge), as described in the Noble Eightfold Path. The tradition of meditation for some Buddhists also includes yoga. An important additional practice is a compassionate attitude toward living beings. An important guiding principle of Buddhist practice is the middle way between the extremes of asceticism and hedonism.

### Our places of worship

Buddhists can worship both at home or at a temple. It is not considered essential to go to a temple to worship with others. Buddhists will often set aside a room or a part of a room as a shrine. There will be a statue of Buddha, candles, and an incense burner. Buddhist temples come in many shapes - perhaps the best known are the pagodas of China and Japan.

### Our major ceremonies and festivals

There are many special or holy days celebrated throughout the year by the Buddhist community. Buddhist festivals are always joyful occasions – they can include aspects such as chanting, meditation and offering food to the poor. Some holy days are specific to a particular Buddhist tradition or ethnic group, but common to all is the Buddha's birthday, known as Vesak, which is celebrated on the first full moon day in May or the fourth lunar month.

### Our presence in Harrow

Buddha Dhamma (Buddhism) is the world's fourth-largest religion, with over 500 million followers, or 7% of the global population. In Harrow about 2,812 people describe themselves as Buddhist, about 1.1%. Harrow's Buddhist community is largely concentrated in the south of the borough.

## Christianity

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### Our God and prophets

We believe in one God, creator of heaven, earth and all things seen and unseen.

We learn about God through the life and teaching of his Son, Jesus Christ, born into a Jewish family around 6BC, foretold in scriptures as Mighty God, Everlasting Father, and Prince of Peace. We believe that Jesus came into the world as perfect God and perfect man, redeeming humanity from sin and evil through his death on the cross and resurrection from the dead.

Jesus promised his followers he would be with them always, enabling them to continue promoting the kingdom of God through the power of the Holy Spirit.

### Our central beliefs and sacred texts

The Bible, which is the Word of God, is Christianity's central text. It consists of 66 books, written by various authors. It includes the Jewish scriptures and four Gospels, which give accounts of Jesus' background, lifestyle, teaching, relationships and power to heal those sick in mind, body and spirit. They outline events of the week before Jesus' crucifixion and conclude with disciples' testimonies that Jesus had risen from the dead and was alive with God. The final books trace the emergence of the Christian Church, as Jesus' followers, filled by the power of the Holy Spirit, continued his work of teaching and healing, and set up groups to worship God, learn, pray and carry out his commandments.

### How we aim to live our lives

During his earthly life, Jesus taught that people should love the Lord God with all their heart, mind, soul and strength and others as themselves. We seek to model our lives on the Person of Jesus as portrayed in the four Gospels and aim to incorporate this commandment in all aspects of our lives including our relationships and actions.

### Our places of worship

Meeting in churches and chapels of all shapes, sizes and furnishings, we worship, learn, pray and observe ceremonies. We celebrate the Eucharist when we share bread and wine together as Jesus commanded we do in remembrance of him, and our special holy day, known as the Lord's Day, is Sunday. We repeat the Lord's Prayer as Jesus taught us.

### Our major ceremonies and festivals

Christian festivals follow the life, death and resurrection of Jesus with times of solemn reflection and joyful remembrance. Christmas celebrates Jesus' Incarnation or coming into our world, Holy Week commemorates the last week of his earthly life and Easter is filled

with the joy of his Resurrection, new life and his return to God. Pentecost remembers the moment when the disciples of the Lord Jesus Christ received the Gift of the Holy Spirit and went out to preach the message of salvation to the world.

### Our presence in Harrow

In a borough where 90% of the population professes religious belief, Christians currently form 33.9% of the population. The Christian community is very diverse, encompassing long established churches, (there have been Christians in Harrow since at least the tenth century) and new expressions of Christianity. Local Christians have their origins in many parts of the world.

## Sanatana Dharma (Hinduism)

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### Our God and prophets

Hindus recognise that there is only one ultimate reality (or God), but this one Ultimate Reality can be approached in a variety of different ways. Each person can choose which approach is best suited to them. Hinduism includes a diversity of ideas on spirituality and traditions, but has no ecclesiastical order, no unquestionable religious authorities and no governing body.

