

Agreed Syllabus for Religious Education 2025-2030

London Borough of Barnet



BELS
Barnet Education
& Learning Service



BARNET
LONDON BOROUGH

The Agreed Syllabus for Barnet

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Foreword by the Education lead/ Cabinet member

Councillor Pauline Coakley Webb:

“As the Council’s Lead Member for Children’s Services I would like to thank SACRE, the Agreed Syllabus Conference and the Writing Working Party for not only producing an excellent Agreed Syllabus for Religious Education, but also one which meets the needs of Barnet; a highly diverse, multi-cultural and multi-faith Borough. The March 2021 Census showed that Barnet remains one of the most religiously diverse boroughs in the country with the Barnet population becoming increasingly diverse, driven predominantly by the growth of the existing population. This Agreed Syllabus for RE offers a new approach to Religious Education; one which will engage all pupils, whatever their belief.” ***Councillor Pauline Coakley Webb – Cabinet Member for Family Friendly Barnet***

Foreword from the Chair of Barnet SACRE

I am delighted to be able to introduce the new Barnet Agreed Syllabus for Religious Education, which becomes statutory for all maintained schools in Barnet from September 2025. This new syllabus brings fresh and innovative thinking to the study of Religious Education (RE) in Barnet schools. It is rooted in a vision for the subject which acknowledges the importance of religious and non-religious worldviews in all human life. This syllabus captures this vision and develops a curriculum with ‘Big Questions’ (BQs) about religion and worldviews at its heart. It is a syllabus which is built on the respected academic work of Professor Ann Taves who has worked with the ASC team to create this curriculum. Ann Taves six BQs ask six key questions that humans ask and supports pupils’ balanced exploration and understanding of the world in which they live. This new syllabus has been evolved into a workable curriculum for the classroom by our Barnet adviser Jan McGuire and an excellent team consisting of academics: Prof Ann Taves and Dr David Robertson, teachers, curriculum leads and advisers including, Neil Marlow (Director of Education and Learning BELS), Jennifer Brodtkin and Louise Yarwood (Learning Network Inspectors BELS), Queen Elizabeth’s Boys School), Tim Sanders (Head of RE Department, Ashmole Academy), Sally Giovanelli (RE Leader, Danegrove Primary) and Sophia Tsiaparis (RE Leader, Underhill Primary), Jack Robertson (Head of RE Department, Ruth Marx (RE Adviser and Secondary Specialist), Gill Vaisey (National RE Adviser Primary Specialist) and the members of the committed Barnet SACRE ASC.

This Agreed Syllabus is a significant departure from that of 2012 and the temporary revision of 2019. It establishes RE as a religion and worldviews Evolutionary subject for the first time. I would like to pay tribute to the hard work of all those involved and commend this syllabus to you.

The ASC Team was a true collaboration between Community faith members, Teachers, specialist RE leads in Primary, Secondary and Pedagogy and Local Government Education and curriculum Leads.

Kevin McSharry

Chair of Barnet SACRE

Introduction

It is a legal requirement that all pupils are entitled to RE.

The Barnet Agreed Syllabus 2025 provides a new approach to Religious Education. It endeavours to place RE within a strong academic tradition founded on the work of Professor Ann Taves. It aims to raise expectations of both teachers and pupils in terms of the scholarly study of religion and worldviews through a defined focus on the six questions that Ann Taves argues most humans try to explore and find answers to make sense of their own situation in the world.

What is real? BQ1

Where do we come from? BQ2

How do we know? BQ3

What is our situation? BQ4

What is our goal? BQ5

How do we get there? BQ6

A school's RE curriculum should be set within the broader intent of the whole school curriculum. This syllabus is designed to support school leaders by clearly stating the intent, appropriate implementation, and potential impact of RE on the lives of children and young people so that they may grow to navigate the diverse, complex world around them, in relation to religion, belief and situation.

The Purpose of Religious Education

The purpose of studying high-quality Religious Education is outlined in the purpose statements of the Religious Education Council (REC) (i), Ofsted (ii) and Freedom of Religion or Belief (FoRB)(iii). These three areas have influenced the development of this model, and highlight the importance of a clearly understood purpose in RE.



- 'In religious education (RE), pupils enter into a rich discourse about the religious and non-religious traditions that have shaped Great Britain and the world. RE in primary and secondary schools enables pupils to take their place within a diverse multi-religious and multi-secular society. At its best, it is intellectually challenging and personally enriching. It affords pupils both the opportunity to see the religion and non-religion in the world, and the opportunity to make sense of their own place in that world.'
Ofsted May 2021 Religious Education Review document



FoRB is a Human Right. It is part of the United Declaration of Human Rights, Article 18. The heart of FoRB is the freedom to have, choose, change or leave a religion or belief, and the freedom to practice or manifest a religion or belief. The relationship between high quality RE and FoRB principles is clear: high quality RE can only be taught in an environment where FoRB principles flourish; if FoRB is to be promoted and protected, children must have access to high quality RE.

“Prioritising inclusive curricula and teaching, matched to all students’ needs, regardless of their background... provides foundational skills for all. In addition, curricula should provide positive and accurate information about different faith and belief communities and combat negative stereotypes.”

2022 FoRB Ministerial on FoRB and Education
Freedom of religion or belief inUK Culham St Gabriels Trust

National Content Standard for RE 2023



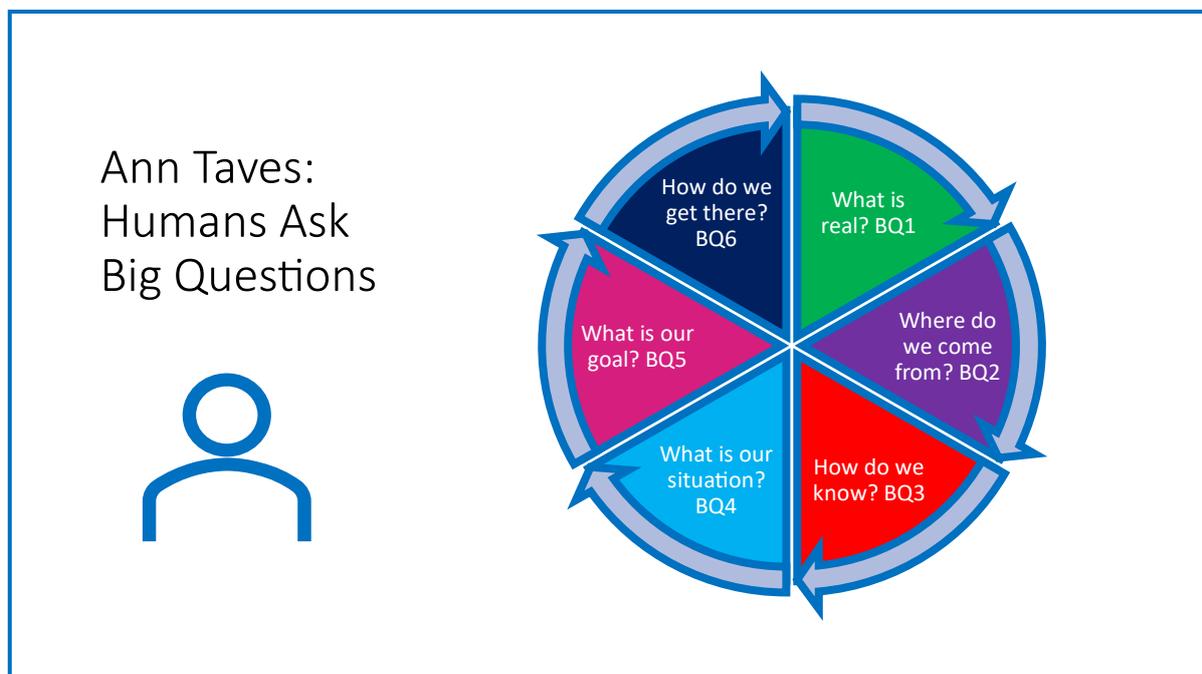
An education in religion and worldviews should:

- introduce pupils to the rich diversity of religion and non-religion, locally and globally, as a key part of understanding how the world works and what it means to be human
- stimulate pupils’ curiosity about, and interest in, this diversity of worldviews, both religious and non-religious
- provide opportunities for pupils to reflect on the relationship between their personal worldviews and the content studied, equipping them to develop their own informed responses in the light of their learning.

Aims (Intention)

The Barnet Religious Education (RE) Agreed Syllabus document aims to provide a carefully designed sequential approach that enables pupils to enter into a rich discourse about the religious and non-religious traditions that shape Great Britain and the world.

This Religious Education (RE) Agreed Syllabus is based on the six big questions (BQs) from the academic work of Ann Taves (iv):



These questions intend to provide an opportunity for pupils to explore what it means to be human, and their situation within the wider diverse multi-religious and multi-secular world. The Barnet curriculum model aims to be both intellectually challenging and personally enriching.

The intention is for the six Big Questions (BQs) to act as the 'golden threads' of learning that are woven throughout the Agreed Syllabus from age four to nineteen.

Pupils' progress is assessed in relation to the purpose and aims of the subject. Therefore, this primarily concerns how able the pupils are to hold balanced and well-informed conversations about religion or worldviews, as explored through the six Big Questions (BQs) of Ann Taves.

RE as Part of the Basic Curriculum

A school's RE curriculum should be set within the broader intent of the whole school curriculum. This syllabus is designed to support school leaders by clearly stating the intent, possible implementation, and potential impact of RE on the lives of children and young people so that they can flourish in a changing world.

RE supports the aims of the school curriculum which is to be balanced and broadly based. This curriculum must:

- Promote the spiritual, moral, cultural, mental, and physical development of pupils

- Prepare pupils for the opportunities, responsibilities, and experiences of later life

The purpose of RE is to enable pupils to enter into a rich discourse about the religious and non-religious traditions in the world, and the opportunity to make sense of their own place in that world.

The essential outcomes for RE are therefore related to the knowledge and understanding of religion and worldviews. There are many other desirable outcomes for RE. For example, the subject may also contribute significantly to the following broader educational aims but is distinct from and not reducible to these:

- Spiritual, moral, social, and cultural development
- Personal, social, health and citizenship education
- Literacy and articulacy: reading and writing, vocabulary development, spoken language
- The wider curriculum: arts, humanities, sciences, numeracy

Inclusion

The Agreed Syllabus is designed to be inclusive. Our aim is that all children can access the ideas explored in the big questions. Adaptations can be made to meet the needs of all children. Ann Taves six BQs fundamentally raise questions about what it is to be human, and therefore, the questions raised are inclusive by nature.

Pupils and SEND

All children and young people, including those with special educational needs and disabilities (SEND) have the right to a rich Religious Education experience suitable to their needs.

- RE **must** be provided for **all registered pupils** in full time education except those withdrawn at their parents' request.
- **Special schools must** comply with this requirement by ensuring that every pupil receives RE as far as is practicable.

This Agreed Syllabus document can be used in planning an appropriate and best possible RE experience for pupils with SEND, alongside the statutory 'Engagement Model' five areas of engagement: exploration, realisation, anticipation, persistence, and initiation. (www.gov.uk Statutory guidance engagement model).

Statutory Requirements for the Provision of RE

The Legal Requirements and Formal Recommendations

It is a legal requirement that all pupils are entitled to RE. RE is a core subject of the curriculum for all pupils. The requirements of this agreed syllabus are not subject to the flexibility of the Foundation Subjects.

The Legal Requirements and Formal Recommendations

- It is a legal requirement that all pupils are entitled to RE. RE is a core subject of the curriculum for all pupils. The requirements of this agreed syllabus are not subject to the flexibility of the Foundation Subjects.
- This syllabus recommends that schools allocate around 5% of curriculum time to Key Stage 1-4.
- To deliver RE deeply, sequentially and with integrity, it is recommended that schools need to allocate the equivalent of one hour a week.
- All schools that follow this Agreed Syllabus **must** ensure that the six 'Big Questions' are covered at each Key Stage.
- The **Head Teacher**, along with the **governing body** and the **Local Authority**, is responsible for the provision of RE in Foundation and Community Maintained schools and in Voluntary Controlled schools.
- **Schools must** provide an **annual report** for parents on the attainment and progress of each child in RE.



The primary legislation passed regarding RE between 1944 and 1993 was consolidated by The Education Act (1996) and the School Standards and Framework Act (1998). Circular 1/94 and the subsequent revision of this guidance in 2010 (Religious Education in English Schools: Non-Statutory Guidance 2010) offered an interpretation of the legislation.

- It is a legal requirement that **all** pupils are entitled to RE. RE is a core subject of the curriculum for all pupils. The requirements of this agreed syllabus are not subject to the flexibility of the Foundation Subjects.
- This syllabus recommends that schools allocate around **5%** of curriculum time to Key Stage 1-4.
- To deliver RE deeply, sequentially and with integrity, it is recommended that schools need to allocate the equivalent of **one hour** a week.
- All schools that follow this Agreed Syllabus **must** ensure that the six Big Questions are covered at **each Key Stage**. It is recommended that the six BQs are included throughout the curriculum and are covered in every year group.
- The **Head Teacher**, along with the **governing body** and the **Local Authority**, is responsible for the provision of RE in Foundation and Community Maintained schools and in Voluntary Controlled schools.
- **Schools must** provide an **annual report** for parents on the attainment and progress of each child in RE.

- RE **must** be provided for **all registered pupils** in full time education except those withdrawn at their parents' request.
- **Barnet Community and Voluntary Controlled schools will** meet the legal requirement for RE where they implement the Barnet Agreed Syllabus. These schools are not at liberty to plan and teach RE from any other basis.
- **Early years:** The law relating to RE for **pupils who are not yet in Key Stage One** is different from that relating to subjects of the National Curriculum as RE **must** be taught to 'all registered pupils at the school', it includes pupils in reception classes, but not those in nursery classes or play groups. This syllabus does not specify a set time allocation for early years RE. It is recommended that RE may be delivered flexibly by being integrated into the children's learning according to the statutory requirements of the Early Years (EYFS) Framework. Effective practice will mean that the RE curriculum will help children achieve a 'Good Level of Development' (GLD) in the early learning goals as outlined in the EYFS Profile. Teachers will need to be able to indicate the opportunities they are providing to integrate RE into the children's learning and continuous provision and the Early Learning Goals (ELG) that RE meets. Some settings have children from both nursery and Reception in an EYFS unit. Planning will need to take account of the needs and expectations of both age groups.
- **Nursery:** RE is non-statutory, but teachers are encouraged to incorporate RE material into the children's activities.
- **Reception:** RE is a compulsory part of the basic curriculum for all Reception-age pupils and should be taught according to this syllabus.
- **Special schools must** comply with this requirement by ensuring that every pupil receives RE as far as is practicable.
- **Community schools, Foundation schools and Voluntary Controlled schools:** RE **must** be taught in accordance with this Agreed Syllabus. However, in Foundation and Voluntary Controlled Schools with a religious foundation, parents may request RE in accordance with the school's trust deed, or in accordance with the beliefs or denomination specified in the designation of the school.
- **Voluntary Aided schools with a religious character:** RE is taught in accordance with the Trust Deed, or with the beliefs or denomination specified in the designation of the school, to reflect the religious character of the foundation. A governing body **may** accept a recommendation from their Diocese to adopt the Locally Agreed Syllabus.
- **City Technology Colleges, Academies and Free Schools are independent schools:** however, as a condition of grant funding, they are **required** to make provision for RE. For denominational Academies with a religious character (Church of England or Roman Catholic, but also Muslim and most Jewish academies), the RE curriculum will be in line with the denominational syllabus.
- **Non-denominational (such as Christian) faith Academies:** the curriculum **may** be in accordance with this Agreed Syllabus or a denominational syllabus, depending on the wishes of the sponsor and what is agreed by Government Ministers.
- **City Technology Colleges, Academies and Free Schools without a religious character:** it is **good practice** and government recommendation for these schools to use the principles of the Locally Agreed Syllabus for their RE.
- **Sixth form:** RE **must** be provided for all students in school sixth forms (but not those in Sixth Form Colleges, which must provide RE for all students wishing to receive it).

- **A Locally Agreed Syllabus must** reflect the fact ‘that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain’. [1996 Act, Ch 56 S375]
- In schools where an Agreed Syllabus applies teaching about denominational differences is permitted. [Education Act 1944 S26]
- This agreed syllabus has six ‘Big Questions’ that are designed to be taught sequentially throughout a child’s education ideally as a **discreet timetabled subject**, preferably with a trained Religious Education **specialist**.



Barnet Community and Voluntary Controlled schools

Barnet Community and Voluntary Controlled schools will meet the legal requirement for RE where they implement the Barnet Agreed Syllabus 2025. These schools are not at liberty to plan and teach RE from any other basis. This becomes statutory for these schools with effect from September 2025.

Reporting of Pupils Progress and Attainment

Schools **must** provide an annual report for parents on the attainment and progress of each child in RE. This syllabus requires that the six Big Questions provide the curriculum framework that outlines the intent, implementation and impact that will direct the reporting process.

Withdrawal from RE

The Barnet Religious Education (RE) Agreed Syllabus document aims to provide a carefully designed sequential approach that enables pupils to enter into a rich discourse about the religious and non-religious traditions that shape Great Britain and the world. The Agreed Syllabus is designed to be inclusive. Our aim is that all children can access the ideas explored in the six big questions raised by Ann Taves about what it is to be human, and therefore, we would hope that RE can be a positive and enriching experience welcomed by parents and pupils.

A parent of a pupil may request:

- that their child be wholly or partly excused from receiving RE given in accordance with the Agreed Syllabus.
- that a pupil who is wholly or partly excused from receiving RE provided by the school may receive RE of the kind desired by the parent elsewhere, if it will not interfere with the attendance of the pupil on any day except at the beginning or end of a school session.
- that a pupil who is wholly or partly excused from receiving RE provided by the school may receive RE of the kind desired by the parent on the school premises if it does not entail any expenditure by the responsible authority.

A teacher may not be required to teach RE (although this may not be the case in a school with a religious foundation) or discriminated against for their religious opinions or practices.

Schools **should** have procedures in place to facilitate such withdrawals when required.

Time for Religious Education: Organising the Curriculum

The status of Religious Education within the whole school curriculum can be reinforced with the provision of adequate time to deliver a challenging sequential curriculum. The Ofsted research review on Religious Education (RE) from May 2021 and the Ofsted Annual Report from November 2023 highlights the importance of adequate time to deliver a challenging and enriching high quality Religious Education curriculum.