The term 'Sanatana Dharma' is the true reflection of the Hindu Religion. Sanatana Dharma is that which holds society and civilisation together through righteous living and coming to terms with the eternal laws that govern everything. Harnessing these laws for the benefit of all is the ideal way of practicing Dharma.

God can be personified as a male, for example as Vishnu, Shiva, Murugan, Ganesha and Swaminarayan or as a female (Goddess) such as Parvati, Durga or Lakshmi.

However, some people like to think of God as a principle underpinning the universe, rather than as a person. This principle that underpins the universe is called Brahman.

Hindus recognise how important it is to have a first-hand spiritual experience. There have been hundreds of prophets and sages throughout the ages who are called Rishis. Hindus look to the teachings of these Rishis for making spiritual progress and, ultimately, try to achieve Moksha (realisation) for themselves. There have been many Rishis throughout the ages, including present times, and this allows the message of spirituality to be refreshed to suit current times.

### Our central beliefs and sacred texts

The central belief of the Hindus is defined by the key word 'pluralism.' The ultimate reality is one but it can be approached in many ways to suit the individual's aptitude and temperament. Hindus say that belief in God is just a starting point. The main aim of Hindus is to experience God here and now.

The main texts of the Hindus are the Vedas, in particular the eleven principal Upanishads which reside within the Vedas. The other revered text is the Bhagavad Gita, which combines teachings from the different Vedas and is, therefore, the central religious text for Hindus.

### How we aim to live our lives

Hindus have four aims in life, which are:

- Dharma - doing one's duty to all as per one's ability and living righteously. However, the deeper meaning to Dharma is about trying to find the unity behind all the diversity in this creation.
- Artha - acquiring wealth. Hindus recognise that this is important in order to support yourself, your family and the wider community.
- Kama - fulfilling legitimate desires. It is important to enjoy life but to do so in a way that abides by the rules of society.
- Moksha - the most important aim of life, which is all about experiencing God for oneself. This links back to the deeper meaning behind Dharma - trying to discover the unity behind this diversity and recognising oneself as the spirit.

### Our places of worship

The main place of Hindu worship is the temple. Different temples may be dedicated to many gods. Due to the pluralistic nature of Hinduism, temples differ in architecture, rituals and deities installed.

### Our major ceremonies and festivals

Ceremonies are performed for all kinds of spiritual activities. The main feature of many ceremonies is the Havan (fire worship ceremony).

The main festivals celebrated are Diwali, Holi, Shivratri and Navaratri. Birthdays of deities like Lord Rama, Lord Krishna and Lord Swaminarayan are also celebrated.

### Our presence in Harrow

Harrow has a higher proportion of Hindu residents than any area in the country, with more than more than 25% of the borough's population describing themselves as Hindu in the most recent census. The highest concentration of Harrow's Hindus are found to the south-east of the borough, particularly Kenton East, and to the south-west.

## Humanism

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### Our God and prophets

Humanism is a philosophy of life or worldview. Humanists are atheists or agnostics and so neither believe in, nor worship, any gods or other supernatural beings.

Humanists:

- trust scientific methods when it comes to understanding how the world and the universe works,
- make their ethical decisions based on reason, empathy and compassion for human beings and other sentient animals,
- believe that, in the absence of an afterlife and any discernible purpose to the universe, human beings can act to give their own lives meaning by seeking happiness in this life and helping others to do the same.

Many great philosophers, scientists and moral thinkers were humanist, challenging orthodoxies and focusing on human knowledge and achievement.

### Our central beliefs and special texts

We believe that this life is the only life we have, that the universe is a natural phenomenon with no supernatural side, and that we can live ethical and fulfilling lives on the basis of reason, empathy and compassion.

We do not have sacred texts, but we recognise a debt to the written works of both ancient and modern philosophers and to the scientists whose studies have illuminated the significance of human beings on planet Earth and our place in the cosmos.

### How we aim to live our lives

We aim to abide by the Golden Rule of treating others as we ourselves would wish to be treated, with respect and empathy derived from our common humanity. We believe that we only have one life and that it is up to each individual to make the most of it and to increase the sum of human happiness by helping others to be happy.

### Our places of worship

Humanists do not worship and there are no prescriptions about how or where we should come together. There is always open choice in where we meet, determined not by tradition but by what is humanly best for us.