Time for Religious Education

- It is a legal requirement that all pupils are entitled to RE. RE is a core subject of the curriculum for all pupils. The requirements of this agreed syllabus are not subject to the flexibility of the Foundation Subjects.
- This syllabus recommends that schools allocate around 5% of curriculum time to Key Stage 1-4.
- To deliver RE deeply, sequentially and with integrity, it is recommended that schools need to allocate the equivalent of one hour a week.

Early Years: This syllabus does not specify a set time allocation for early years RE. It is recommended that RE should be delivered flexibly by being integrated into the children's learning according to the statutory requirements of the Early Years (EYFS) Framework.

Nursery: RE is non-statutory, but teachers may choose to incorporate RE material into the children's activities.

Reception: RE is a compulsory part of the basic curriculum for all Reception-age pupils and should be taught according to this syllabus.

Key Stage 1-4: Following the government advice on time allocation for Religious Education contained within the DfE 'Religious Education in English schools; non-statutory guidance 2010' and the Dearing Report (1997) this syllabus recommends that schools allocate around 5% of curriculum time. To deliver RE deeply, sequentially and with integrity, it is recommended that schools need to allocate the equivalent of one hour a week. Organisation for this time is a matter for schools.

Key Stage 4: RE should be a clearly identifiable element in the curriculum which either follows a publicly accredited course in Religious Education/ Studies or should provide allocated time to cover the six BQs within this syllabus. GCSE courses will normally require more than an hour a week for effective deep learning.

Key Stage 5: By law, RE should be included in the curriculum for every sixth form student in maintained schools. Some students will opt for examined Religious Studies or Philosophy courses. All other students should be offered RE to support the development of cultural literacy and critical thinking on contemporary issues using the six BQs of this syllabus.

RE should be a clearly identifiable element in the curriculum. RE is usually most effective when it is delivered as a **discrete timetabled subject**. This approach enables for a deep and sequential curriculum experience where the characteristics of a diverse array of religions or worldviews can be explored. Adequate time demonstrates that the subject is valued by the school.

Other models: when Religious Education is incorporated within themed curriculum days, 'dropdowns' or where it is integrated with other subjects as part of topic studies, projects or within organised visit and speaker sessions, great care needs to be taken. When these curriculum strategies are adopted a Religious Education specialist should be involved in the planning and delivery to ensure that the integrity and distinctiveness of RE is maintained and not watered down.

However schools decide to organise the timetable and teaching of RE, the integrity of the curriculum must be maintained. The RE content should be challenging, deep, sequential and the six BQs clearly identified.

Teaching with the Barnet Agreed Syllabus: Rationale (Ann Taves Six BQ's)

This Agreed Syllabus charts a new way forward for RE, placing the subject within a strong academic tradition, and founded on the higher-level academic work of Professor Ann Taves. It aims to raise expectations of both teachers and pupils in terms of the scholarly study of religion and worldviews. Taves' Big Questions allows us to explore the lived experiences of humans in relation to both multi-religious and multi-secular worldviews and ways of life.



Applied to “religious education in pluralistic contexts, it has the potential to help both religious and non-religious students to articulate, discuss, reflect, critique, compare, and develop their worldview and at the same time, reflect on what it is like to live life as they do, and what, in their view, makes life meaningful.”

religious studies to worldview studies (2019) AnnTaves

The Legal Requirements: Curriculum Content that MUST Be Covered: Ann Taves' Six Big Questions: BQs

All schools that follow this Agreed Syllabus **must** ensure that the six Big Questions are covered at each Key Stage. It is recommended that the six BQs are included throughout the curriculum and are covered in every year group as best practice.

What is real? BQ1

Where do we come from? BQ2

How do we know? BQ3

What is our situation? BQ4

What is our goal? BQ5

How do we get there? BQ6

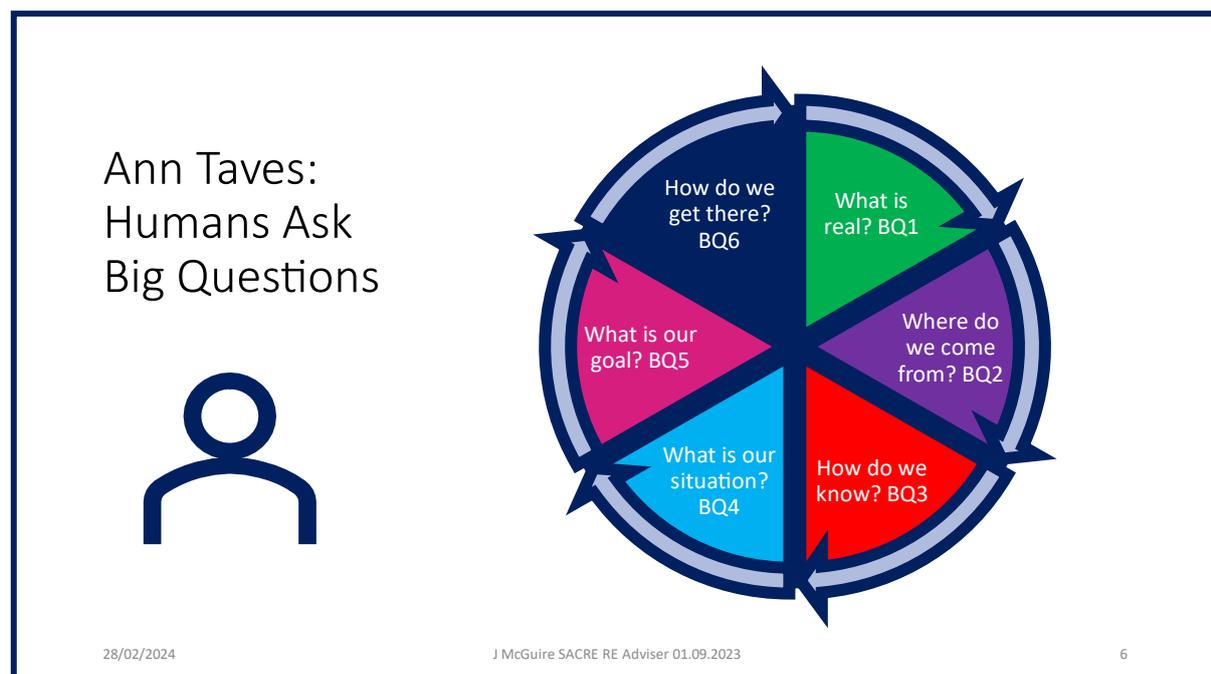
Challenge: Designing a Sequential, Progressive and Balanced Curriculum

A school's RE curriculum should be set within the broader intent of the whole school curriculum. This syllabus is designed to support school leaders by clearly stating the intent, appropriate implementation, and potential impact of RE on the lives of children and young people so that they can flourish in a changing world.

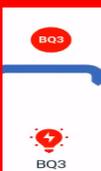
The Barnet Agreed Syllabus provides a sequential curriculum model built upon six carefully considered Big Questions (BQs) that are designed to provide a progressive, rich, and deep exploration of questions that humans may consider when trying to make sense of their own situation in the world. The six BQs offer challenge through reflection on and exploration of questions, concepts and the deep study of religion and worldviews.

This carefully researched and constructed model based on the six BQs of Ann Taves will enable schools to design their own sequential, progressive, and balanced curriculum in school.

When designing the school RE curriculum teachers must keep in mind the Intent, Implementation, and Impact elements alongside the six Big Questions of Ann Taves.



Six Big Questions: Statement Grid

| | |
|---|---|
| <p>BQ1</p> <p>REALITY (ontology)</p>  <p>“What exists? What is real? (What is?) What is the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?”</p> <p>Ann Taves</p> | <p>What is real?</p> <p>Reality (Ontology) is about understanding what different religion and worldviews teach about what is real and what is not.</p> <p>Pupils should explore a range of questions from both their perspective and the perspective of the religion and worldviews being studied.</p> <p>Questions may include: What exists? What is real? Is there something eternal and unchanging? If so, what? Is there a God, or gods or spiritual entities (angels, spirits, ancestors)? Is there an ultimate reality? If there is a God what is their nature (loving, merciful, wrathful, disinterested, omnipotent, omniscient)?</p> <p>Reflection: Pupils will be invited to reflect on their own personal view of reality and where that comes from.</p> |
| <p>BQ2</p> <p>ORIGINS (cosmology)</p>  <p>“Where did this “ultimate reality” come from? How did we get here? (where is ‘here’)”</p> <p>Ann Taves</p> | <p>Where do we come from?</p> <p>Origins (Cosmology) is about understanding what different religion and worldviews teach about the origins of the universe, the nature of existence and our place in the world.</p> <p>Pupils should explore a range of questions from both their own perspective, and the perspective of the religion and worldviews being studied.</p> <p>Questions may include: Where did everything come from? How did we come into existence? What is the origin of the universe, humanity, and life itself? What are the different narratives from different religious, cultural, and scientific communities for how the universe came to be (including creation stories)?</p> <p>Reflection: Pupils will be invited to reflect on their own personal view of the origins of the universe.</p> |
| <p>BQ3</p> <p>KNOWLEDGE (epistemology)</p>  <p>“How do we know this (about ourselves and reality more generally)? What is true and what is false?”</p> <p>Ann Taves</p> | <p>How do we know?</p> <p>Knowledge (Epistemology) is about understanding what different religion and worldviews teach about the nature of knowledge, belief and things that are considered to be true.</p> <p>Pupils should explore a range of questions from both their perspective and the perspective of the religion and worldviews being studied.</p> <p>Questions may include: How do people know what they know? What is true and what is false: and how do we know this? Where do people gain knowledge from? (Sources of knowledge could include experience, intuition, observation, religious and non-religious leaders, spiritual experiences, communities, texts, and revelation). Why are certain sources of knowledge seen as trusted and reliable? How is knowledge different from belief (faith)? Why do people in different, or within the same, religion and worldviews sometimes disagree about what is true or false and how do they navigate this?</p> <p>Reflection: Pupils will be invited to reflect on their own personal view of what they believe to be true or false and may consider what they could do if someone disagreed with their views.</p> |

BQ4 SITUATION



“What is the situation in which we find ourselves? (Who are ‘we’?) What is our nature?” Ann Taves

What is our situation?

Situation is about understanding the position we find ourselves in, the person we are and how we live and interact in the world.

Pupils should explore a range of questions from both their perspective and the perspective of the religion and worldviews being studied.

Questions may include: What is the situation in which we find ourselves? Which influences or factors shape a person’s situation? (Influences or factors could include time, place, society, religion or worldview, family, nature - biology). Who are we? What is our nature? Why may religion and worldviews give meaning to an individual’s position or situation? How does a person’s position or situation form a ‘lens’ through which they may understand the world? How can our lens (situation) lead to misconceptions and stereotypes? How may our situation change over time, in our life?

Reflection: Pupils will be invited to reflect on how their own worldview reflects their own situation.

BQ5 GOAL (axiology)



What is the goal (the good) for which we should strive? What is good and what is evil? Where are (or should) we be going?

What is our goal?

Goal (Axiology) is about understanding what different religion and worldviews teach about what is good, of worth or value, and the ultimate goal that individuals should aim for.

Pupils should explore a range of questions from both their perspective and the perspective of the religion and worldviews being studied.

Questions may include: What is meant by ‘good’ and ‘evil’? What does it mean to say something is good, valuable, or moral? What is the goal (good) we are aiming for? How do we know what is “good” and “right”? What is morally, culturally, and theologically acceptable as good? How and why may this change over time and across cultures? How do ideas of the “good” expressed within religion and worldviews influence people’s moral decision making? What does it mean when the ‘good’ of one worldview may be at odds with the ‘good’ of the laws or norms of a country?

Reflection: Pupils will be invited to reflect on their own values and goals, and why they may see these as good or worthwhile, while also appreciating the diversity of perspectives held by others.

BQ6 PATH (praxeology)



“What do we need to do to reach the goal? What path should we follow? How do we ensure that we are on the path? How should we act? How do we get there?”

Ann Taves

How do we get there?

Path (Praxeology) is about understanding that humans may carry out certain actions, behaviours and rituals that are seen as essential to progress and remain on their path, to reach a goal.

Pupils should explore a range of questions from both their perspective and the perspective of the religion and worldviews being studied.

Questions may include: What do individuals that follow a religion or worldview path need to do to reach their goal? What path should be followed when there are so many? How can a person know they are on the right path? How should an individual act if they want to stay on the path and reach a goal? What actions and behaviours do religion and worldviews say are ‘good’ and essential to progress and remain on a path? What guidance and support do religion and worldviews offer to individuals on how to live their lives and the path they should take (examples could include: teachings, role models, leaders and teachers, moral codes, ethical guidelines, diverse local and global community guidance, stories and texts and interpretation (tafsir)).

Reflection: Pupils will be invited to reflect on the paths that they have explored to consider the path that they are on themselves (whatever this may be).

Six BQs of Ann Taves: Intent, Implementation, and Impact

Intent:

- This Agreed Syllabus intends to provide a curriculum model that is sequential.
- The model provides six 'golden threads' or areas to focus on, in the form of the six Big Questions (BQs) of Ann Taves (intent).
- The six BQs are revisited throughout the Religious Education journey of a child: age 4 – 19. Each key stage will build upon prior knowledge.
- This Agreed Syllabus carefully considers the intent-implementation-impact process. What is intended, the teaching of the six BQs, will be implemented in the lessons and experiences and then the impact will be monitored. The intention should be clear throughout this learning process.

Implementation:

- The curriculum focuses on the six BQs to allow for the development of depth of learning and understanding, encouraging rich discourse.
- The sequential nature of this curriculum built on the six BQs allows the child to revisit the areas multiple times. This allows for an inclusive curriculum, where the child may develop an understanding of the six Big Questions as they progress.
- The six BQs allow for the needs of individual schools and communities to shape the curriculum to reflect the school intake- it allows flexibility to reflect the demographic and needs of the school to be inclusive. It is possible to include local exemplars of religion and worldviews and local stories as content to deliver the six Big Questions.
- This Agreed Syllabus encourages the use of rich vocabulary, interesting artefacts including real live artefacts, visitors from the community, school visits to places of worship and community venues and the use of beautiful texts, stories, art, and music to bring the lesson alive to help enrich and challenge. (VAT of RE)
- Quantifiers such as '**some, many, may**' should be chosen when framing questions to avoid referring to '**all** Christians/ Hindu's / Humanists' to avoid misconceptions and generalisations.
- Open questions around diversity within **one** religion or within a worldview should be encouraged to explore a **plurality of voices** within 'lived' religion and worldviews. The six BQ approach, especially BQ4 Situation, encourages the exploration of the diversity of 'lived' worldviews and the many branches, streams and 'voices' that may exist.
- Multi-religious and multi-secular exemplars are encouraged to bring the lessons alive.
- Deep learning is encouraged through the VAT in RE pedagogy that builds rich learning through a clear focus on vocabulary, artefacts (including humans) and texts (including stories).
- Authoritative texts, information, facts, resources that are referred to in lesson planning and in lessons should be sourced from national associations and trusted RE websites that are representative of religion and worldviews and are respected by the Religious Education community.

Impact:

- The impact of the six Big Questions explored within the Religious Education curriculum **must** be checked throughout the learning journey.
- The impact statements should reflect the intent statements, and the pupils should have had opportunities to explore the intent through their lessons (implementation) before the impact is monitored.
- The impact can be checked multiple times, as the same six BQs are revisited throughout the RE journey.

Prior Knowledge:

- Prior knowledge statements have been built into the **guidance materials** to support the 'impact' and evaluation process, and aids teachers and pupils at each transition stage.

Attainment and Progress in RE

Schools must provide an **annual report** for parents on the attainment and progress of each child in RE. The six BQs should underpin the reporting process for RE. The guidance materials that support this Agreed Syllabus provide exemplars of 'Impact statements' along with exemplar activities to capture the learning of the six BQ approach. Schools have flexibility to use a preferred model to monitor and record the attainment and progress in RE.

Teaching Religion and Worldviews: What Must Be Included?

The very nature of 'Religious Education' is to allow curriculum time to explore religion and worldviews in the modern world.

This Agreed Syllabus is using the Religious Education Council's entry-point definition of 'Worldview':

'Worldview describes the way in which a person encounters, interprets, understands and engages with the world'



This Agreed Syllabus acknowledges that it is important to provide opportunities for children to gain an appreciation of the plurality of voices that exist within just one single named religion or the variety of worldviews that individuals may have. Examining a plurality of voices can help to unpack and prevent **generalisations and misconceptions** through discussing the complexity of religion and worldviews and the different interpretations that may be presented.

A Locally Agreed Syllabus must reflect the fact 'that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'. [1996 Act, Ch 56 S375 (3).] This Agreed Syllabus states the number of religion and worldviews, including Christianity, that should be covered at each Key Stage.

In schools where an Agreed Syllabus applies, RE **must** be non-denominational, but teaching about denominational differences is permitted. [Education Act 1944 S26 (2)]

This Agreed Syllabus encourages examining the 'religion and worldviews on the doorstep' of the local school community as can be found reflected in the 2021 census data as well as school data. The religion and worldviews chosen, in addition to Christianity, should reflect the community and school contextualising factors.

| Census 2021 | Area Name | No Religion | Christian | Buddhist | Hindu | Jewish | Muslim | Sikh | Other religion | Not answered |
|-------------|-----------|-----------------|------------------|---------------|----------------|-----------------|-----------------|---------------|----------------|----------------|
| Barnet | 2021 | 78,684 20.2% | 142,321 36.6% | 4,158 1.1% | 22,105 5.7% | 56,616 14.5% | 47,688 12.2% | 1,524 0.4% | 5,192 1.3% | 31,056 8.0% |

Religion on our doorstep

This Agreed Syllabus encourages examining the 'religions and worldviews on the doorstep' of the local school community as can be found reflected in the 2021 census data as well as school data. The religions and worldviews chosen, in addition to Christianity, should reflect the community and school contextualising factors.



In addition, all children at each key stage **should** be exposed to a range of religion and worldviews as exemplars to help them to understand how different individuals may answer the six Big Questions from within their own situation, tradition, or worldview.

The Ann Taves Big Questions approach enables inclusion of the large group of citizens that may describe themselves as a 'none' or non-religious who may align themselves with a fixed or fluid non-religious, philosophical, spiritual, political, cultural communal or individual worldviews (Census 2021).

Over time the Agreed Syllabus intends for children to have time to explore the religion and worldviews of a **multi-religious and multi-secular world** to prepare them for the encounters that they will experience in the modern world.

To allow for deep substantive knowledge it is **recommended** that careful thought is given to the religion and worldviews that will be explored at each key stage. Focusing on fewer religion and worldviews in each year group, or key stage, allows for deep, meaningful, and sequential learning.

Learning opportunities within the six BQs should be illustrated at each key stage from **AT LEAST** the stated number of religious traditions and worldviews:

| By the end of each Key Stage the stated number of religion and worldviews MUST be covered | Early Years: | KS 1: | KS 2 & 3: | KS 4 Core: | KS 5: |
|---|--------------|----------|-----------|------------|----------|
| AT LEAST the following religions & worldviews | 2 | 3 | 4 | 2 | 2 |
| Christianity | ✓ | ✓ | ✓ | ✓ | ✓ |
| Other Abrahamic | | ✓ | ✓ | | |
| Dharmic | | | ✓ | | |
| Other religion or worldviews reflected in the local context | ✓ | ✓ | ✓ | ✓ | ✓ |

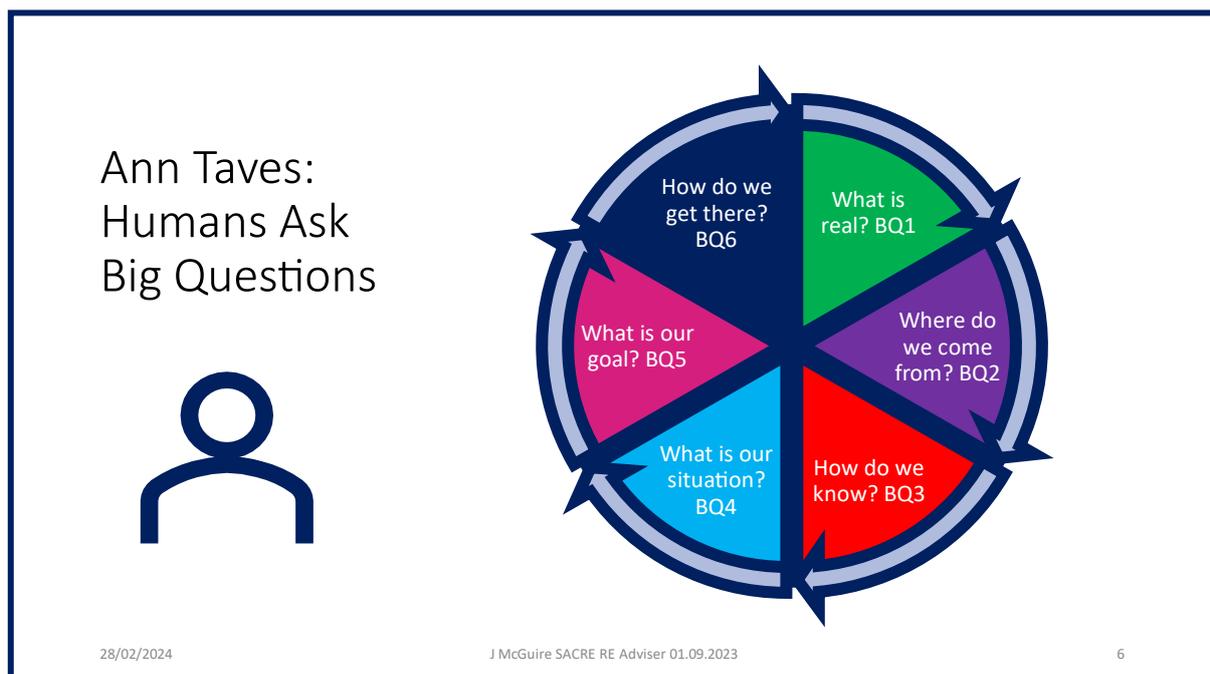
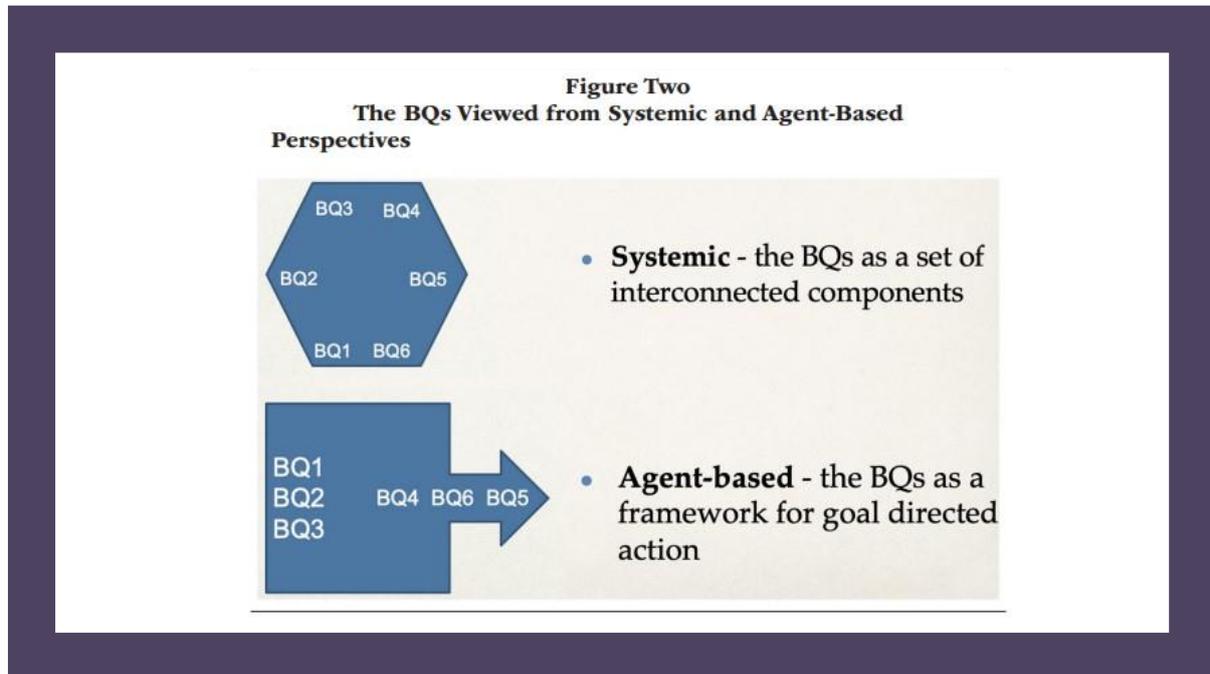
**See guidance materials for further detail*

The census from 2021 indicates that Barnet has a high percentage of Jewish, Christian, and Muslim families and these three significant religion or worldviews will be taught throughout a child's Religious Education to reflect the local context.

Further Considerations

Ann Taves Agent-Based v Systemic Approach

The six BQs in this Agreed Syllabus have mainly been explored in a linear way: taking one BQ at a time, although all six remain interconnected. Ann Taves calls this a systemic approach. The six BQs also lend themselves to what Ann Taves calls an 'agent-based' approach, where all six big questions could be explored at the same time. Using this approach, each one of Ann Taves BQs can be focused on sometimes with more and sometimes with less intensity. The agent-based approach can be a useful curriculum planning tool especially at KS4 and KS5 through extended research projects.

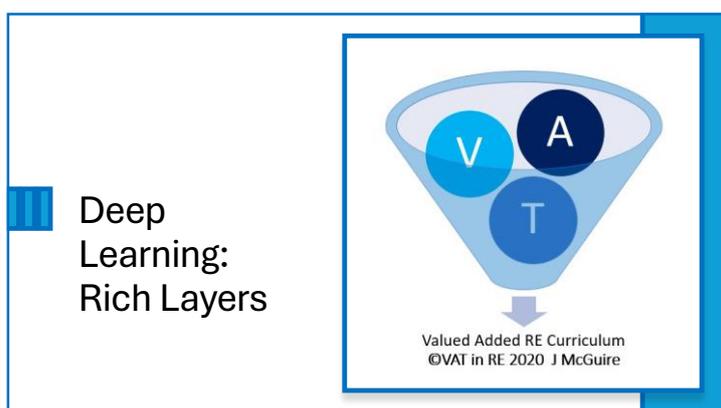


Disciplinary Approach to RE

The Barnet approach is mindful of building in high quality questions that reflect a range of disciplines and lenses, to help to provide a multidisciplinary approach to the understanding of RE that pupils are exposed to. This would allow questions based on a breadth of disciplines such as theology, philosophy, hermeneutics, ethnographical approaches, ethics, sociology, psychology, geographical and historical contextual questions. This allows for a rich and nuanced approach to questions and answers, and maybe extends understanding. When planning a curriculum for your school stating the disciplines you are intending to focus on is encouraged.

Vocabulary (definitions) Artefacts and Texts: VAT in RE Pedagogy

VAT in RE is an approach that was devised in Barnet in 2020. At its simplest level, the VAT approach encourages you to build three areas into your planning and delivery to create rich and challenging and 'deep' Religious Education learning experiences.



(1) **Vocabulary:** well-chosen three tier words: specialist and challenging Religious Education words and terms, and clear definitions. Etymology and meanings of words to aid deeper learning.

(2) **Artefacts:** an item, art, religious object, place, religious building, virtual tour or interview, music or a 'human artefact' - a real person identifying with a religion or worldview to speak to. Providing a focus for dialogue and deep learning.

(3) **Texts,** story, narrative, including audio and video stories, in lessons to provide richness, depth, meaning and focus.

The exemplar documents supporting this Agreed Syllabus refer to VAT in RE.

Appendices

Appendix 1 (A/B/C/D): BQ Religion and Worldviews Exemplars: Please note that this element of the Agreed Syllabus is organic and will continue to develop as more and more religion and worldviews exemplars are added to the Barnet website to support teachers and children in their understanding of the six 'Big Questions' (BQs) posed by Ann Taves.

Appendix 1A: Judaism

Appendix 1B (i) and (ii): Christianity

Appendix 1C: humanism

Appendix 1D: Baha'i

Appendix 1E: Islam

Appendix 2A: Table mapping NSE and Taves BQs to Barnet Agreed Syllabus 2019

Appendix 3 (A/B/C): Provides an exemplar of the BQ1 REALITY (Ontology)

Appendix 3A: BQ1 Info Graphic – REALITY

Appendix 3B: BQ1 Doc 5: Exemplar: Primary Curriculum Planning

Appendix 3C: BQ1 Doc 5: Exemplar: Secondary Curriculum Planning

Additional Guidance Materials to Support this Agreed Syllabus Document

Local Authorities and bodies subscribing to this Agreed Syllabus will have access to a full range of supporting exemplars, lesson ideas, curriculum planning documents, videos and info-graphics for BQ 1/2/3/4/5/6.

Materials to assist in the implementation of this curriculum framework can be accessed on the Barnet Education and Learning Service website www.bels.org.uk.

In addition, sample exemplars will also be available on the Culham St Gabriel's Trust website www.cstg.org.uk

Purchasing contact:

To learn more about the Barnet Agreed Syllabus, including purchasing the Ann Taves Curriculum package, please contact: BELS@Barnet.gov.uk

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<https://doi.org/10.1080/0048721X.2019.1681124>
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Acknowledgments

This Agreed Syllabus stands on broad shoulders, absorbing the rich dialogue of the national RE community, Culham St Gabriels Trust, Religious Education Council, Farmington, AREIAC and AULRE and the wealth of Agreed Syllabus documents produced by respected RE colleagues nationwide.

This work would not have been possible without the academic brilliance of Ann Taves with her remarkable breadth of experience and decades of wisdom. Barnet is immensely grateful to Ann Taves for her generous support, challenge, and dialogue.

This Agreed Syllabus has been a major collaborative endeavour between religious education writers, teachers, and a wider project team. Working collaboratively across phase, as well as with the unrivalled academic support and steer from Professor Ann Taves (distinguished Professor (Emerita) UC Santa Barbara) and David Robertson (Open University) the team have created a framework, templates and religion and worldviews exemplars using the Anne Taves approach.

Thank you to each and everyone.

| | |
|--|---|
| Jan McGuire Kevin McSharry Neil Marlow Louise Yarwood Jennifer Brodtkin Sally Giovanelli Sophia Tsiaparis Jack Robertson Tim Sanders Gill Vaisey Ruth Marx Prof Ann Taves Dr David Robertson | Barnet ASC members Barnet SACRE Culham St Gabriel's Trust Barnet LA Farmington Scholarship Programme REC Barnet Head Teachers forum Barnet Religious Education Network teachers Barnet Schools: survey responses Barnet pupil engagement and trial responses |
|--|---|

Appendix 1A: Judaism

| BQ1 REALITY (Ontology) | Judaism |
|---|--|
| <p>What is real? Reality (Ontology) is about understanding what different religion and worldviews teach about what is real and what is not.</p> <p>Questions may include: What exists? What is real? Is there something eternal and unchanging? If so, what? Is there a God, or gods or spiritual entities (angels, spirits, ancestors)? Is there an ultimate reality? If there is a God what is their nature (loving, merciful, wrathful, disinterested, omnipotent, omniscient)?</p> | <p>Jews may believe different things about what is real and what is not.</p> <p>Most Jews would read the Tenakh: T: Torah, the teachings of Moses, the first five books, N: Nevi'im, the books of the prophets, Kh: Ketuvim, for the writings, which include the psalms and wisdom literature to discover teachings about YHWH , Elohim, Adonai, El-Elyon, El Shaddai, Shekhinah (God and Gods nature). Some Jews may have a literal interpretation of the teachings and some may have a more liberal, allegorical or symbolic understanding of the teachings.</p> <p>Some stories and texts that help Jews understand about what is real about their religion and faith: God YHWH angels, prophets, Jewish stories:</p> <p>Moses and the parting of the red sea</p> |
| BQ2 ORIGINS (Cosmology) | |
| <p>Where do we come from? Origins (Cosmology) is about understanding what different religion and worldviews teach about the origins of the universe, the nature of existence and our place in the world.</p> <p>Questions may include: Where did everything come from? How did we come into existence? What is the origin of the universe, humanity, and life itself? What are the different narratives from different religious, cultural, and scientific communities for how the universe came to be (including creation stories)?</p> | <p>Jewish individuals may believe different things about the origins of the universe, the nature of existence and our place in the world. Most Jews would read the creation narratives in the Tenakh to help them understand 'origins'.</p> <p>Texts and passages that may be helpful:</p> |
| BQ3 KNOWLEDGE (Epistemology) | |
| <p>How do we know? Knowledge (Epistemology) is about understanding what different religion and worldviews teach about the nature of knowledge, belief and things that are considered to be true.</p> <p>Questions may include: How do people know what they know? What is true and what is false: and how do we know this? Where do people gain knowledge from? (Sources of knowledge could include experience, intuition, observation, religious and non-religious leaders, spiritual experiences, communities, texts, and revelation). Why are certain sources of knowledge seen as trusted and reliable? How is knowledge different from belief (faith)? Why do people in different, or within the same, religion and worldviews sometimes disagree about what is true or false and how do they navigate this?</p> | <p>Jews may have different understandings about the nature of knowledge, belief and things they consider to be true.</p> <p>Jews may depend on different sources of knowledge, including personal experience, intuition, observation, the views and teachings of religious leaders, spiritual experiences, respected Christian role models within the community, texts, and revelation.</p> <p>Texts and passages that may be helpful:</p> <p>Real live Jewish examples: religious leaders in different Synagogues may focus on different 'knowledge'. Religious leaders globally may have different views.</p> |

BQ4 SITUATION

What is our situation? **Situation** is about understanding the position we find ourselves in, the person we are and how we live and interact in the world.

Questions may include: What is the situation in which we find ourselves? Which influences or factors shape a person's situation? (Influences or factors could include time, place, society, religion or worldview, family, nature - biology). Who are we? What is our nature? Why may religion and worldviews give meaning to an individual's position or situation? How does a person's position or situation form a 'lens' through which they may understand the world? How can our lens (situation) lead to misconceptions and stereotypes? How may our situation change over time, in our life?

Jews may have different understandings about the situation or position they find themselves, maybe because they come from different parts of the world or from a different stream of Judaism or background.

Jews can be influenced by different factors such as time, place, society, family and biology. A Jew living in the 1st century may be very different from one living in the 1800's or in 2025.

Texts and passages that may be helpful:

BQ5 GOAL (Axiology)

What is our goal? **Goal (Axiology)** is about understanding what different religion and worldviews teach about what is good, of worth or value, and the ultimate goal that individuals should aim for.

Questions may include: What is meant by 'good' and 'evil'? What does it mean to say something is good, valuable, or moral? What is the goal (good) we are aiming for? How do we know what is "good" and "right"? What is morally, culturally, and theologically acceptable as good? How and why may this change over time and across cultures? How do ideas of the "good" expressed within religion and worldviews influence people's moral decision making? What does it mean when the 'good' of one worldview may be at odds with the 'good' of the laws or norms of a country?

Jews may have different understandings about what is good, of worth or value, and the ultimate goal that individuals should aim for.

Jews may find out about 'what is meant by good and evil' by reading teachings in the Tenakh. Some Jews may have a literal interpretation of the teachings and some may have a more liberal, allegorical or symbolic understanding of the teachings.

Some stories and texts that help Jews understand about good and evil, what is valuable or moral:

BQ6 PATH (praxeology)

How do we get there? Path (Praxeology) is about understanding that humans may carry out certain actions, behaviours and rituals that are seen as essential to progress and remain on their path, to reach a goal.

Questions may include: What do individuals that follow a religion or worldview path need to do to reach their goal? What path should be followed when there are so many? How can a person know they are on the right path? How should an individual act if they want to stay on the path and reach a goal? What actions and behaviours do religion and worldviews say are 'good' and essential to progress and remain on a path? What guidance and support do religion and worldviews offer to individuals on how to live their lives and the path they should take (examples could include: teachings, role models, leaders and teachers, moral codes, ethical guidelines, diverse local and global community guidance, stories and texts and interpretation).

Jews may carry out certain actions, behaviours and rituals that are seen as essential to progress and remain on their path, to reach a goal. (What is the goal?)

How does a Jew know they are on the right path? (teachings, stories, moral codes, leaders and teachers, role models)

What are some of the actions a Jew may do to remain on their path, to reach their goal: prayer, deeds, worship.