### Our major ceremonies and festivals

We recognise the importance of rites of passage in life. We have trained Humanist celebrants who lead our non-religious funerals, weddings and baby naming ceremonies.

We have regular meetings for both social and educational purposes and Humanists UK organises many other events including several annual lectures to celebrate the lives and works of famous philosophers and scientists such as Voltaire, Charles Darwin and Rosalind Franklin.

### Our presence in Harrow

Harrow Humanists has met as a group for over 50 years and like many other local groups we are partners of Humanists UK.

Accurate data on the number of people who describe themselves as Humanists is hard to find – in the 2021 census, 10.6% of Harrow's population, 27,748 people, declared that they had no religion.

## Islam

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### Our God and prophets

Islam is the second largest religion in the world and follows the Abrahamic traditions of Christianity and Judaism. Islam means 'submission to the will of God.' Followers of Islam are called Muslims.

Muslims believe in all the same prophets as the other Abrahamic religions, but do not recognise Jesus as the Son of God. He is given a high status as are the other prophets, but the Prophet Muhammad is the last Messenger of God, who through revelation spread the word and teachings of Islam.

The word for God in Arabic is 'Allah' and a basic tenet of the Islamic faith is the belief that 'There is no God but Allah and Muhammad is the Messenger of Allah.' This is known as the Shahadah or Declaration of Faith.

### Our central beliefs and sacred texts

Islam has five pillars which are adhered to by every Muslim. These are:

1. Shahadah – the declaration of faith in the oneness of God and testimony that Muhammad is His Messenger.
2. Salah (Prayer) – praying 5 times a day to Allah facing Mecca and following a pre-ordained method of prayer.
3. Zakat (Charity) – it is obligatory on every Muslim who is able to, to give money to charity for the poor and needy which is the equivalent of 2.5% of their wealth.
4. Sawm (Fasting) – fasting annually during the month of Ramadan.
5. Hajj (Pilgrimage) – completing the pilgrimage to Mecca once in a Muslim's lifetime if they are able to afford it.



The sacred text in Islam is the Quran. This contains the texts revealed to the Prophet Muhammad (pbuh) over a period of 23 years through the Angel Jibril (Gabriel). Several companions of Muhammad (pbuh) were responsible for writing down the revelations, which were compiled after his death in 632CE.

The Quran is a book of guidance for Muslims and verses from it are read during prayers in Arabic. The Quran retains its original language of Arabic to avoid any of it being lost in translation.

### How we aim to live our lives

Muslims live their lives in accordance with the Quran and Sunnah (actions and deeds of the Prophet Muhammad), using his example of justice, love for one another and devotion to God. The Five Pillars make up the tenets of a Muslim's faith.

### Our places of worship

Muslims congregate in prayer at the Masjid (Mosque), where weekly Friday prayers are held which begin with a sermon and end with a joint prayer.

### Our major ceremonies and festivals

Muslims have two main celebrations. One is called Eid ul-Fitr, which marks the end of Ramadan, the month when Muslims fast, and the second is called Eid ul-Adha, which marks the end of the Hajj pilgrimage period. Both are commemorated with a day of celebration starting with special Eid prayers at the Mosque.

### Our presence in Harrow

According to the 2021 Census figures, there were 41,503 Muslims in Harrow – 15.9% of the borough's population.

## Jain Dharma (Jainism)

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### Our God and prophets

Jain Dharma, widely known as Jainism, is an ancient Indian religion. We believe in a cyclical nature of the universe; a universe without a beginning, without an end and without a creator. Jains trace their history through a succession of twenty-four Enlightened Souls and revivers of the Jain path known as Tirthankara. In the current era, this started with Rishabhdeva and concluded with Mahavira.

### Our central beliefs and sacred texts

The central tenet of Jain Dharma is non-violence and love towards all living beings

Jains:

- believe in the independent existence of soul and matter,
- refute the idea that a supreme divine creator, owner, preserver or destroyer of the universe exists,
- believe in the potency of karma,
- emphasise relativity and multiple facets of truth,
- observe a morality and ethics based on a liberation of the soul.

Agamas are original texts of Jain Dharma based on the discourses of the Tirthankara. The discourses were passed on in oral tradition by Ganadharas (chief disciples). The texts and explanations were later written by learned scholars in special manuscripts.