Appendix 1B (i): Christianity

| BQ1 REALITY (Ontology) | CHRISTIANITY |
|--|--|
| <p>What is real? Reality (Ontology) is about understanding what different religion and worldviews teach about what is real and what is not.</p> <p>Questions may include: What exists? What is real? Is there something eternal and unchanging? If so, what? Is there a God, or gods or spiritual entities (angels, spirits, ancestors)? Is there an ultimate reality? If there is a God what is their nature (loving, merciful, wrathful, disinterested, omnipotent, omniscient)?</p> | <p>Christians may believe different things about what is real and what is not.</p> <p>Most Christians would read the Bible to discover teachings about God and God’s nature. Some Christians may have a literal interpretation of the teachings and some may have a more liberal, allegorical or symbolic understanding of the teachings.</p> <p>Some stories and texts that help Christians understand about what is real about their religion and faith: God, Jesus Christ, Holy Spirit, angels, prophets, miracles, Christian morality: Feeding the 5,000 (Matthew 14, Mark 6, Luke 9) The man born blind (John 9)</p> <p>Jesus in the desert (Matthew 4)</p> <p>Christ’s birth: The Angel Gabriel and the Christmas story (Luke 1 & 2) Christ’s crucifixion and resurrection: Matthew 27, Mark 15, John 19</p> |
| BQ2 ORIGINS (Cosmology) | |
| <p>Where do we come from? Origins (Cosmology) is about understanding what different religion and worldviews teach about the origins of the universe, the nature of existence and our place in the world.</p> <p>Questions may include: Where did everything come from? How did we come into existence? What is the origin of the universe, humanity, and life itself? What are the different narratives from different religious, cultural, and scientific communities for how the universe came to be (including creation stories)?</p> | <p>Christians may believe different things about the origins of the universe, the nature of existence and our place in the world. Most Christians would read the creation narratives in the Bible to help them understand ‘origins’.</p> <p>Some Christians may have a literal interpretation of the teachings and some may have a more liberal, allegorical or symbolic understanding of the teachings.</p> <p>Texts and passages that may be helpful:</p> <p>Creation stories in Genesis 1 & 2 The Tower of Babel (Genesis 11)</p> <p>Origins of an individual as in Psalm 139 “you knit me together in my mother’s womb”</p> <p>“In the beginning was the Word” (John 1) God’s reply to Job (Job 38)</p> |

Real life Christian examples of how religion gives a person meaning: Maximilian Kolbe

A Christian may change in their life time: Edith Stein

Christians may have different views from other Christians- even when living in Barnet: examples: Ecumenical services can bring people of different backgrounds and traditions together – what may their similarities and differences be?

BQ5 GOAL (Axiology)

What is our goal? Goal (Axiology) is about understanding what different religion and worldviews teach about what is good, of worth or value, and the ultimate goal that individuals should aim for.

Questions may include: What is meant by ‘good’ and ‘evil’? What does it mean to say something is good, valuable, or moral? What is the goal (good) we are aiming for? How do we know what is “good” and “right”? What is morally, culturally, and theologically acceptable as good? How and why may this change over time and across cultures? How do ideas of the “good” expressed within religion and worldviews influence people’s moral decision making? What does it mean when the ‘good’ of one worldview may be at odds with the ‘good’ of the laws or norms of a country?

Christians may have different understandings about what is good, of worth or value, and the ultimate goal that individuals should aim for.

Christians may find out about ‘what is meant by good and evil’ by reading teachings in the Bible. Some Christians may have a literal interpretation of the teachings and some may have a more liberal, allegorical or symbolic understanding of the teachings.

Some stories and texts that help Christians understand about good and evil, what is valuable or moral: The Good Samaritan (Luke 10)

The sheep and goats (Matthew 25) Hear O Israel (Deuteronomy 6) Heaven (Matthew 13) Sometimes Christians have different understandings of what is good, of worth or value, and the ultimate goal that individuals should aim for. Some traditions or denominations have different understandings. Examples: (ethical and theological topics could be explored – e.g. communion, deeds, prayer and asking for forgiveness – confession) The 10 Commandments (Exodus 20)

Golden rule: Treat one another as you wish to be treated: text Matthew 7

Love, Forgiveness, Trust, Faith, Self-Sacrifice, obedience, service, stewardship of creation - environment

Laudato si’ – a Papal letter about care for creation

BQ6 PATH (praxeology)

How do we get there? Path (Praxeology) is about understanding that humans may carry out certain actions, behaviours and rituals that are seen as essential to progress and remain on their path, to reach a goal.

Questions may include: What do individuals that follow a religion or worldview path need to do to reach their goal? What path should be followed when there are so many? How can a person know they are on the right path? How should an individual act if they want to stay on the path and reach a goal? What actions and behaviours do religion and worldviews say are 'good' and essential to progress and remain on a path? What guidance and support do religion and worldviews offer to individuals on how to live their lives and the path they should take (examples could include: teachings, role models, leaders and teachers, moral codes, ethical guidelines, diverse local and global community guidance, stories and texts and interpretation).

Christians may carry out certain actions, behaviours and rituals that are seen as essential to progress and remain on their path, to reach a goal.

How does a Christian know they are on the right path? (teachings, stories, moral codes, leaders and teachers, role models)

What are some of the actions a Christian may do to remain on their path, to reach their goal (heaven, salvation): pilgrimage, prayer, deeds, worship: explore how these can differ for different Christian traditions

Pilgrimages to Lourdes, Canterbury, Walsingham.

Penitence and fasting in Lent

Fruits of the Holy Spirit (Galatians 5)

Dives and Lazarus (Luke 16)

Enter by the narrow gate (Matthew 7)

Appendix 1B (ii): Christianity

Supplementary Material from a Christian Perspective

The suggestions here are flexible and many times the references apply to more than one BQ. Teachers may like to choose one story and see how it can be applied to several areas. If a reference has been used in KS1 then there's no reason why it could not be revisited in KS2, 3 and so on. Young children will understand the story of the Prodigal Son, for example, at a basic level but then older students can consider the story in a more detailed way, asking deeper questions about the motivation of the characters. Considering the story from the viewpoint of different participants, acting it out, re-telling it in a contemporary setting, can all be ways to engage students.

Some stories would probably be best avoided in KS1 and 2, for example the Woman taken in Adultery. But for KS3, 4 and 5 such a story has many possibilities. I have heard of a girls' secondary school who acted out this story by miming looking for the man.

PRIMARY CURRICULUM

BQ1: What is real? (note that some of these ideas can be used for other questions)

| Bible Reference | Relates to |
|---|------------------------------|
| Feeding the 5,000. Matthew 14:15-21, Mark 6:32-44, Luke 9:10-17 | Miracles |
| Parting of the Red Sea. Exodus 14 | Miracles, God's omnipotence |
| The Burning Bush. Exodus 3 | Miracles, Who God is |
| The disabled man at the pool. John 5 | Miracles, healing |
| Healing of 10 Lepers. Luke 17: 11-19 | Miracles, healing |
| The man born blind. John 9 | Miracles, healing |
| Water from the rock (Moses). Numbers 20:9-13 | Miracles, God's power |
| Manna in the desert. Exodus 16 | Miracles, God's power |
| Jesus in the desert. Matthew 4:11 | Angels |
| Angel Gabriel. Luke 1:11-20 and Luke 1:26-38 | Angels |
| Angels and the shepherds. Luke 2:8-14 | Angels |
| Abraham's visitors. Genesis 18:1-15 | Angels, messengers from God |
| Abraham and Isaac. Genesis 22 | Angels |
| John the Baptist. John 1: 29 | Messenger of God, Prophet |
| The Trinity. Matthew 28:19 | What is God like? |
| Noah's Ark and the Rainbow. Genesis 6 – 8. | God's Covenant with humanity |
| God is Love. 1 John 4: 7-21 | What is God like? |
| God's mercy Deuteronomy 4:31 | What is God like? |
| The calming of the storm. Mark 4:35-41 | Miracles |
| Father who sees in secret. Matthew 6:16-18 | God's omniscience |
| Lost coin, lost sheep. Luke 15 | God's protection |

Other ideas, including links to other faiths

Pilgrimage: Lourdes, Canterbury, Jerusalem, The Hajj. Also in BQ6.

Fasting: Lent, Ramadan, Yom Kippur. Links to sacrifice and penance.

BQ2: Where do we come from?

| <i>Bible reference</i> | <i>Relates to</i> |
|---|---------------------------------|
| Creation stories. Genesis 1, the first 6 days | The whole BQ |
| Genesis 2, Adam and Eve and relationships | The whole BQ |
| The Tower of Babel. Genesis 11:1-9 | The evolution of languages |
| Psalms 139: 'you knit me together...' | God creating an individual |
| In the beginning: John 1 | The whole BQ |
| Wisdom in creation: Psalm 104:24 | God as creator |
| God's reply to Job: Job 38:1-41 | God as creator |
| Moses in the bulrushes. Exodus 2 | God as protector |
| The midwives who feared God. Exodus 1 | Fear of God as a positive thing |

Other ideas

Look at the lyrics of Haydn's creation, particularly the beginning.

Laudato Si', a letter from Pope Francis on the subject of our need to care for the earth as it is God's creation. He refers to the Hymn of St Francis of Assisi which personifies aspects of creation, Brother sun, Sister Moon, Brother Wind, Sister Water, Brother Fire, etc. A modern paraphrase of this is the hymn 'All creatures of our God and King'.

In this letter there is a section (paragraphs 199-201) on Religious dialogue with Science, but this might be more appropriate at Secondary level.

BQ3: How do we know?

| <i>Bible reference</i> | <i>Relates to</i> |
|---|------------------------------------|
| The Last Supper. Matthew 26, Mark 14, Luke 22 | Artefacts such as the Chalice |
| The Crucifixion. Matthew 27, Mark 15, John 19 | Artefacts such as the Crucifix |
| The Prodigal Son. Luke 15 | Forgiveness |
| Elijah in the cave. 1 Kings 19:9-13 | How did Elijah know God was there? |

Other ideas

Discussion of Saints and Church furnishings (e.g. statues).

Design of Church buildings, altar, sanctuary, Nave, Transept. Perhaps visit a local church and compare with a Synagogue or other place of worship. Why are some parts of a worship space designated as more 'holy' than others?

Use of Candles in church and for private devotions, and how these are important in many different faiths.

The Bible as a Holy Book, inspired by the Holy Spirit. Relates to sources of knowledge.

Stained glass windows, and why these were important when most people couldn't read.

The Tabernacle (from Christian and Jewish perspectives)

Other sources of knowledge, such as religious leaders, the Pope, Bishops, Priests, Deacons, Ministers, Catechists.

Tradition and how it changes over time.

Significance of Bread and Wine in liturgies and celebrations in both Christianity and Judaism.

What is a Catechism?

Compare Elijah in the cave with Plato in his cave.

BQ4: What is our situation?

| <i>Bible reference</i> | <i>Relates to</i> |
|--|------------------------------|
| Epiphany. (The three wise men) Matthew 2 | A situation of vulnerability |
| The sheep and the goats. Matthew 25: 31-46 | The need to help others |
| The widow's mite. Mark 12, Luke 21 | Generosity explained |
| The Beatitudes. Matthew 5:3-15 | Paradox of our situation |
| Early Christian Community. Acts 4:32-35 | Care for others |

Important celebrations in the Christian calendar (some of which derive from Judaism).

Christmas and Chanukah

Easter and Passover

Lent (Fasting links to Yom Kippur and Ramadan)

Ash Wednesday and Shrove Tuesday

All Saints Day and Halloween (origins of)

Other Saints Days, such as St George, St Andrew, St David and St Patrick.

Whitsun (Pentecost) both Christian and Jewish festivals

BQ5: What is our goal?

| <i>Bible reference</i> | <i>Relates to</i> |
|---|---|
| Hear O Israel. Deuteronomy 6:4-9 | Love of God and neighbour |
| Turn the other cheek. Matthew 5:38-40 | Doing good to others |
| Do as you would be done by. Matthew 7:12 | The Golden Rule |
| Martha and Mary. Luke 10:38-42 | How do we know what is the right thing to do? |
| Love one another. John 13:34-35 | Doing good to others |
| The good Samaritan. Luke 10:25-37 | Doing good to others |
| The 10 Commandments. Exodus 20 | How do we know what is the right thing to do? |
| Adam and Eve. Genesis 3:1-24 and Genesis 2 | Knowing right from wrong |
| Sheep and Goats (see BQ4) Matthew 25: 31-46 | How do we know what is the right thing to do? |
| Heaven. Matthew 13 | Our ultimate goal |

BQ6: How do we get there?

| <i>Bible reference</i> | <i>Relates to</i> |
|-------------------------------|--------------------------|
|-------------------------------|--------------------------|

| | |
|---|----------------------------|
| Repentance and forgiveness. Matthew 3:2, and 4:17 | Ethical guidelines |
| The Lord is my shepherd. Psalm 23 | Going along the right path |
| Fruits of the Holy Spirit. Galatians 5:22 | Virtues |
| How to be holy. Colossians 3:12 | Actions to reach the goal |
| The widow's mite. Mark 12, Luke 21 | An example of generosity |

Other suggestions of themes.

Pilgrimage places such as Lourdes, Canterbury (Chaucer), Walsingham, and further afield, Jerusalem and the Muslim Hajj.

Penitence and the idea of fasting (see BQ4) which happens in many religious traditions.

SECONDARY CURRICULUM

All of the suggestions from the Primary Curriculum could be used.

BQ1: What is real? (note that some of these ideas can be used for other questions)

| <i>Bible reference</i> | <i>Relates to</i> |
|---|---|
| The Labourers in the vineyard. Matthew 20 | Paradox and Justice |
| The woman with 7 husbands. Matthew 22:23-24, Mark 12:18-27, Luke 20:27-40 | Unresolved issues relating to heaven and Resurrection |
| Dives and Lazarus. Luke 16 | Heaven and Hell |
| Gnashing of teeth. Matthew 8:12 | Hell |
| Bigger barns. Luke 12:18 | Storing treasure in Heaven |
| Life after death. Acts 24:15-21 | Resurrection |
| St Paul on the road to Damascus. Acts 9 | Conversion |
| Martha's testimony. John 11:24-25 | Resurrection |

Additional ideas

The idea of Purgatory.

The Harrowing of Hell has been the subject of paintings.

The Apostles Creed speaks of Christ descending into Hell as well as the Resurrection of the dead.

Near death experiences.

Anselm's ontological argument for the existence of God. The Stanford Encyclopedia of Philosophy has a good section on this.

People who have visions and hear voices, e.g. Julian of Norwich, Bernadette of Lourdes, the children of Fatima, the visionaries of Medjugorje.

Modern day Saints, e.g. Edith Stein (Teresa Benedicta of the Cross), Dorothy Day, Maximilian Kolbe.

BQ2: Where do we come from?

Use Bible references from Primary Curriculum

Other suggestions

The Big Bang theory was first proposed by a Belgian Catholic Priest, Georges Lemaître. This counters the argument that the Church does not agree with Science.

The God Particle – what is it?

It would be worth re-visiting Laudato Si', Pope Francis' letter on our care for the earth.

BQ3: How do we know?

Use Bible references from Primary Curriculum

Additional material

Christian sources of knowledge include

- The Bible
- Church leaders, such as The Pope, Bishops, Priests, Deacons and Catechists
- the Magisterium, which is a fancy word for tradition
- theologians of the past such as Augustine, Thomas Aquinas
- key figures from the past such as St Benedict, St Francis of Assisi, Therese of Lisieux, Dom Helder Camara, Oscar Romero, Archbishop Desmond Tutu and Mother Teresa

The Coronation of King Charles III was an example of a religious ceremony with ideas that date back centuries and have their origins in the Hebrew Bible account of the anointing of Kings.

BQ4: What is our situation?

| <i>Bible reference</i> | <i>Relates to</i> |
|--|--|
| The Samaritan woman at the well. John 4 | How our situation influences our view of the world |
| The woman taken in adultery. John 8:1-11 | How our situation influences our view of the world |
| The Prodigal Son. Luke 15 | Different perspectives of the same situation. |
| The two sons. Matthew 21 | Different perspectives of the same situation. |
| The Good Samaritan. Luke 19:25-37 | Different perspectives of the same situation. |

Additional suggestions

A look at rituals used for different stages of life, such as Baptism, Confirmation, Marriage, Ordination, Care for the dying and Funerals.

The ethical problems of conjoined twins, such as the case of Jodie and Mary, can be interesting to compare with the Trolley problem.

Why are there so many different denominations of Christianity. Opportunity to look at the Great Schism of 1054, The Protestant Reformation. You could consider why the Pilgrim Fathers had to leave in 1620 for America.

Failures of the past, such as the Crusades, The Spanish Inquisition, forced conversions, missionaries and colonisation. These are all examples of events that with hindsight Churches regret.

BQ5: What is our goal?

| <i>Bible reference</i> | <i>Relates to</i> |
|---|------------------------------------|
| Peter as the first Pope. Matthew 16:13-19 | How an authority figure originated |
| The woman taken in adultery. John 8:1-11 | What is good and moral? |
| Greater love. John 15:13 | What is good? |

Additional suggestions

Theodicy – why does God permit evil?

Free will vs Determinism.

The Just War theory.

Augustine’s idea of evil as privation of good.

Examples of good leaders, such as Barak Obama, Martin Luther King.

Sacrifice for others, an example being the passengers in 9/11 who took control of a plane to prevent it landing on the Pentagon.

BQ6: How do we get there?

| <i>Bible reference</i> | <i>Relates to</i> |
|---|--------------------------|
| Enter by the narrow gate. Matthew 7:13-14 | Finding the path |
| Follow the right path. Psalm 139:24 | Finding the path |
| The path of life. Psalm 16:11 | Finding the path |
| God watching our path. Psalm 139:3 | Finding the path |

Additional suggestions

Revisit Pilgrimages

The concept of Metanoia – constant conversion towards God.