### How we aim to live our lives

Jains strongly uphold the individualistic nature of soul and personal responsibility for one's decisions; and that self-reliance and individual efforts alone are responsible for one's liberation.

Jain Dharma teaches a way to spiritual purity and enlightenment through a disciplined mode of life and practicing Ahimsa (non-violence) to all living creatures. Jains follow a vegetarian diet.

The five ethics of Jain Dharma are:

- Ahimsa (non-violence),
- Satya (pursuit of truth),
- Asteya (non-stealing and honesty),
- Aparigraha (non-possession and non-attachment) and
- Brahmacharya (celibacy).

### Our places of worship

Jain temples are built with various architectural designs which vary across India. The main part of Jain temple is called Gambhara, in which there are the stone carved Tirthankara idols. One is not supposed to enter the Gambhara without taking a bath and without wearing puja (worship) clothes.

### Our major ceremonies and festivals

Paryushana is observed around August or September. This is the oldest known Jain festival and is a time for fasting and the taking of vows.

Mahavir Jayanti observes Mahavira's birth and is marked by Jains all over the world.

Diwali (Deepavali) which is usually held in October or November is called the festival of lights. For Jains this is the day Mahavir left the earthly abode and is also called Mahavir Nirvana. On a dark night there is divine light to mark liberation (moksha) of Tirthanker Mahavir from the cycle of rebirth. Places of worship and homes have special events to mark the special occasion.

### Our presence in Harrow

Harrow has the highest density of Jains in the UK, with the Mahavir Foundation Kenton Derasar, Kenton Road, the Digambar Jain temple, Wealdstone, and the Jain Vishva Bharati London Peace Centre, Pinner.

In the 2021 census 2.4% of Harrow's resident population (6,246 people) declared themselves Jains.

## Judaism

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### Our God and prophets

The Jewish faith is underpinned by a belief in one God and exemplified through teachings of God's relationship with the Patriarchs and Matriarchs of the Torah, the Prophets and the people, and interpreted through the generations by the rabbis and teachers in the oral tradition and codified into Jewish practice.

### Our central beliefs and sacred texts

Notions of justice, moral imperatives about how people treat each other, charity and social action are central to its teachings and practised alongside family traditions that vary from family to family. These also vary from country to country, community to community in diverse Jewish movements, in Orthodox, Traditional and Progressive teachings, and support a range of synagogues.

The Tenach comprises the Torah, the Prophets and Writings and, when taken with the interpretation of the rabbis, form the core texts.

### How we aim to live our lives

It is a religion of action whereby daily obligations, custom and prayer, together with a cycle of special days and festivals, imbue a culture of tradition and obligation. Worship can be communal and personal.

### Our places of worship

Synagogues are buildings that are houses of prayer and learning and also hubs of communal activity. Supplementary schools and youth activities are housed within. Lectures and study groups are also held there. Learning is central to Judaism and lifelong learning is a core value. Major festivals have additional special services in synagogues. These are days

of obligation when the day is given over to prayer, family and community and no work is to be done - just as on the most holy day of the week, Shabbat. Levels of observance vary.

### Our major ceremonies and festivals

Major festivals include the Days of Solemnity - Rosh Hashannah and Yom Kippur and the 'Three Foot Festivals' - Succot, Pesach and Shavuot. These are linked to key events and ancient harvest times when many went 'on foot' to the Temple. The minor festivals of Channukah and Purim are very child-centred and are joyously celebrated with parties and gift-giving to friends and to those less fortunate. Each is linked to particular customs and foods.

The Jewish calendar is lunisolar, and the rhythm of the week is punctuated by the holy Shabbat where families gather to celebrate the holiest day with special prayers and traditional food.

Obligations to maintain holiness in daily life also govern the preparation and eating of all foods (Kashrut).

Rites of passage through consecration and naming traditions, bar/bat mitzvah (coming of age of religious obligation), marriage and mourning are all life events held within communities, synagogues and homes distinctively.

### Our presence in Harrow

In Harrow the synagogues are Stanmore and Canons Park, Kenton, Belmont and Pinner (all Orthodox), Kol Chai Reform and the Mosaic Jewish community comprising Mosaic Liberal, Mosaic Masorti and Mosaic Reform synagogues.