Appendix 1C: humanism

| BQ1 REALITY (Ontology) | Worldview: Humanism |
|--|---|
| <p>What is real? Reality (Ontology) is about understanding what different religion and worldviews teach about what is real and what is not.</p> <p>Questions may include: What exists? What is real? Is there something eternal and unchanging? If so, what? Is there a God, or gods or spiritual entities (angels, spirits, ancestors)? Is there an ultimate reality? If there is a God what is their nature (loving, merciful, wrathful, disinterested, omnipotent, omniscient)?</p> <p>https://humanists.uk</p> <p>https://understandinghumanism.org.uk</p> | <p>Individuals may believe different things about what is real and what is not.</p> <p>Most humanists believe that reality is based on scientific evidence and detection. Apart from our human senses we also have a large variety of scientific instruments that allows us to observe our environment, our planet, our solar system and beyond.</p> <p>For the invisible microcosm we have microscopes some as powerful as electron microscopes. For looking at the solar system and beyond we have massive powerful telescopes like the Hubble telescope as well as a huge array of other types of telescopes detecting anything from radio waves, through to gamma rays.</p> <p>Most humanists limit their reality only on what scientific evidence can prove.</p> |
| BQ2 ORIGINS (Cosmology) | |
| <p>Where do we come from? Origins (Cosmology) is about understanding what different religion and worldviews teach about the origins of the universe, the nature of existence and our place in the world.</p> <p>Questions may include: Where did everything come from? How did we come into existence? What is the origin of the universe, humanity, and life itself? What are the different narratives from different religious, cultural, and scientific communities for how the universe came to be (including creation stories)?</p> | <p>Individuals may believe different things about the origins of the universe, the nature of existence and our place in the world.</p> <p>Most humanists believe that the scientific evidence suggests that our known Universe began some 13.8 billion years ago with the very sudden expansion of something which was extremely hot and dense. This expansion is commonly known as the “big Bang” and it caused the formation eventually of what we observe, ie, planets within solar systems which are within galaxies.</p> <p>The scientific evidence shows that all these galaxies are moving very fast away from one another in an ever-expanding Universe. In a very insignificantly small planet, which happened to be the right distance away from a star, atoms and molecules, by pure chance, managed to form the very first replicating molecules which eventually led to life on this planet. It was an extremely rare event and that’s why we cannot detect similar forms of life in our known Universe.</p> |

| | |
|---|--|
| BQ3 KNOWLEDGE (Epistemology) | |
| <p>How do we know? Knowledge (Epistemology) is about understanding what different religion and worldviews teach about the nature of knowledge, belief and things that are considered to be true.</p> <p>Questions may include: How do people know what they know? What is true and what is false: and how do we know this? Where do people gain knowledge from? (Sources of knowledge could include experience, intuition, observation, religious and non-religious leaders, spiritual experiences, communities, texts, and revelation). Why are certain sources of knowledge seen as trusted and reliable? How is knowledge different from belief (faith)? Why do people in different, or within the same, religion and worldviews sometimes disagree about what is true or false and how do they navigate this?</p> | <p>Individuals may have different understandings about the nature of knowledge, belief and things they consider to be true.</p> <p>Most humanists believe that knowledge must be based on scientific evidence and this must be constantly tested, revised and changed if need be.</p> <p>Most humanists believe that we can't know everything to an absolute certainty and they question anyone who believes they have the definitive "truth".</p> <p>Almost everything has now been explained by science and science is constantly attempting to find answers to what remains unknown.</p> |
| BQ4 SITUATION | |
| <p>What is our situation? Situation is about understanding the position we find ourselves in, the person we are and how we live and interact in the world.</p> <p>Questions may include: What is the situation in which we find ourselves? Which influences or factors shape a person's situation? (Influences or factors could include time, place, society, religion or worldview, family, nature - biology). Who are we? What is our nature? Why may religion and worldviews give meaning to an individual's position or situation? How does a person's position or situation form a 'lens' through which they may understand the world? How can our lens (situation) lead to misconceptions and stereotypes? How may our situation change over time, in our life?</p> | <p>Individuals may have different understandings about the situation or position they find themselves, maybe because they come from different parts of the world or different backgrounds.</p> <p>Most humanists believe that we are an evolved species closely linked by DNA and chromosomal evidence to chimpanzee and bonobo.</p> <p>Our Homo Sapiens species has evolved unique cognitive abilities and complex language and has enabled us to become the most powerful species on our planet.</p> <p>Since primitive life began on Earth some 4 billion years ago, evolution has seen the emergence as well as the extinction of many different species. Humans survived by spreading around the Earth and surviving in their environment by adapting, changing and working cooperatively in communities.</p> |
| BQ5 GOAL (Axiology) | |
| <p>What is our goal? Goal (Axiology) is about understanding what different religion and worldviews teach about what is</p> | <p>Individuals may have different understandings about what is good, of worth or value, and the ultimate goal that individuals should aim for.</p> |

good, of worth or value, and the ultimate goal that individuals should aim for.

Questions may include: What is meant by 'good' and 'evil'? What does it mean to say something is good, valuable, or moral? What is the goal (good) we are aiming for? How do we know what is "good" and "right"? What is morally, culturally, and theologically acceptable as good? How and why may this change over time and across cultures? How do ideas of the "good" expressed within religion and worldviews influence people's moral decision making? What does it mean when the 'good' of one worldview may be at odds with the 'good' of the laws or norms of a country?

BQ6 PATH (praxeology)

How do we get there? Path (Praxeology) is about understanding that humans may carry out certain actions, behaviours and rituals that are seen as essential to progress and remain on their path, to reach a goal.

Questions may include: What do individuals that follow a religion or worldview path need to do to reach their goal? What path should be followed when there are so many? How can a person know they are on the right path? How should an individual act if they want to stay on the path and reach a goal? What actions and behaviours do religion and worldviews say are 'good' and essential to progress and remain on a path? What guidance and support do religion and worldviews offer to individuals on how to live their lives and the path they should take (examples could include: teachings, role models, leaders and teachers,

Most humanists believe that we only have the one natural life, and that there is no evidence of anything beyond our natural death.

Most humanists have a natural instinctive way of knowing right from wrong.

Moral codes existed for billions of years and that is what enabled humans to survive and become a powerful species on this planet. Most humanists have a moral code based on reason, empathy and concern for the well-being of humanity and the environment.

Most humanists promote behaviour which will do the greatest good for the greatest number of people while respecting the individual's human rights.

Individuals may carry out certain actions, behaviours and rituals that are seen as essential to progress and remain on their path, to reach a goal. (What is the goal?)

Most humanists believe in making the most of the one life we know we have. This means doing what makes us happy and fulfilled while at the same time making as many of the people we come into contact with equally happy and fulfilled.

Most humanists believe in treating all others with dignity and respect, recognizing their human rights and individual authority. Most humanists demonstrate empathy and compassion and actively work towards alleviating human suffering while promoting maximum well-being. Most humanists make decisions based on reason, evidence and critical thinking. Most humanists are open-minded, willing to engage in dialogue with all and are ready to revise their beliefs in light of new evidence.

Most humanists aim to live a happy, fulfilled life in an ethical way which shows responsibility and commitment to human welfare and the advancement of human society.

moral codes, ethical guidelines, diverse local and global community guidance, stories and texts and interpretation).

BARNET EXEMPLAR

| BQ1 REALITY (Ontology) | The Bahá'í Faith |
|--|--|
| <p>What is real? Reality (Ontology) is about understanding what different religion and worldviews teach about what is real and what is not.</p> <p>Questions may include: What exists? What is real? Is there something eternal and unchanging? If so, what? Is there a God, or gods or spiritual entities (angels, spirits, ancestors)? Is there an ultimate reality? If there is a God what is their nature (loving, merciful, wrathful, disinterested, omnipotent, omniscient)?</p> | <p><i>Some suggested themes:</i></p> <p>Bahá'ís are followers of Baha'u'llah, whom they believe to be the latest in an eternal series of Divine Teachers.</p> <p>Each Divine Teacher builds on the message of those who have gone before to take humanity forward – known to Bahá'ís as 'Progressive Revelation'</p> <ul style="list-style-type: none"> • Bahá'ís believe there is one God and that all the universe and creation originate with Him and are inextricably connected to Him • God is omnipotent, perfect and is all-knowing • Bahá'ís believe that there has only ever been one God, who is called by different names in different religions <p>God is too great to be ever understood by the finite human mind</p> <ul style="list-style-type: none"> • Knowledge of God means knowledge of the attributes of God • The only thing we can actually know about God is that God exists. <p>Bahá'ís believe we cannot comprehend God directly, the best way to get an idea of God is by looking at the lives and teachings of his messengers, and at the world God created.</p> <p><i>Some suggested texts:</i></p> <p>Bahá'ís would refer to the writings of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá, Shoghi Effendi, and the Universal House of Justice, as well as other Bahá'í texts.</p> <p>Some Bahá'ís may also refer to the texts of other world religions.</p> <p>Whilst many Bahá'í Holy Writings are deeply spiritual in nature, other Writings deal with guidance for living a worthy and worthwhile life of service to others.</p> <p>https://www.bahai.org/library/</p> |

| | |
|---|---|
| | <p>The Bahá'í Reference Library is the authoritative online source of Bahá'í writings. It contains selected works of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá, Shoghi Effendi, and the Universal House of Justice, as well as other Bahá'í texts.</p> <p>https://www.bahai.org/library/authoritative-texts/abdul-baha/some-answered-questions/</p> <p><i>Some suggested resources:</i></p> <p>https://re.bahai.org.uk/</p> <p>Resources for religious education in schools and colleges developed by the national Bahá'í RE team. The aim of this website is to provide good quality and engaging materials for teachers to use in schools in RE or related lessons, as well as in assemblies.</p> <p>All materials may be downloaded and freely copied, with acknowledgements as appropriate. There are also links to inexpensive books and other printed materials, which may be purchased.</p> <p>https://www.bahai.org/</p> <p>The official website of the worldwide Bahá'í Community, offering information about the Bahá'í Faith and its worldwide community, what Bahá'ís believe, what Bahá'ís do and a chance to explore thematic areas central to Bahá'í belief and practice.</p> <p>https://re.bahai.org.uk/wp-content/uploads/2017/01/6.-The-spiritual-teachings-of-the-Bahai-Faith.pdf</p> <p>https://re.bahai.org.uk/wp-content/uploads/2016/11/WS2.1-Basic-beliefs-Bahai-worksheets-KS2.pdf</p> <p>Photocopiable set to provide teachers with accessible materials which can readily be adapted and built upon.</p> |
| <p>BQ2 ORIGINS (Cosmology)</p> <p>Where do we come from? Origins (Cosmology) is about understanding what different religion and worldviews teach about the origins of the universe, the nature of existence and our place in the world.</p> <p>Questions may include: Where did everything come from? How did we come into existence? What is the origin of the universe, humanity, and life</p> | <p><i>Some suggested themes:</i></p> <p>Bahá'ís believe that the universe has no beginning and no end.</p> |

itself? What are the different narratives from different religious, cultural, and scientific communities for how the universe came to be (including creation stories)?

The Bahá'í Faith teaches that science and religion should go hand-in-hand, and as science develops our understanding of the origins of the universe we can better understand God's creation.

Humans are essentially spiritual in nature, our physical bodies are a temporary home for the duration of our life on earth.

After death, our souls continue to exist in, and progress through, the spiritual realms of God.

Some suggested texts:

Bahá'ís would refer to the writings of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá, Shoghi Effendi, and the Universal House of Justice, as well as other Bahá'í texts.

Some Bahá'ís may also refer to the texts of other world religions.

<https://www.bahai.org/library/>

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<https://www.bahai.org/library/authoritative-texts/abdul-baha/some-answered-questions/>

Some suggested resources:

<https://re.bahai.org.uk/>

Resources for religious education in schools and colleges developed by the national Bahá'í RE team. The aim of this website is to provide good quality and engaging materials for teachers to use in schools in RE or related lessons, as well as in assemblies.

All materials may be downloaded and freely copied, with acknowledgements as appropriate. There are also links to inexpensive books and other printed materials, which may be purchased.

<https://www.bahai.org/>

The official website of the worldwide Bahá'í Community, offering information about the Bahá'í Faith and its worldwide community, what Bahá'ís believe, what Bahá'ís do and a chance to explore thematic areas central to Bahá'í belief and practice.

<https://re.bahai.org.uk/wp-content/uploads/2017/01/6.-The-spiritual-teachings-of-the-Bahai-Faith.pdf>

<https://re.bahai.org.uk/wp-content/uploads/2016/11/WS2.1-Basic-beliefs-Bahai-worksheets-KS2.pdf>

Photocopiable set to provide teachers with accessible materials which can readily be adapted and built upon.

<https://bahaiteachings.org/does-the-universe-have-a-beginning/>

A Bahá'í perspective exploring the origins of the universe.

BQ3 KNOWLEDGE (Epistemology)

How do we know? Knowledge (Epistemology) is about understanding what different religion and worldviews teach about the nature of knowledge, belief and things that are considered to be true.

Questions may include: How do people know what they know? What is true and what is false: and how do we know this? Where do people gain knowledge from? (Sources of knowledge could include experience, intuition, observation, religious and non-religious leaders, spiritual experiences, communities, texts, and revelation). Why are certain sources of knowledge seen as trusted and reliable? How is knowledge different from belief (faith)? Why do people in different, or within the same, religion and worldviews sometimes disagree about what is true or false and how do they navigate this?

Some suggested themes:

Bahá'ís depend on the writings and revelations of Bahá'u'lláh for understanding about the nature of knowledge and belief they consider to be true. They may also look to the examples of the life that 'Abdu'l-Bahá led to understand beliefs they consider true.

Bahais believe in progressive revelation so they may also look to different sources of knowledge from the scriptures of God's previous messengers to understand the nature of knowledge.

Bahá'ís are obliged to seek truth for themselves, and not to blindly follow others. Children raised by Bahá'í parents are still required to investigate the Bahá'í Faith – and indeed, other beliefs and ways of thinking – for themselves.

“The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour.” - **Bahá'u'lláh, The Hidden Words**

Some suggested texts:

Bahá'ís would refer to the writings of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá, Shoghi Effendi, and the Universal House of Justice, as well as other Bahá'í texts.

Some Bahá'ís may also refer to the texts of other world religions.

Whilst many Bahá'í Holy Writings are deeply spiritual in nature, other Writings deal with guidance for living a worthy and worthwhile life of service to others.

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Some suggested resources:

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<https://re.bahai.org.uk/wp-content/uploads/2016/11/WS2.1-Basic-beliefs-Bahai-worksheets-KS2.pdf>

Photocopiable set to provide teachers with accessible materials which can readily be adapted and built upon.

BQ4 SITUATION

What is our situation? **Situation** is about understanding the position we find ourselves in, the person we are and how we live and interact in the world.

Questions may include: What is the situation in which we find ourselves? Which influences or factors shape a person's situation? (Influences or factors could include time, place, society, religion or worldview, family, nature - biology). Who are we? What is our nature? Why may religion and worldviews give meaning to an individual's position or situation? How does a person's position or situation form a 'lens' through which they may understand the world? How can our lens (situation) lead to misconceptions and stereotypes? How may our situation change over time, in our life?

Some suggested themes:

Bahá'ís believe that there is only one real religion, which is the religion of God. The different faiths we see in the world are different approaches to that religion. Bahá'u'lláh teaches that the world religions are different conceptions of and reactions to the same divine reality.

The Bahá'í Faith is the youngest in the family of world religions and teaches that an individual should investigate the truth for themselves.

Bahá'u'lláh teaches that whatever our situation, wherever we are born, that our purpose in this world is to know and worship God, to acquire virtues and qualities which not only help us in this world, but in the future spiritual worlds of God. Virtues include qualities such as kindness, honesty, justice, trustworthiness and compassion.

When we see the suffering of others and are moved to help or improve their situation, we are serving mankind. Bahá'u'lláh teaches that the earth is one country and mankind its citizens, and that as humanity progresses in time people will become concerned with each other's welfare whatever their situation.

Some suggested texts:

Bahá'ís would refer to the writings of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá, Shoghi Effendi, and the Universal House of Justice, as well as other Bahá'í texts.

Some Bahá'ís may also refer to the texts of other world religions.

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<https://www.bahai.org/library/authoritative-texts/abdul-baha/some-answered-questions/>

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BQ5 GOAL (Axiology)

What is our goal? Goal (Axiology) is about understanding what different religion and worldviews teach about what is good, of worth or value, and the ultimate goal that individuals should aim for.

Questions may include: What is meant by ‘good’ and ‘evil’? What does it mean to say something is good, valuable, or moral? What is the goal (good) we are aiming for? How do we know what is “good” and “right”? What is morally, culturally, and theologically acceptable as good? How and why may this change over time and across cultures? How do ideas of the “good” expressed within religion and worldviews influence people’s moral decision making? What does it mean when the ‘good’ of one worldview may be at odds with the ‘good’ of the laws or norms of a country?

Some suggested themes:

Bahá’ís depend on the writings and revelations of Baháullah for understanding about good and evil. They may also look to the examples of the life that Abdu’l-Bahá led to understand what is valuable or moral.

Bahá’í teachings place great emphasis on the importance of acquiring virtues as we go through life, and service to humanity.

Bahá’ís believe that each of us is in the world for a reason. A human being is a body with a soul. When the body dies, the soul, because it is not physical, does not die with the body. In this life, the soul needs to gain good qualities. As it deals with the difficulties of life, it learns honesty, trustworthiness, love for others, patience, compassion and other good qualities. After death, the soul needs these qualities, or “virtues”, for the next life.

Some suggested texts:

Bahá’ís would refer to the writings of Bahá’u’lláh, the Báb, ‘Abdu’l-Bahá, Shoghi Effendi, and the Universal House of Justice, as well as other Bahá’í texts.

Some Bahá’ís may also refer to the texts of other world religions.

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Photocopiable set to provide teachers with accessible materials which can readily be adapted and built upon.

https://bahai-library.com/warwick_good_and_evil

<https://www.bahai.org/beliefs/bahauallah-covenant>

The Covenant of Bahá'u'lláh

<https://www.bahai.org/action/response-call-bahauallah>

Service to humanity

https://bahai-library.com/warwick_way_world_peace

Building unity

BQ6 PATH (praxeology)

How do we get there? Path (Praxeology) is about understanding that humans may carry out certain actions, behaviours and rituals that are seen as essential to progress and remain on their path, to reach a goal.

Questions may include: What do individuals that follow a religion or worldview path need to do to reach their goal? What path should be followed when there are so many? How can a person know they are on the right path? How should an individual act if they want to stay on the path and reach a goal? What actions and behaviours do religion and worldviews say are 'good' and essential to progress and remain on a path? What guidance and support do religion and worldviews offer to individuals on how to live their lives and the path they should take (examples could include: teachings, role models, leaders and teachers, moral codes, ethical guidelines, diverse local and global community guidance, stories and texts and interpretation).

Some suggested themes:

Bahá'ís depend on the writings and revelations of Baháullah for understanding about Bahá'í laws, principles and practices. They may also look to the examples of the life that Abdu'l-Bahá led to understand how to remain on their path and to reach their goals.