2.8% of Harrow's population is Jewish, compared to 0.5% nationally. Harrow's Jewish population largely resides in the north of the borough, especially the north-east. Harrow has the eighth highest proportion of Jewish residents nationally.

## Sikh Dharm

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### Our God and prophets

Sikh Dharm states that there is only one God, Waheguru - the divine, absolute, ultimate reality. 'Waheguru' means 'wahe,' wonderful and awesome and 'guru' the divine which dispels the darkness of ignorance.

Sikh Dharm is based on the spiritual teachings of Guru Nanak, the first Guru, and the ten successive Sikh gurus.

Guru Nanak Dev Ji (1469-1539): the founder laid the foundation by teaching and preaching that the purpose of human birth is to overcome shortcomings of previous births with the guidance of a true Guru. He promoted meditation, honesty and being charitable (serving the hungry and needy 'Langar').

Second Guru: Guru Angad Dev Ji (1504-1552) introduced Gurmukhi script. He started body building exercises after meditations and promoted good education for children.

Third Guru: Guru Amar Das Ji (1479-1574) championed the cause of women by taking them out of purdah, forbade the practice of sati and encouraged widow remarriage. He was known to cater for the homeless and to support the poor.

Fourth Guru: Guru Ram Das Ji (1534-1581) created the model for humility and true sewa. He started building a centre of the Sikh Dharm.

Fifth Guru: Guru Arjan Dev Ji (1563-1606) built Harmandir Sahib, the holiest Gurdwara at Amritsar. He compiled the Adi Granth Sāhib Ji with compositions of all Guru Jis and of all worthy holy saints without any prejudice. He was the first Guru Ji martyred by the Mughals for not converting to Islam. His last message to his son was to arm and prepare to end the cruelty and oppression.

Sixth Guru: Guru Hargobind Sahib Ji (1595-1644) channelled the desire to regain the dignity of all people by uniting them through training in arms. He built Akaal Thakat (temporal throne of Sikhs) in front of the Harmandir Sahib to defend all oppressed people of all faiths. He wore two swords in one sheath; one for spiritual freedom and the other for political freedom. Sikh is now not only a saint but a warrior.

Seventh Guru: Guru Har Rai Sahib Ji (1630-1661) protected the sanctity of Adi Granth Sāhib Ji.

Eighth Guru: Guru Harkrishan Sahib Ji (1656-1664) helped all in Delhi during an epidemic crisis.

Ninth Guru: Guru Tegh Bahadur Sahib Ji (1621-1675) was the second Guru Ji martyred by the Mughal Rule by beheading in Delhi because he challenged the ruler that no conversion of peoples' faiths would take place.

The Tenth Guru: Guru Gobind Singh Ji (1666-1708) created Khalsa with an initiation ceremony (Amrit) into one family of khalsa who will protect the freedom for all. He gave the surnames 'Singh' for males and 'Kaur' for females as everyone belongs to one family under God. He initiated the Sikhs into khalsa and ordained them to wear five kakars (the Five Ks) - kesh, kachara, kanga, kara and kirpan – and, finally, to wear a crown in the form of turban to be recognised among people.

He declared that after him there would not be any further flesh form Guru Ji, and bestowed the Guruship to the text, the Adi Granth which was initially compiled by the fifth Guru Ji and was ordained by Guru Gobind Singh as Gurū Granth Sāhib Ji, the eternal living Guru Ji.

Guru Granth Sahib Ji: Revealed the Word of God and presents a Dharm of belief in fundamentals free of dogmas, empty rituals, superstitions and respects all religions.

### Our central beliefs and sacred texts

The fundamental beliefs of Sikh Dharm are articulated in 'Gurū Granth Sāhib Ji,' the everlasting sovereign eternal living Guru Ji and believers take all guidance in everyday thoughts and actions from Guru Ji. Our manner of holding and respecting the living Guru Ji is unique and a visit to the gurdwara is a confirmation of this.

The 1430 pages are based on the concept of one God for all. Our central belief is to achieve oneness with God in this life by:

- the belief in One God,
- respect all as equal in every aspect - recognise all belonging to a single class of humanity,
- meditate, live a family life, work, share your bounties with the needy,
- respect females as all are borne by their hard toil,
- defend the oppressed ones,
- forgive those who trespass but ensure safety of all,
- recognise other peoples' viewpoints and evaluate with reasons their actions and views when considering our own responses to religious, philosophical, spiritual and non-spiritual dialogues.