Pivotal teaching of unity.

Bahá'í teachings focus on the development of personal virtues, prayer, obligatory prayer, meditation, fasting, pilgrimage, family life, worship, Bahá'í calendar, observing Holy days, community life, building stronger foundations for society and promoting the unity of Mankind.

Many Bahá'ís look to the teachings and writings of the Faith regarding a large number of contemporary issues which provide a framework within which these problems can be addressed

Some suggested texts:

Bahá'ís would refer to the writings of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá, Shoghi Effendi, and the Universal House of Justice, as well as other Bahá'í texts.

Whilst many Bahá'í Holy Writings are deeply spiritual in nature, other Writings deal with guidance for living a worthy and worthwhile life of service to others.

<https://www.bahai.org/library/>

The Bahá'í Reference Library is the authoritative online source of Bahá'í writings. It contains selected works of Bahá'u'lláh, the Báb, 'Abdu'l-Bahá, Shoghi Effendi, and the Universal House of Justice, as well as other Bahá'í texts.

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<https://www.bahai.org/action/response-call-bahauallah>

Service to humanity

https://bahai-library.com/warwick_way_world_peace

Building unity

https://bahai-library.com/warwick_environment

https://bahai-library.com/warwick_status_women

https://bahai-library.com/warwick_sustainable_development

https://bahai-library.com/warwick_bahai_education

https://bahai-library.com/warwick_economics

https://bahai-library.com/warwick_kindness_animals

https://bahai-library.com/warwick_climate_change

https://bahai-library.com/warwick_world_citizenship

https://bahai-library.com/warwick_new_age

https://bahai-library.com/warwick_consultation

BARNET EXEMPLAR

Appendix E: Islam

| BQ1 REALITY (Ontology) | Islam |
|--|--|
| <p>What is real? Reality (Ontology) is about understanding what different religion and worldviews teach about what is real and what is not.</p> <p>Questions may include: What exists? What is real? Is there something eternal and unchanging? If so, what? Is there a God, or gods or spiritual entities (angels, spirits, ancestors)? Is there an ultimate reality? If there is a God what is their nature (loving, merciful, wrathful, disinterested, omnipotent, omniscient)?</p> | <p>Muslims may believe different things about what is real and what is not.</p> <p>Most Muslim would read the Qur'an to understand what is real or not and the nature of an eternal and unchanging reality. The Qur'an is believed by most Muslims to be the inerrant word of Allah, revealed to the Prophet Mohammed. It is comprised of 114 surahs (chapters) which vary in length and topics. The Qur'an guides many Muslims in their understanding of what is real.</p> <p>One Surah which may help many Muslims with their understanding of Allah as an ultimate reality is Surah 112:</p> <ol style="list-style-type: none"> 1. Say, "He is God, the One. 2. God, the Absolute. 3. He begets not, nor was He begotten. 4. And there is none comparable to Him." <p>A central belief within Islam is that Allah is one, unique, undivided and alone worthy of worship. This belief is known as Tawhid. The nature of Allah can be understood through the 99 names of Allah. Names such as: Al Rahman (the most merciful) Al Quddus (the absolutely pure) and Al Alim (the all knowing) show Muslims the nature of Allah as the ultimate reality.</p> <p>Allah has created all living things, and before birth humans enter into a covenant with Allah whereby through prophecy they will know how to live correctly. Therefore when someone discovers Islam and takes on the faith for themselves they are known as a re-vert rather than a convert as they are reverting to their original, pre-birth state as a Muslim.</p> |
| BQ2 ORIGINS (Cosmology) | |
| <p>Where do we come from? Origins (Cosmology) is about understanding what different religion and worldviews teach about the origins of the universe, the nature of existence and our place in the world.</p> | <p>Muslim individuals may believe different things about the origins of the universe, the nature of existence and our place in the world.</p> |

Questions may include: Where did everything come from? How did we come into existence? What is the origin of the universe, humanity, and life itself? What are the different narratives from different religious, cultural, and scientific communities for how the universe came to be (including creation stories)?

Most Muslims would read the accounts of the creation of the world in the Qur'an and various Hadith (narrations of the sayings and actions of the Prophet Mohammed). Ayat such as 2:117 support this: "He is the Originator of the heavens and the earth. When He decrees a matter, He only says to it, 'Be!' and it is."

These recount how Allah not only created the universe but created human life, ayat which support this include: "And we created man from sounding clay, from black mud and moulded shape" Surah 15:26

There are many Muslims who view scientific explanations for how the universe developed and life began on earth as compatible with traditional Muslim accounts. With ayat such as "made from water every living thing" 21:30 supporting the idea of a primordial soup from which living things evolved. There are notable Muslim biologists such as Rana Dajani speaking out about this on the public stage: <https://rdcu.be/dZug1>

From within the Qur'an and Muslim philosophical tradition arguments many Muslims may also find teleological and cosmological arguments for the existence of Allah through the existence of the cosmos. Notably Al Ghazali and Ibn Rushd develop these arguments through use of the Qur'an and philosophical enquiry.

BQ3 KNOWLEDGE (Epistemology)

How do we know? Knowledge (Epistemology) is about understanding what different religion and worldviews teach about the nature of knowledge, belief and things that are considered to be true.

Questions may include: How do people know what they know? What is true and what is false: and how do we know this? Where do people gain knowledge from? (Sources of knowledge could include experience, intuition, observation, religious and non-religious leaders, spiritual experiences, communities, texts, and revelation). Why are certain sources of knowledge seen as trusted and reliable? How is knowledge different from belief (faith)? Why do people in different, or within the same, religion and worldviews sometimes disagree about what is true or false and how do they navigate this?

Muslims may have different understandings about the nature of knowledge, belief and things they consider to be true.

Many Muslims are inspired by the religious experiences of the Prophet Mohammed (and other Prophets) of revelations received from Allah as messages to humanity. The Night of Power is celebrated during the month of Ramadan by many Muslims in recognition of the first revelations of the Qur'an to the prophet Mohammed. Mohammed was meditating in a cave away from the city of Makkah at a time when the inhabitants were engaged in idolatry, as he did not want to partake. He was visited by Angel Jibreel who commanded him to "Recite" and thus the first revelations of the Qur'an began. The account of this is recorded in various Sira (biography) and Hadith. Muslims may trust that this is true rather than false for a variety of reasons such as: this was a message so at odds with the society it must have come from a divine source, the Mohammed is believed to have been illiterate so would not have been able to create the Qur'an himself, Mohammed could not have known the contents of the Qur'an before, Mohammed was in some accounts terrified by what had happened and it was his wife, Khadija who reassured it was a message from Allah.

There are also Muslim traditions such as Sufism which emphasise a close personal connection with the divine through rituals and spiritual discipleship. These may cause religious experiences to occur to the individual now, especially of a mystical nature.

There are areas of disagreement within the Muslim traditions, such as around the circumstances of the election/appointment of the successor to the Prophet Mohammed after his death. Within the Sunni traditions it is mainly held that Abu Bakr was elected by the companions after the Prophet Mohammed did not appoint a successor. Within the Shia traditions it is mainly held that Ali (his son-in-law) was appointed by the Prophet Mohammed whilst he was still alive. Despite these differences there are many examples of intra-faith relations and co-existence and Muslims of any tradition and background are able to pray side by side.

BQ4 SITUATION

What is our situation? **Situation** is about understanding the position we find ourselves in, the person we are and how we live and interact in the world.

Questions may include: What is the situation in which we find ourselves? Which influences or factors shape a person's situation? (Influences or factors could include time, place, society, religion or worldview, family, nature - biology). Who are we? What is our nature? Why may religion and worldviews give meaning to an individual's position or situation? How does a person's position or situation form a 'lens' through which they may understand the world? How can our lens (situation) lead to misconceptions and stereotypes? How may our situation change over time, in our life?

Muslims may have different understandings about the situation or position they find themselves, maybe because they come from different parts of the world or from a different stream of Judaism or background.

Muslims can be influenced by many different factors relating to their situations. Geographically there are Muslim communities in all continents of the world, and expressions of Islam can show great diversity. Cultural and situational factors may influence this. For example there is a tradition of female lead Mosques and Imams within the Hui Muslim community in China which may appear different to the Mosques and communities elsewhere in the world.

Other factors such as race, gender and economic situation may also influence the world-view of a Muslim and many Muslims may view these things as intersecting within their identity rather than separate and apart.

Whilst within Islam the Muslim community is often seen as one Ummah or brotherhood there are a variety of schools of thought which have lead to different understandings and practices of the religion today.

For example, the traditions of Sunni and Shia Islam have, over time, developed some differing practices and understandings of the religion. Within those groups there have also been sub-groupings of how things are understood and practices taking place.

Differing practices for prayer could be explored to understand this further- with some diversity in the words used, timings for prayers, hand and body movements.

BQ5 GOAL (Axiology)

What is our goal? Goal (Axiology) is about understanding what different religion and worldviews teach about what is good, of worth or value, and the ultimate goal that individuals should aim for.

Questions may include: What is meant by ‘good’ and ‘evil’? What does it mean to say something is good, valuable, or moral? What is the goal (good) we are aiming for? How do we know what is “good” and “right”? What is morally, culturally, and theologically acceptable as good? How and why may this change over time and across cultures? How do ideas of the “good” expressed within religion and worldviews influence people’s moral decision making? What does it mean when the ‘good’ of one worldview may be at odds with the ‘good’ of the laws or norms of a country?

Muslims may have different understandings about what is good, of worth or value, and the ultimate goal that individuals should aim for.

The ultimate goal for Most Muslims is to be judged favourably on judgement day and after death to be able to enter Jannah or paradise and live in a state of bliss eternally. In order to do this, most Muslims believe they should follow the guidance from the Qur’an and example of the Prophet Mohammed and perform good deeds through following this guidance.

The question of a deed being good because Allah has commanded it, or if Allah has commanded the deed is one which has been discussed throughout the traditions of Islamic philosophy.

The two schools of Asharite and Mutazilite philosophy discussed this at great length around the 10th century and their views have continued to influence Islamic perspectives today. Most commonly (but not exclusively) the Asharite view has had a greater influence on Sunni schools of thought, and the Mutazilite view on Shia schools of thought.

The Asharite view was broadly that what is good and moral is commanded by Allah. Something is good or bad simply because Allah wills it to be so, rather than set by some external judgment. This retains the ultimate power of Allah “Al Qadr” and if Allah so willed, Allah could command that something which seems unjust to humanity, to be ‘good’.

The Mutazilite view was broadly that what is good can be known through human reason, and that the use of human reason is commanded by Allah and a gift given to humanity. Allah commands what is good, because it is good and would work within what is reasonable and just. This, they argued, retains the justice of Allah “Adalat” within this view, Allah would never command something that is evil or unjust.

Within some traditions of Islam the innovation or creation of new rules or ways of completing deeds is dismissed as ‘biddah’ and seen as corruption of the religion. This can be seen, for example, in the way that some Salafi and Wahabi Muslim scholars have written about the tradition of Sufism. Through resisting ‘biddah’ they would view that the good actions instructed within Islam are clearer for people to follow and ensure that people will not be doing bad ‘deeds’ unknowing or willingly.

Other traditions of Islam view innovation and change as a positive thing as the faith can adapt to different situations, and absorb new information as we understand more about the world around us. Tim Winter is an example of contemporary scholar who argues that 'not all biddah is bad biddah' necessarily.

BQ6 PATH (praxeology)

How do we get there? Path (Praxeology) is about understanding that humans may carry out certain actions, behaviours and rituals that are seen as essential to progress and remain on their path, to reach a goal.

Questions may include: What do individuals that follow a religion or worldview path need to do to reach their goal? What path should be followed when there are so many? How can a person know they are on the right path? How should an individual act if they want to stay on the path and reach a goal? What actions and behaviours do religion and worldviews say are 'good' and essential to progress and remain on a path? What guidance and support do religion and worldviews offer to individuals on how to live their lives and the path they should take (examples could include: teachings, role models, leaders and teachers, moral codes, ethical guidelines, diverse local and global community guidance, stories and texts and interpretation).

Muslims may carry out certain actions, behaviours and rituals that are seen as essential to progress and remain on their path, to reach a goal.

Many Muslims will look to the lives of the prophets and messengers of Allah to have examples for how to follow the path of Islam in their lives. The life and actions of the Prophet Mohammed is one such example and other prophets such as Ibrahim also provide examples. The companions, wives and family of the prophets are also an example for how to live as a Muslim and may be an inspiration for Muslims to follow in their lives today.

Within Shia Islam the examples of the Imams are also followed by many Muslims as they were chosen as leaders of the faith by Allah and a sign of Allah's kindness that this example has been available to humans after the death of the Prophet Mohammed.

Most traditions of Islam incorporate particular actions which are decreed in the Qur'an and were also exemplified by the life and sayings of the Prophet Mohammed.

These are broadly known within Sunni Islam as the 5 Pillars of Islam, and within Shia Islam as the 10 obligatory acts.

Each of these actions has its basis in the Qur'an and the traditions of the Prophet Mohammed and broadly cover:

- Prayer
- Fasting (particularly during the month of Ramadan)
- Pilgrimage
- Paying a charitable tax
- Commitments to the religion

Ways to live with actions which should be performed and actions which should be avoided are set out in various ways depending on the school of thought which a Muslim may wish to follow, whilst other Muslims may choose not to follow these. There is some diversity between these schools of law on different actions (such as the time to break fasting during Ramadan, the timings of the daily prayers).

Appendix B: Barnet: Meaning Making Framework Mapped to Taves BQs and NSE's Content (a,b,c,d,e,f)

We have considered the work of Ann Taves (2019) and we have applied this to the three Golden Threads of the Barnet Agreed Syllabus: From religious studies to worldview studies, Religion, DOI: 10.1080/0048721X.2019.1681124 <https://doi.org/10.1080/0048721X.2019.1681124>

Taves' Six BQs

1. REALITY (ontology) – What is ultimate reality? What exists? What is real? (What is?) What is the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?
2. ORIGINS (cosmology) – Where did it come from? How did we get here? (Where is 'here'?) Where are we going? Where did it (reality – the world – as we know it) come from? How did we get here? (creation/ reincarnation/ evolution)
3. KNOWLEDGE (epistemology) – How do we know this (about ourselves and reality more generally)? what is true and what is false?
4. SITUATION: What is the situation in which we find ourselves? (Who are 'we'?) Human Condition (anthropology): What is the situation in which we find ourselves? What is our nature?
5. GOAL (axiology): What is the good (the goal) for which we should strive? what is good and what is evil? Where are (or should) we be going?
6. PATH (praxeology) – What do we need to do to reach the goal? What path should we follow? How do we ensure that we are on the path? How should we act? How do we get there?

Ann Taves (2020) From religious studies to worldview studies, Religion, 50:1, 138

| Evolutionary Perspective on meaning making Philosophical Discipline | BQ's The Big Worldview Questions BQ's: Do you consider your answers religious, spiritual, or neither? | National Statement of Entitlement NSE Content- Engagement - Position | The current Barnet Syllabus 2012 onwards: Three Golden Threads |
|---|--|--|--|
| | What is ultimate reality? | | |
| 1. REALITY (ontology-model of reality as a whole): | What is ultimate reality? What exists? What is real? What is the totality-the world- in which we live and to which we relate? What is the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what? | d. (content) Meaning and purpose How worldviews may offer responses to fundamental questions raised by human experience How worldviews may offer responses to fundamental questions raised by human experience, such as questions of existence, meaning, purpose, knowledge, truth, identity | Barnet Golden Thread 2: Stories, celebrations and symbols: answering the big questions around existence, reality, creation and so on- and how humans explain it, and express these big questions and answers, in part through the use of story, celebration and symbol (art/music/drama/story) |

| | | | |
|--|--|--|--|
| | | and diversity. How worldviews may play different roles in providing people with ways of making sense of existence and/or their lives, including space for mystery, ambiguity and paradox. | Exploring where the ideas about cosmology and reality come from in 'lived experience'. How humans express varied ideas, including the big ideas of the beginning of time and the cycle of life: life and death. |
| 2. ORIGINS (cosmology-theory of origins): | Where did it come from? How did we get here? (Where is 'here'?) Where are we going Where did or does it (reality-the world- as we know it) come from? (creation/ reincarnation/ evolution) | i. (engagement) Dialogue/interpretation The field of study of worldviews is to be shown as a dynamic area of debate The field of study of worldviews is to be encountered as a dynamic area of dialogue and debate, and one which engages with practices of interpretation and judgement within and between religious and non-religious communities. | Religious and non-religious 'knowledge' - religious sources/ texts/ teachings referred to throughout.) Natural sciences and humanities. |
| 3. KNOWLEDGE (epistemology- theory of knowledge): | How do we know this (about ourselves and reality more generally)? What is true and what is false? | g. (engagement) Ways of knowing The field of study of worldviews is to be explored using diverse ways of knowing The field of study of worldviews is to be explored using diverse ways of knowing. Questions and methods should be carefully chosen, recognising that there are different understandings of what knowledge is deemed reliable, valid, credible, truthful etc. | |
| What is our highest goal? What is our ultimate purpose? How should we live in this world? | | | |
| 4. SITUATION: | What is the situation in which we find ourselves? (Who are 'we'?) Lived Worldviews: worldviews as lived in contexts of life events Meaning as situations (events) appraised Narratives as accounts of meaning made Human condition- anthropology Everything we associate with "lived religion" or "lived spirituality," e.g., symbols, special objects, social groups, everyday practices, more formalized ritual practice and ceremonial rites, and the observance of moral and ethical codes of behaviour. The situations or events thus considered could | a. (content) Nature/formation/expression What is meant by worldview and how people's worldviews are formed and expressed through a complex mix of influences and experiences The nature and variety of worldviews, and how people's worldviews are formed through a complex mix of influences and experiences, including (for example) rituals, practices, texts, teachings, stories, inspiring individuals, the creative arts, family, tradition, culture, and everyday experiences and actions. How these may also act as ways of expressing and communicating worldviews. | Barnet Golden Thread 1: Belonging and Believing- who are we? How do we live our lives? Examples of how others lead their lives in our community- local and global. Religious and non-religious exemplars of lived practise- what they do- why-how-when. Worship and practise, pilgrimage and daily practise or observance and behaviours. What makes us part of a group- sub-group- community member or (outsider). The concept of belonging- acceptance. Idea of not fitting in- nuance- change- evolving. Everybody stands somewhere. |

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| | <p>range from the ordinary to the extraordinary, the traumatic to the ecstatic, or the mundane to the highly significant.</p> | <p>b. (content) Organised/individual How people’s individual worldviews relate to wider, organised or institutional worldviews How people’s individual worldviews relate to wider, organised or institutional worldviews (e.g. how individual worldviews may be consciously held or tacit; how individual and organised worldviews are dynamic; how individual worldviews may overlap to a greater or lesser extent with organised worldviews)</p> <p>c. (content) Contexts: How worldviews have contexts, reflecting time and place, are highly diverse, and feature continuity and change How worldviews have contexts, reflecting their time and place, shaping and being shaped by these, maintaining continuity and also changing; how they are highly diverse and often develop in interaction with each other. (This applies to organised worldviews as well as to individual worldviews.)</p> <p>h. (engagement) Lived experience The field of study of worldviews is to include a focus on the lived experience of people The field of study of worldviews is to include a focus on the lived experience of people (e.g. religious, non-religious, embodied, diverse, fluid, material, experiential) in relation to local and global contexts, recognising the complex reality of worldviews as they are held, shared and expressed by people in real life.</p> | <p>** situation also fits with the Barnet Golden Thread 2</p> |
| <p>5. GOAL (axiology- theory of values):</p> | <p>Goal (prediction / axiology): Where are (or should) we be going? What is the good (the goal) for which we should strive? What is good and what is evil? Goals and purposes</p> | <p>e. (content) Values, commitments and morality How worldviews may provide guidance on how to live a good life How worldviews may provide a vision of, and guidance on, how to be a good person and live a good life, and may offer ideas of justice, right and wrong, value, beauty, truth and goodness. How individuals and communities may express their values through their commitments.</p> | <p>Barnet Golden Thread 3: Leaders and Teachers-role models- examples of good (and bad) that shape our way of life and path/ goals. Teachings that may be enacted through the lives of others that we may recognise as something to emulate or strive for. Our behaviours will reflect the decisions we may have made-or evolving in us- ethics-values and social action.</p> |

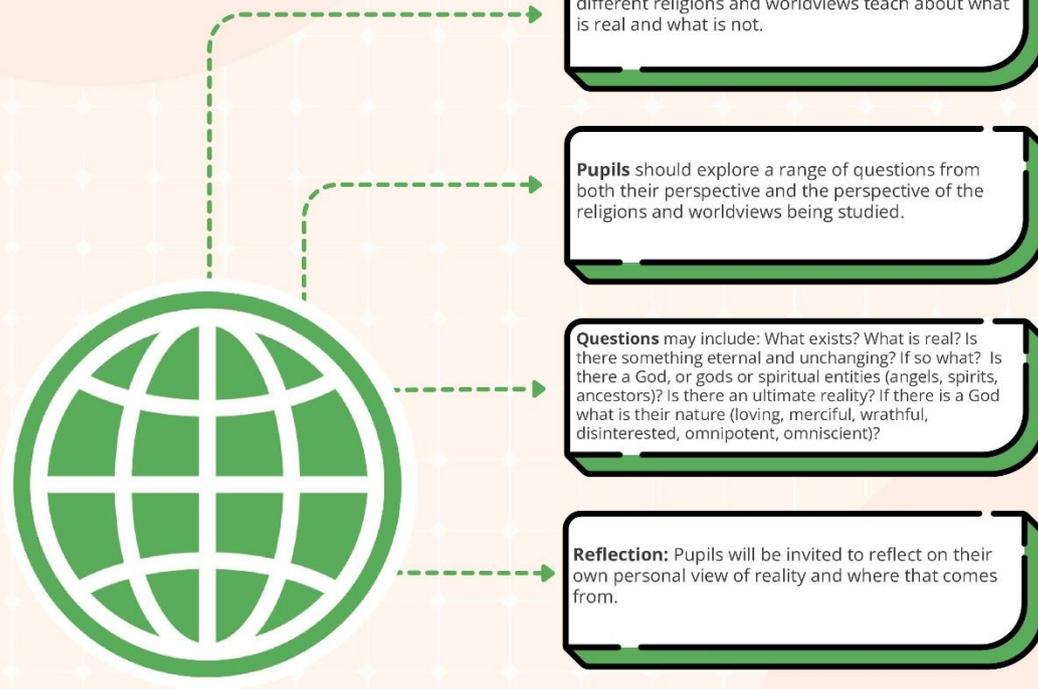
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| <p>6. PATH (praxeology-theory of action):</p> | <p>What do we need to do to reach the goal? What path should we follow? How do we ensure that we are on the path? How should we act? How do we get to our goal? Paths (praxeology) – How do we get there? Under paths Taves states that we can consider two issues related to spirituality 1. Practice: what does it mean to follow a path? How do we reach the goal? 2. Authenticity: How do we ensure that we stay on the path? What resources do we have to guide us?</p> | <p>f. (content) Influence and power How worldviews influence, and are influenced by, people and societies How worldviews influence people (e.g. providing a ‘grand narrative’ or story for understanding the world) and influence the exercise of power in societies (e.g. on social norms for communities, or in relation to conflict or peacemaking). How society and people can also influence and shape worldviews.</p> | |
| <p>*** Throughout the complete process of exploring ideas, discovering knowledge and becoming aware of nuance, similarities and differences; through experiencing the materials that build in a range of content and engagement- excellent questioning that reflects different styles of questions, different disciplines and lenses- pupils may shape their own ‘position’.</p> | | <p>j. (position) Personal worldviews: reflexivity Pupils will reflect on, and potentially develop, their personal worldview in the light of their study Pupils will come to understand their own worldview in greater depth, and how it relates to the worldviews of others, becoming more reflective and reflexive. As they develop this awareness of their positionality in relation to that of others, they will make informed judgements on how (far) this understanding prepares them for life in a diverse world</p> <p>k. (position) Personal worldviews: impact Pupils will reflect on how their worldview affects their learning Pupils will develop their understanding of how their encounters with the subject content of RE are affected and shaped by their worldview, whether conscious or not, and that this is also true for everyone else. They will reflect on how (far) their learning may have an impact on their worldview.</p> | |



**BRINGING THE HIGH-LEVEL ACADEMIC RELIGION AND
WORLDVIEWS APPROACH OF ANN TAVES INTO THE RE CLASSROOM**

BQ1 REALITY (ontology)

"What exists? What is real? (What is?) What is the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?"
Ann Taves



BARHAM

Unit Summary: BQ1: REALITY (ontology): What is real?

Early Years to Year 6

Written by: Sally Giovanelli and Sophia Tsiaparis

BQ1 Statement

What is real?

Reality (Ontology) is about understanding what different religion and worldviews teach about what is real and what is not.

Pupils should explore a range of questions from both their perspective and the perspective of the religion and worldviews being studied.

Questions may include: What exists? What is real? Is there something eternal and unchanging? If so, what? Is there a God, or gods or spiritual entities (angels, spirits, ancestors)? Is there an ultimate reality? If there is a God what is the nature of God (loving, merciful, omnipotent, omniscient)?

Reflection: Pupils will be invited to reflect on their own personal view of reality and where that comes from.

“What exists? What is real? (What is?) What is the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?”

Ann Taves

National Statement of Entitlement:

In addition to Ann Taves' questions, we will also incorporate some of the wording of the NSE questions in our unit. The NSE focuses on " meaning and purpose". (content) How worldviews may respond to fundamental questions raised by human experience, such as questions of existence, meaning, purpose, knowledge, truth, identity and diversity. How worldviews may play different roles in providing people with ways of making sense of existence and their lives, including space for mystery, ambiguity and paradox.

Unit Questions

- What exists?
- What is real?
- What is the deepest nature of things (ultimate reality)?
- Is there something eternal and unchanging? If so, what?

| Year group | Sequence of learning (prior learning/knowledge) | Learning objectives for this unit (VAT) |
|------------|---|--|
| | <p><i>See the 'Golden Thread' statement grid for the full detail of the prior learning for each year/ key stage that the pupil will have explored sequentially through their learning journey</i></p> | <p><i>By the end of the unit, pupils can demonstrate, discuss, explain....</i></p> |

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| <p>Reception/ Foundation Stage 2 (FS2)</p> | <p>Prior to Reception/ (FS2), the pupils will have encountered personal experiences of religion and worldviews within their home settings. pupils will have a range of different experiences from different settings. Some may have experienced stories and films about imaginary and pretend worlds and characters. Some will have taken part in role-play and imaginary activities based on stories. Most will have experienced the diverse cultural community of Barnet and what their families believe reality means to them. Some pupils will have experienced the vocabulary, stories and ideas of how God is represented within their family settings and community. Most pupils will be naturally curious about the world, what is real and not real, and why this is the case. This will lead them to ask a range of questions.</p> | <p>What is real? (Ann Taves)</p> <ul style="list-style-type: none"> i. Can learn and use new vocabulary such as real, exist, ontology, God, Ganesha, Hindu, Christian and higher being. ii. Can express their ideas about things that are real and important that cannot be seen. (e.g. the air in a balloon, air, the wind) iii. Can talk about how some people believe in a higher being or God that cannot be seen. iv. Can explore the idea of believing in a higher being or God through the religious story of 'Ganesha and the broken tusk'. v. Can reflect on things that are important to them but cannot be seen. (e.g. love, friendship, feelings) |
| <p>Year 1</p> | <p>Prior to Year 1, the pupils will have covered the sequence of learning from Reception/ (FS2). They will have focused on the question 'What is real?' (Ann Taves)</p> <p>The pupils learnt and used new vocabulary such as real, exist, ontology, God, Ganesha, Hindu, Christian and higher being. The pupils will have expressed their ideas about things that are real and important that cannot be seen. (e.g. the air in a balloon, air, the wind) They have talked about how some people believe in a higher being or God that cannot be seen. They explored the idea of believing in a higher being or God through the religious story of 'Ganesha and the broken tusk'. The pupils reflected on things that are important to them but cannot be seen. (e.g. love, friendship, feelings)</p> | <p>What exists? (Ann Taves)</p> <ul style="list-style-type: none"> i. Can learn and use new vocabulary such as real, exists, God, Allah, Islam, Judaism and higher being. ii. Can talk about what is meant by the idea of 'real' and 'exists'. iii. Can explore what Christians believe God is like. iv. Can explore one other Abrahamic view of what God is like. (e.g. Islam - the 99 names of Allah, Judaism) v. Can reflect on their own ideas about whether a higher being exists or not. (e.g. storytelling, art, small world, role play and outdoor learning) |

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| Year 2 | <p>Prior to Year 2, the pupils will have covered the sequence of learning from Reception/ (FS2) and Year 1. They will have focused on the question: ‘What exists?’ (Ann Taves)</p> <p>The pupils learnt and used new vocabulary such as real, exists, God, Allah, Islam, Judaism and higher being. They talked about what is meant by the idea of ‘real’ and ‘exists’ and explored what Christians believe God is like. The pupils explored one other Abrahamic view of what God is like. (e.g. Islam - the 99 names of Allah, Judaism) They reflected on their own ideas about whether a higher being exists or not. (e.g. storytelling, art, small world, role play and outdoor learning)</p> | <p>What exists? What is real? (Ann Taves)</p> <ul style="list-style-type: none"> i. Can learn and use new vocabulary such as real, faith, miracle, mystery, wonder and exist. ii. Can understand what ‘faith’ means. (e.g. believing is something that cannot be seen or is thought to be unexplainable by science or nature) iii. Can investigate the idea that a person may believe something is real, even if other people can’t see it or believe in it. (e.g. miracles, mysteries and wonder in religion and worldviews) iv. Can explore a Christian miracle and a miracle from one other religion or one other worldview and think about why someone may think this is real and some people may not believe in it. (e.g. Christianity - Bernadette and the Lady of Lourdes, Feeding the 5000; Christianity and Judaism - Parting of the Red Sea, The Burning Bush; Islam - The Splitting of the Moon) v. Can reflect on their own personal views about whether things can be real even if they can’t be seen or if others don’t believe in them. |

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| <p>Year 3</p> | <p>Prior to Year 3, the pupils will have covered the sequence of learning from Reception/ (FS2) and Year 2. They will have focused on the questions: ‘What exists?’ and ‘What is real?’ (Ann Taves)</p> <p>The pupils learnt and used new vocabulary such as real, faith, miracle, mystery, wonder and exist. They learnt what is meant by ‘faith’. (e.g. believing is something that cannot be seen or is thought to be unexplainable by science or nature) They investigated the idea that a person may believe something is real, even if other people can’t see it or believe in it. (e.g. miracles, mysteries and wonder in religion and worldviews) The pupils explored a Christian miracle and a miracle from one other religion or one other worldview and thought about why some may think this is real and why some people may not believe in it. (e.g. Christianity - Bernadette and the Lady of Lourdes, Feeding the 5000; Christianity and Judaism - Parting of the Red Sea, The Burning Bush; Islam - The Splitting of the Moon) The pupils reflected on their own personal views about whether things can be real even if they can’t be seen or if others don’t believe in them.</p> | <p>What exists?</p> <p>What is real? (Ann Taves)</p> <ul style="list-style-type: none"> i. Can learn and use new vocabulary such as angel, exist, worldview, divine being, eternal, ethereal, real and ontology. ii. Can explore the idea of angels in a Christian story and from one other religion or one other worldview. (e.g. Abrahamic - Islam or Judaism) iii. Can explain why people have different understandings of angels in the stories. (e.g. angels as messengers - positive or difficult, angels of love and peace, angels of protection, acting out God’s will) iv. Can identify the key characteristics and roles attributed to angels in the different religion and worldviews investigated so far. v. Can reflect, discuss and share their views on whether ethereal and divine beings exist even if they can’t be seen. (e.g. God, angels and deities) |
| <p>Year 4</p> | <p>Prior to Year 4, the pupils will have covered the sequence of learning from Reception/ (FS2) and Year 3. They will have focused on the questions: ‘What exists?’ and ‘What is real?’ (Ann Taves)</p> <p>The pupils learnt and used new vocabulary such as angel, exist, worldview, divine being, eternal, ethereal, real and ontology. They</p> <p>explored the idea of angels in a Christian story and from one other religion or one other worldview. (e.g. Abrahamic - Islam or Judaism) The pupils explained why people have different understandings of angels in the stories. (e.g. angels as messengers - positive or difficult, angels of love and peace, angels of protection, acting out God’s will) They identified the key characteristics and roles attributed to angels in the different religion and worldviews investigated so far. The pupils reflected, discussed and shared</p> | <p>What is the ultimate reality? (Ann Taves)</p> <p><i>If there is a God what is their nature (loving, merciful, wrathful, disinterested, omnipotent, omniscient)?</i></p> <ul style="list-style-type: none"> i. Can learn and use new vocabulary such as Abrahamic, ultimate reality, higher being, God, Allah, Yahweh, worldview, real and ontology. ii. Can explore the different ideas of a higher being (God) from an Abrahamic point of view. |

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| | <p>their views on whether ethereal and divine beings exist even if they can't be seen. (e.g. God, angels and deities)</p> | <p>iii. Can discuss the complex nature of a higher being within the Abrahamic worldviews. (e.g. God as omnipotent, benevolent, omniscient, omnipresent, Trinity, dualistic, lamb of God)</p> <p>iv. Can talk about how these different perceptions within Abrahamic worldviews impact how people live their lives.</p> <p>v. Can reflect on their personal views and questions about the existence of a higher being. (linked to the Abrahamic worldviews)</p> |
| <p>Year 5</p> | <p>Prior to Year 5, the pupils will have covered the learning sequence from Reception/ (FS2) to Year 4. They will have focused on the question: 'What is the ultimate reality?' (Ann Taves)</p> <p>The pupils learnt and used new vocabulary such as Abrahamic, ultimate reality, higher being, God, Allah, Yahweh, worldview, real and ontology. They explored the different ideas of a higher being (God) from an Abrahamic point of view. The pupils discussed the</p> <p>complex nature of a higher being within the Abrahamic worldviews. (e.g. God as omnipotent, benevolent, omniscient, omnipresent, Trinity, dualistic, lamb of God) They talked about how these different perceptions within the Abrahamic worldviews impact how people live their lives. The pupils reflected on their personal views and questions about the existence of a higher being. (linked to the Abrahamic worldviews)</p> | <p>What is the ultimate reality? (Ann Taves)</p> <p><i>If there is a God what is their nature (loving, merciful, wrathful, disinterested, omnipotent, omniscient)?</i></p> <p>i. Can learn and use new vocabulary such as Dharmic, Hindu, ultimate reality, higher being, deities, worldview, real and ontology.</p> <p>ii. Can explore the different ideas of a higher being from a Dharmic point of view.</p> <p>iii. Can discuss the complex nature of a higher being within the Dharmic worldviews. (e.g. dualistic symbolism linked to the deities)</p> <p>iv. Can talk about how these different perceptions within Dharmic worldviews impact how people live their lives.</p> <p>v. Can reflect on their personal views and questions about the existence of a higher being. (linked to the Dharmic worldviews)</p> |

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| <p>Year 6</p> | <p>Prior to Year 6, the pupils will have covered the learning sequence from Reception/ (FS2) to Year 5. They will have focused on the question: ‘What is the ultimate reality?’ (Ann Taves)</p> <p>The pupils learnt and used new vocabulary such as Dharmic, Hindu, ultimate reality, higher being, deities, worldview, real and ontology. The pupils explored the different ideas of a higher being from a Dharmic point of view. They discussed the complex nature of a higher being within the Dharmic worldviews. (e.g. dualistic, symbolism linked to the deities) They talked about how these different perceptions within Dharmic worldviews impact how people live their lives. They reflected on their personal views and questions about the existence of a higher being. (linked to the Dharmic worldviews)</p> | <p>What exists?</p> <p>What is real? (Ann Taves)</p> <ul style="list-style-type: none"> i. Can learn and use new vocabulary such as Abrahamic, Dharmic, ultimate reality, humanism, evidence, higher being, real, exist and ontology. ii. Can recall the complex nature of the Abrahamic and Dharmic views of a higher being and explore the concept of the ultimate reality. iii. Can explore the humanist view of what exists and what is real. (e.g. science, rational, evidence) iv. Can consider and summarise the arguments raised by religion and worldviews about what exists and what is real. v. Can reflect on their own personal views about what exists and what is real. |
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VAT: *Vocabulary, Artefacts, Texts: keywords, artefacts, static objects, art, live artefacts - people, visits, virtual tours, stories and texts.*

Vocabulary:

Abrahamic religions include Judaism, Christianity and Islam.