It must be noted that 'Gurū Granth Sāhib Ji' is always placed on a throne (platform-like base) under a canopy and all the congregation sits on the ground.

### How we aim to live our lives

Sikh Dharm emphasises 'simran' (meditation on the words of the Gurū Granth Sāhib Ji) that can be expressed musically through kirtan or internally through Nam Japo to feel God's presence, and to have control over the Five Thieves - lust, rage, greed, attachment and conceit. Sikh practices and lifestyles include:

- to remain conscious of 'Truth' / 'Naam' / 'Word' and lead a virtuous life
- early morning meditation and prayers
- do daytime duties as required
- conduct evening prayer
- night prayer to thank Waheguru for everything

Initiated Sikhs ritually wear five items, called the Five Ks. They are:

- kesh (uncut hair)
- kanga (small wooden comb)
- kara (circular steel or iron bracelet)
- kirpan (sword)
- kacchera (special undergarment).

The Five Ks have both practical and symbolic purposes. To keep their long hair clean and tidy men wear a turban while women wear a dupata (long scarf).

### Our places of worship

Gurdwara, literally meaning 'Guru's house,' is where one gets sanctuary, shelter, meals and all needs. Nearest places of worship are Brent Sikh Centre and ten Gurdwaras in Southall.

Sri Harmandir Sahib (the abode of God) is the holiest Gurdwara, located in the city of Amritsar, Punjab, India.

### Our major ceremonies and festivals

Birthday of the first Guru Nanak Dev Ji

Birthday of the tenth Guru Gobind Singh Ji

Martyrdom of the fifth Guru Arjan Dev Ji

Martyrdom of the ninth Guru Tegh Bahadur Sahib Ji

Initiation Day/Creation Day of Khalsa – Visakhi

New year Day (1st Cheth) – 14th March

Diwali ceremony/ Bandi Chhor Divas when the sixth Guru Hargobind Sahib Ji freed 52 kings and princes from the Mugal prison and brought them to Amritsar for Blessings from Guru Granth Sahib Ji.

### Our presence in Harrow

2,743 (1.1%) of Harrow's residents described themselves as Sikhs in the 2021 census. The first Sikhs to make their home in Harrow arrived in 1967.

## Zoroastrianism

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### Our God and prophets

Zoroastrians are the followers of the great Iranian prophet, Spitaman Zarathushtra known to the Greeks as Zoroaster. Zarathushtra lived and preached somewhere around the North Eastern Iran, Afghanistan and the Aral Sea, about three and a half thousand years ago, circa 1500 BCE. However, Zoroastrianism enters recorded history in Iran in the 7th-century BCE and is one of the world's oldest religions.

Zoroastrians believe that there is one universal, transcendent, supreme God, Ahura Mazda, or the 'Wise Lord.' Zoroastrians believe that everything he created is pure and should be treated with love and respect.

Zoroastrians believe that Zarathushtra is the prophet of God. Zarathushtra himself is not worshipped, but through his teachings humans can become closer to God by using their good mind (vohu manah) to follow the path of truth and righteousness (asha). Zarathushtra's teachings come from a series of divine visions in which he saw and asked questions of Ahura Mazda and six radiant beings, known as the Amesha Spentas or Holy Immortals.



### Our central beliefs and sacred texts

Ahura Mazda is the beginning and the end, the creator of all that is good and not responsible for evil, death and destruction, everything that can and cannot be seen, the Eternal, the Pure and the only Truth. Ahura Mazda (God) is perfect; therefore the creation is born perfect. The purpose of creation is to assist God by constantly fighting evil using Humata, Hukhta, Huvarshta (Good Thoughts, Good Words, Good Deeds), which will bring about the ultimate victory of God and paradise on earth as it is heaven. The word 'paradise' originates from the ancient Zoroastrian text.

Zoroastrians also believe in one single life and do not believe in reincarnation. It is the oldest religion in the world to believe in heaven and hell, a saviour (last human) and the immortality of the soul, which is judged after death for good words and deeds, where the good soul ascends to heaven and the wicked soul descends to hell – a dark cold abyss. Zoroastrians believe that evil is decreasing daily, because all humans have the capacity to do good! At the end of time the saviour will be born who will lead the forces of good and make evil inert and powerless forever. This will be followed by the physical resurrection of the body which will be joined again with its respective immortal soul to be judged once again (last judgement) and cleansed of all evil and hell will no longer exist. Hence bringing about paradise on earth as it is in heaven.

The Avesta is the Zoroastrian collection of sacred texts. Among the most important and oldest are 17 hymns (the Gathas) composed by Zarathushtra himself. Linguists believe that the metrical composition of the Gathas is as old as the Hindu Rig Vedas.

### How we aim to live our lives

Our religion states that active participation in life through good thoughts, good words and good deeds is necessary to ensure happiness and to keep chaos at bay. Goodness will cumulatively contribute to the ultimate victory over evil. Hence Zoroastrian theology stipulates its followers to be ecological and protect nature and the environment, with its scripture calling for the protection of water, earth, fire and air.

### Our places of worship

In ancient times Zoroastrians worshipped individually or collectively in the open, facing a source of natural light, such as the sun, moon, stars or fire. Today artificial light is used after sunset or on cloudy days during worship in the home or in the fire-temples. The oldest Zoroastrian scriptures do not prescribe worshipping in a temple and make no mention of Zoroastrian places of worship.

However, since 400 BCE there has been a gradual transition from worshipping outdoors to worship in the fire temples, generic term for Zoroastrian places of worship. These contain an inner sanctum where a fire is perpetually maintained – the oldest fire has been kept

burning in Iran for over 2,500 years and in India for over a 1,000 years – they are places of annual pilgrimages for Zoroastrians. In the Zoroastrian religion consecrated fire, together with clean free flowing water, are agents of ritual purity - white ash from the consecrated fire is often used in our rituals.

### Our major ceremonies and festivals

Communal worship is usually centred around religious festivals (of which we have many), the most important being the seven seasonal festivals. There are other opportunities for worshipers to gather, such as the Navjote, the initiation ceremony where a child is accepted into the Zoroastrian fellowship, weddings, funerals and death anniversaries.

Noruz is the Zoroastrian New Year celebration, and occurs on the spring equinox. It is the seventh seasonal festival and theologically the most important festival in Zoroastrianism. This festival is known as Jamsheedi Noruz, after the legendary King Jamsheed who saved the world from being destroyed during the last ice age. Noruz is so deeply embedded in Iranian, Afghan, Kashmiri and Central Asian culture that it is still celebrated as the Iranian New Year although without religious connotations. Many fires are lit and there is feasting and celebrations for nearly a month - fireworks have also become part of the festivities. The birthday of Zarathushtra, known as Khordad Sal is celebrated six days after Noruz.

### Our presence in Harrow

The 2021 Census records 173 people in Harrow who describe themselves as Zoroastrian. Harrow is significant for Zoroastrianism because it is home to the Zoroastrian Trust Funds of Europe (ZTFE), based at the Zoroastrian centre, Rayners Lane. This former Grade II\* Art Deco cinema was fully restored with donations from the Zoroastrian community and is the only registered place of Zoroastrian worship in the UK. The ZTFE was established in 1861 and is the oldest Asian faith based voluntary organisation in the United Kingdom. The first Asian MPs elected to Parliament for the Liberal Party (1892), Conservative Party (1895) and Labour (1992) were all Zoroastrians and members of the ZTFE. The ZTFE is a member of the Inter Faith Network for the UK, Faiths Forum for London, Harrow InterFaith and the Religious Education Council for England

## Section Four:

## Appendices

### APPENDIX F

### Contributors

## Membership of the Harrow Agreed Syllabus Conference 2023

A special thanks to everyone who took part in developing this syllabus. Thanks to members of the Harrow SACRE and Harrow teachers who were also active in the development of the 2016 Agreed Syllabus.

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Cllr Camilla Bath (Vice Chair)	Catholic Church (Group D until March)
Laura Thornton	Catholic Church (Group A from September 2023)
Karen Collier	Free Church
David Cryer	Humanist (Vice Chair of the Agreed Syllabus Conference)
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\* Asad Omar sadly died in October 2023. His commitment, insights and integrity will be greatly missed

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Cllr Sasi Suresh	Harrow Councillor
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<b>Clerk</b>	Vivian Wright
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