Allah - Allah is the Arabic word for God.

Angel - A spiritual being serving God, especially as a messenger or as a guardian of human beings.

Dharmic religions include Sikhism, Hinduism, Buddhism and Jainism.

Deity - A deity is a divine being or god/goddess typically worshipped in a religion or belief system. Deities are often believed to possess supernatural powers and are central figures in the spiritual practices and rituals of their followers.

Divine - Refers to something related to or coming from a deity or god.

Divine beings - Include gods, goddesses, spirits, angels, or other entities that are believed to possess qualities or powers beyond those of ordinary humans.

Eternal - Something that is without beginning or end.

Ethereal - Something delicate, light, or airy, often suggesting a quality of beauty or spirituality that is not of this world.

Ganesha - The friendly and wise elephant-headed deity in the Hindu religion. He is one of the most beloved gods in Hinduism and is known as the remover of obstacles and the god of beginnings.

Higher being - A higher being typically refers to a deity, supreme being, or entity believed to possess greater power, knowledge, or significance beyond human understanding.

Humanism - Humanists value reason and evidence and rely on science to explain the way things are. Humanists believe it is possible to live a good and fulfilling life by relying on evidence and science to inform them and influence their decisions.

Miracle - An extraordinary and inexplicable event or occurrence that defies natural laws, often attributed to divine intervention or supernatural forces.

Murti - A physical representation or image used in Hinduism to embody or depict a deity. It can be a statue or any form of symbolic representation that devotees worship as a manifestation of the divine.

Ontology (reality) - Ontology is a branch of philosophy that deals with the study of existence, reality, and the nature of being.

Ontology definition for pupils - Ontology helps us understand how everything is connected and grouped. It's like a special map that shows us the relationships between different things, making it easier for us to learn about the world around us.

Ultimate reality - The fundamental, unchanging and ultimate nature of existence or the universe. Different philosophical, religious and spiritual traditions may interpret 'ultimate reality' in various ways.

Yahweh - The Hebrew word for the self-revealed name of the God of the Old Testament.

Unchanging - Something that remains constant or consistent, showing no variation or alteration over time.

Worldviews - A collection of attitudes, values, stories and expectations about the world around us, which inform our thoughts and actions. Worldview is expressed in ethics, religion, philosophy, and scientific beliefs.

Artefacts:

Statues/pictures of Hindu deities (e.g. Ganesha), visual representations of the 99 names of Allah, statues/pictures of Bernadette, basket and fish, statues/artefacts/pictures of angels from the Abrahamic faiths, statues/symbols/icons of the Abrahamic and Dharmic higher beings.

Texts/Teaching notes:

Reception/Foundation Stage 2 (FS2) - [Gift to the Child Series \(story of Ganesha\)](#), [Gift to the Child Teachers Notes](#)

Year 1 - Bible, Qur'an, The Torah, [Charlie and Blue ask about Allah and Creation \(Teachers Notes\) including video](#)

NB - the Muslim religion does not allow its followers to represent God as a person in any form but can be discussed or taught through storytelling or persona dolls (e.g. what a Muslim may think, speech bubbles) (teaching notes)

Year 2 - The Bible, The Qur'an, The Torah [Gift to the Child Series \(story of Bernadette\)](#), [Gift to the Child Teachers Notes](#), [The Feeding of the 5000 \(Christianity\)](#), [Moses and the Burning Bush \(Judaism\)](#), The Parting of the Red Sea - <https://www.bbc.co.uk/teach/class-clips-video/articles/zmfp382> / <https://www.youtube.com/watch?v=h5Sj-ZotsXw>

Year 3 - [The Angels book \(Christianity\)](#), [Gift to the Child Teachers Notes](#), [My Special Angels book \(Islam\)](#), [Thank you, Angels book](#)

Year 4/ Year 6 - The Qur'an, The Bible, The Torah, [The 99 Names of Allah Song](#), [How Big is Allah book \(Islam\)](#), [God's Dream \(Christianity\)](#), [Because Nothing Looks Like God book \(Christianity and Judaism\)](#)

Year 5/ Year 6 - [Every Hindu God Explained](#), [Religions of the World \(Sikhism\)](#), [BBC Teach: The Ten Gurus \(Sikhism\)](#), [BBC Teach: story of Guru Nanak](#), [The Life of Buddha](#)

Year 6 - [What is God? book](#), [Who is God? \(Judaism\)](#), [A Kids Book About God](#)

Websites:

Barnet Library Services <https://www.barnet.gov.uk/libraries/school-libraries-resources-service> request artefacts boxes

BBC Bitesize <https://www.bbc.co.uk/bitesize/subjects/z7hs34j>

Curriculum planning on big questions <https://bigideasforre.org/non-religious/>

Gift to the Child Teachers Notes - <https://bigideasforre.org/a-gift-to-the-child/>

Gill Vaisey 'Belonging and Believing' books and resources <http://www.booksatpress.co.uk/religiouseducation.html>

NATRE <https://www.natre.org.uk/> for a wide range of teacher/classroom support and resources by topic/religion and worldviews

RE: Online <https://www.reonline.org.uk> teacher articles on diversity of religion and worldviews/video clips/vocabulary definitions

RE: Quest <https://request.org.uk/resource/> free resources

TrueTube - <https://www.truetube.co.uk/> for free RE videos and resources

Virtual tours <https://www.cdec.org.uk/use-our-resources/films-and-virtual-tours/virtual-tours/>

Unit summary: BQ1 REALITY (ontology): What is real?

Year 7 - 13

Written by: Tim Sanders

BQ1 Statement

What is real?

Reality (Ontology) is about understanding what different religion and worldviews teach about what is real and what is not.

Pupils should explore a range of questions from both their perspective and the perspective of the religion and worldviews being studied.

Questions may include: What exists? What is real? Is there something eternal and unchanging? If so, what? Is there a God, or gods or spiritual entities (angels, spirits, ancestors)? Is there an ultimate reality? If there is a God what is the nature of God (loving, merciful, omnipotent, omniscient)?

Reflection: Pupils will be invited to reflect on their own personal view of reality and where that comes from.

“What exists? What is real? (What is?) What is the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?”

Ann Taves

National Statement of Entitlement:

d. Meaning and purpose

How worldviews may offer responses to fundamental questions raised by human experience

How worldviews may offer responses to fundamental questions raised by human experience, such as questions of existence, meaning, purpose, knowledge, truth, identity and diversity.

How worldviews may play different roles in providing people with ways of making sense of existence and/or their lives, including space for mystery, ambiguity and paradox.

Unit Questions

- What exists?
- What is real?
- What is the deepest nature of things (ultimate reality)?
- Is there something eternal and unchanging? If so, what?

We can try to explore the area of 'REALITY (ontology)' by asking a series of questions, which are commonly asked on this issue:

1. What is ultimate reality? What exists? What is real?
2. What is the totality-the world- in which we live and to which we relate?
3. What is the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?

In this unit we will also consider three types of knowledge when setting questions:

- a) *first, 'substantive' knowledge: knowledge about various religious and non-religious traditions*
- b) *second, 'ways of knowing': pupils learn 'how to know' about religion and non-religion*
- c) *third, 'personal knowledge': pupils build an awareness of their own presuppositions and values about the religious and non-religious traditions they study*

By the end of the unit pupils can demonstrate, discuss, explain....

- i. Pupils can articulate different answers to the question ‘what is real?’ (e.g. the divine, truth, life after death) as held by different religion and worldviews.
- ii. Pupils can recognise and understand the different reasons why people hold these views, comparing and contrasting the reasons for this.
- iii. Pupils can evaluate the answers given in different world views and reflect upon their own worldview in response.

| Year group | Sequence of learning (prior learning / knowledge) | Learning objectives for this unit (VAT) |
|------------|---|--|
| Year 7 | <p><i>see the ‘Golden Thread’ statement grid for the full detail of the prior learning for each year/ key stage that the pupil will have explored sequentially through their learning journey</i></p> <p>From Early Years to Year 6 students will have encountered the ‘reality’ questions. They will understand how different worldviews might perceive reality and recall aspects of their learning from different worldviews within philosophy, theology and humanism. They will understand the basics of these different worldviews and have reflected upon their own worldview, and the reasons for this.</p> <p>In Year 6 students will have learnt and used new vocabulary such as Abrahamic, Dharmic, ultimate reality, humanism, evidence, higher being, real, exist and ontology. Students should recall the complex nature of the Abrahamic and Dharmic views of a higher being and explore the concept of the ultimate reality. Students will have explored the humanist view of what exists and what is real. (e.g. science, rational, evidence)</p> | <p><i>By the end of the unit pupils can demonstrate, discuss, explain....</i></p> <p>These objectives link to the following questions that Taves says are commonly asked:</p> <p>What is ultimate reality? What exists? What is real?</p> <ul style="list-style-type: none"> I. Can use a range of vocabulary to support this unit including what is meant by: ultimate, reality, exist/existence, Abrahamic, Dharmic, secular. II. Can explain why many people look to a higher power to explain ultimate reality and how this may be represented within different worldviews, such as through stories, symbols or art. III. Can explore and discuss the different influences that may shape these worldviews, such as society, scripture and science. |

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| | <p>Students will have considered and summarised the arguments raised by religion and worldviews about what exists and what is real.</p> <p>Students will have reflected on their own personal views about what exists and what is real.</p> | <p>IV. Can consider how differences of worldview should be expressed in a classroom and the value of sharing different views.</p> <p>V. Can reflect on their own personal worldview of ultimate reality and articulate or present that, for example through Spirited Arts.</p> |
| Year 8 | <p>Prior to year 8, students will have explored:</p> <p>What is ultimate reality? What exists? What is real?</p> <p>A range of vocabulary to support this unit including what is meant by: ultimate, reality, exist/existence, Abrahamic, Dharmic, secular.</p> <p>Why many people look to a higher power to explain ultimate reality and how this may be represented within different worldviews, such as through stories, symbols or art.</p> <p>The different influences that may shape these worldviews, such as society, scripture and science.</p> <p>How differences of worldview should be expressed in a classroom and the value of sharing different views.</p> <p>Their own personal worldview of ultimate reality and articulate or present that, for example through Spirited Arts.</p> | <p>These objectives link to the following questions that Taves says are commonly asked:</p> <p>What are the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?</p> <p>I. Can use a range of vocabulary to support this unit including: heaven, hell, purgatory, soul, reincarnation, karma, atman.</p> <p>II. Can explain different beliefs about the reality of life after death, comparing different interpretations of the afterlife within and between Christian and Muslim worldviews (monotheistic - Abrahamic).</p> <p>III. Can contrast the above with Dharmic worldviews whose emphasis is ultimately to avoid life after death in the sense of re-birth.</p> <p>IV. Can explain how other worldviews interpret the reality of life after death differently.</p> <p>V. Can consider how beliefs about what happens after death might impact people in their actions, thoughts and decisions.</p> <p>VI. Can reflect on their own personal worldview of what happens after death and articulate that, with reference to how this influences their own life.</p> |

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| <p>Year 9</p> | <p>Prior to year 9, students will have explored:</p> <p>What are the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?</p> <p>A range of vocabulary to support this unit including: heaven, hell, purgatory, soul, reincarnation, karma, atman.</p> <p>Beliefs about life after death, comparing and contrasting different views of the afterlife within and between Christian and Muslim worldviews (monotheistic - Abrahamic).</p> <p>Dharmic worldviews whose emphasis is ultimately to avoid life after death in the sense of re-birth</p> <p>How some have other worldviews about what happens after death.</p> <p>How beliefs about what happens after death might impact people in their actions, thoughts and decisions.</p> <p>Their own personal worldview of what happens after death and articulate that, with reference to how this influences their own life.</p> | <p>These objectives link to the following questions that Taves says are commonly asked:</p> <p>What are the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?</p> <ol style="list-style-type: none"> I. Can use a range of vocabulary to support this unit including: absolute, relative, truth, reality, empiricism, dukkha, anatta, annica. II. Can reflect on the nature of reality as presented in a range of worldviews, with reference to monotheistic (Abrahamic), dharmic, scientific, humanist and philosophical (e.g. Plato). III. Can consider whether our perception of reality might be affected by a range of different influences, including cultural or evolutionary factors. IV. Can consider whether there is absolute reality or whether reality is equivalently valid if relative or virtual. V. Can reflect on their own personal worldview and articulate that, with reference to how beliefs in absolutes may influence their life or the lives of others. |
| <p>Core Year 10</p> | <p>Prior to year 10, students will have explored:</p> <p>What are the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?</p> <p>A range of vocabulary to support this unit including: absolute,</p> | <p>These objectives link to the following questions that Taves says are commonly asked:</p> <p>What are the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?</p> |

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| | <p>relative, truth, reality, empiricism, dukkha, anatta, annica.</p> <p>The nature of reality as presented in a range of worldviews, with reference to monotheistic (Abrahamic), dharmic, scientific, humanist and philosophical (e.g. Plato).</p> <p>Whether our perception of reality might be affected by a range of different influences, including cultural or evolutionary factors.</p> <p>Whether there is absolute reality or whether reality is equivalently valid if relative or virtual.</p> <p>Their own personal worldview and articulate that, with reference to how beliefs in absolutes may influence their life or the lives of others.</p> | <ol style="list-style-type: none"> I. Can use a range of vocabulary to support this unit including: reality, ontology, cosmology, a priori, a posteriori. II. Can explain different reasons to support belief in a higher power from a range of disciplines. III. Can evaluate the arguments that are put forward to determine the strength of these, considering the views of science, philosophical reasoning and psychology. IV. Can discuss whether there is any such evidence that can convince someone of God’s reality, and the implications of this in relation to ‘proof’ and God. V. Can reflect on key elements of their own worldview, considering the reasons or origins for these. |
| <p>Core Year 11</p> | <p>Prior to year 11, students will have explored:</p> <p>What are the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?</p> <p>A range of vocabulary to support this unit including: reality, ontology, cosmology, design, a priori, a posteriori.</p> <p>Different reasons to support belief in a higher power from a range of disciplines</p> <p>The arguments that are put forward to determine the strength of these.</p> | <p>These objectives link to the following questions that Taves says are commonly asked:</p> <p>What is the totality-the world- in which we live and to which we relate?</p> <ol style="list-style-type: none"> I. Can use a range of vocabulary to support this unit including: visions, voices, conversion, stigmata, near death experiences. II. Can explain different experiences that people may have which gives a personal insight into ultimate reality, such as visions, voices and conversion experiences. III. Can discuss traditional examples of these and compare them with more modern examples. |

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| | <p>Whether there is any such evidence that can convince someone of God's reality, and the implications of this in relation to 'proof' and God.</p> <p>Key elements of their own worldview, considering the reasons or origins for these.</p> | <p>IV. Can explore what impacts others' interpretation of this, exploring ideas related to, for example, historical context, our understanding of psychology, scientific developments etc.</p> <p>V. Can consider whether these experiences are equally real across different worldviews, and whether the significance of this is reduced if the experiences are induced or simulated.</p> <p>VI. Can reflect on the impact these experiences have in the lives of those who experience them, as well as society in general, and the students' personal response to this.</p> |
| Year 12/13 | <p>Prior to years 12 and 13, students will have explored:</p> <p>These objectives link to the following questions that Taves says are commonly asked:</p> <p>What is the totality-the world- in which we live and to which we relate?</p> <p>A range of vocabulary to support this unit including: visions, voices, conversion, stigmata, near death experiences.</p> <p>Different experiences that people may have which impacts their belief in ultimate reality, such as visions, voices and conversion experiences.</p> <p>Traditional examples of these and compare them with more modern examples</p> <p>What impacts others' interpretation of this, exploring the nuances within worldviews</p> | <p>These objectives link to the following questions that Taves says are commonly asked:</p> <p>What is the totality-the world- in which we live and to which we relate?</p> <p>I. Can use a range of vocabulary to support this unit: psychology, sociology, empiricism, idealism, materialism.</p> <p>II. Can explain the different perspectives of ultimate reality from the perspectives of a range of disciplines, e.g. psychology, physics, biology, sociology – making links with other A level subjects.</p> <p>III. Can consider how the approaches of different worldviews affects how ultimate reality is discussed.</p> <p>IV. Can explore how language is or is not useful when trying to articulate the reality of the non-physical and the implications of this.</p> <p>V. Can reflect on the impact these experiences have in the lives of those who experience them and the students' personal response to this.</p> |

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| | The impact these experiences have in the lives of those who experience them and the students' personal response to this. | |
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VAT: Vocabulary, Artefacts, Texts: key words, artefacts, static objects, art, live artefacts- people, visits, virtual tours, stories and texts.

Additional Teaching Notes: definitions/further questions/ religion and worldview knowledge

Use the best- most trusted – authoritative 'knowledge gatekeeper' websites to help to open up the world of exemplars from worldviews with the children.

Jewish Museum website – focus on the nuance and streams and ethnicity within Judaism <https://jewishmuseum.org.uk>

Board of British Jews website <https://bod.org.uk> Barnet also has a high percentage of Jewish families living locally- and this would be an excellent exemplar to include.

Westminster Abbey website <https://www.westminster-abbey.org> (learning/ virtual tours/ school resources)

BBC Bitesize has some good virtual tours and stories/ video stories. www.bbc.co.uk

Humanism would be a good exemplar for Barnet- as the 'none' group in the census is prominent in the community. <https://humanists.uk> (education)

Humanism- Humanist UK website – The Genially Humanist virtual tool for early years is a good starting point for this unit. Use the Gill Vaisey 'Wilf' and his humanist family text – also a good timeline at the back of this book. www.booksatpress.co.uk

Barnet has a central Jain presence, and this would be an interesting worldview exemplar. <https://jainnetwork.com>

Christianity must be included as 50% of the reference/ exemplar materials throughout- an excellent starting point with a range of useful stories and parables and narratives. www.storytent.online

Wikipedia has some useful charts showing the denominations/ groups/ families within Christianity as well as data on global Christianity https://en.wikipedia.org/wiki/christian_denomination

ONS data on religion in the UK is a useful area www.ons.gov.uk

Global data information: www.perresearch.org

Religion by age and sex Census 2021 www.gov.uk>society and culture

Constituency data <https://commonslibrary.parliament.uk>

NATRE www.natre.org.uk for a wide range of teacher/ classroom support and resources by topic/ worldview

REOnline <https://www.reonline.org.uk> teacher articles on diversity of worldviews/ video clips/ vocabulary definitions

