



Wirral Agreed Syllabus for

Religious Education



2013

WIRRAL AGREED SYLLABUS FOR RELIGIOUS EDUCATION 2013

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Wirral Agreed Syllabus for Religious Education 2013

Message from The Director of Children and Young People's Services, Julia Hassall, and The Chair of SACRE, Martin Dickson.

We are delighted to present to you the 2013 revised Wirral Agreed Syllabus for Religious Education.

Religious Education plays a very important role in the curriculum since every pupil in a maintained school has a statutory entitlement to religious education. This entitlement must be for all pupils regardless of their faith or belief. In the teaching of RE schools should ensure that all pupils enjoy their learning and that they have the chance to succeed, whatever their individual needs or barriers to learning may be. Pupils need to understand the role and significance of religion in the modern world, the important beliefs and values that shape it; and the impact religion has on many people's lives and especially on communities. It can make an important contribution to social harmony.

The aim of the Wirral Agreed Syllabus for Religious Education is to enable all Wirral children and young people in community and voluntary controlled schools to learn **about** religion in order to learn **from** religion. The revised syllabus aims at providing a framework which places value on the ethos, morality and cultural understanding that religious education can establish, independent of any faith; and to promote high levels of consistency in teaching and learning. It will play an important role, alongside other aspects of the curriculum and school life, in helping pupils to engage with challenging spiritual, moral, social and cultural questions that arise in their lives and in society. It contributes strongly to the aims of the whole curriculum for all young people to become: *successful learners who enjoy learning, make progress and achieve; confident individuals who are able to live safe, healthy and fulfilling lives; responsible citizens who make a positive contribution to society.*

It also contributes to the aim of the Religious Education Council and The National Association of Teachers of Religious Education; *'to see every young person in every school having access to good quality RE.'*

Good quality Religious Education can inform pupils' understanding and evaluation of themselves and others and their understanding of the wider world in which we live.

The DfE requires that every LA should review its Agreed Syllabus for Religious Education every five years. The original Wirral Agreed Syllabus was introduced in September 1993. In February 1998 the Agreed Syllabus Conference commenced work on the first review. This work was completed in May 1999 and the revised syllabus was circulated to all Wirral schools for implementation. As a result of some delays in the production of the national non-statutory guidance (2004), the Wirral Agreed Syllabus Conference was convened in October 2005 to review the 1999 syllabus, and the first meeting of the Agreed Syllabus Working Group, consisting of primary and secondary teachers and other key partners, took place in November 2005. It was informed by extensive consultations with all Wirral schools.

That review process was very thorough and demonstrated the commitment of all involved to produce an Agreed Syllabus for Religious Education in Wirral that

reflected current thinking on RE and which met the needs of Wirral schools. While building on the strengths of the previous syllabus, the 2005 syllabus drew a great deal of inspiration from the '*Non-Statutory National Framework for RE*' (2004) which 'set out a structure for Agreed Syllabus Conferences and Faith Communities to use, to determine what should be taught in Religious Education'.

The 2012 review which has led to the production of the 2013 Wirral Agreed Syllabus for RE commenced with a formal consultation of all Wirral schools which showed a high level of satisfaction with the 2005 syllabus:-

85% of schools responding to the consultation indicated that they were satisfied with the Wirral Agreed Syllabus for RE.

94% of schools responding to the consultation indicated that they wished to keep change to a minimum.

Four individual schools indicated that they believed the syllabus could be improved by: the inclusion or addition of:-

- (i) A section about different branches of the Christian faith, giving opportunities to compare and contrast them at the end of KS2.
- (ii) More coverage of different religions at KS1.
- (iii) The inclusion of P level statements in the 'Assessment Scale' section.
- (iv) More guidance on Assessment.

These suggestions have been addressed in the 2013 Agreed Syllabus for RE and further non-statutory guidance on Assessment will be provided in the revised Primary Schemes of Work for RE.

The Academies Policy Division of the DfE has provided the following guidance regarding RE and Academies.

'In accordance with their funding agreement, where an Academy has not been designated with a religious character the Academy must ensure that religious education is given to all pupils at the Academy in accordance with the requirements for locally agreed syllabuses.'

The NASACRE guidance on RE in Academies and Free Schools points to the following advantages of continuing to use the Local Agreed Syllabus:-

- Continuity with existing schemes of work;
- Ease of transition from KS2;
- Reflections of the local context;
- Coherence with national documentation;
- Support for the implementation of the AS;
- Established close links with the SACRE;
- Earlier involvement by the school in development work on assessment.

Now that the review of the Agreed Syllabus has been completed the Primary Agreed Syllabus Working Group will revise the **Wirral Schemes of Work for RE in Primary Schools**. This will be accompanied by further guidance on Progression and Assessment in RE.

The 2013 Wirral Agreed Syllabus for Religious Education is the result of a great deal of hard work from dedicated practitioners of RE; from the Agreed Syllabus Conference, who conducted the review; from the Agreed Syllabus Conference Working Group; from the Wirral SACRE who monitored the process throughout and made many helpful suggestions as the review proceeded; and from the Wirral RE Adviser to SACRE and the Clerk to Wirral SACRE who co-ordinated the process and provided professional support.

We wish to thank all those who have been involved in this important process. We hope that the 2013 '*Wirral Agreed Syllabus for Religious Education*' is clear and helpful to all Wirral schools. Now that the process of review is completed the Agreed Syllabus Conference will be dissolved. However, Wirral SACRE is ready to lend assistance and advice at all times. Enquiries may be directed through: Deirdre Smith, RE Adviser to SACRE, (deirdresmith@wirral.gov.uk) or through the Clerk to Wirral SACRE, Jayne McMorran. (jaynemcmorran@wirral.gov.uk).

With very best wishes for good teaching and learning in Religious Education.

Julia Hassall
Acting Director of Children's Services

Martin Dickson
Chair of Wirral SACRE

Importance of Religious Education

Religious Education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops pupils' knowledge and understanding of Christianity, other principal religions, other religious traditions and other world views that offer answers to questions such as these. It offers opportunities for personal reflection and spiritual development. It enhances pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures.

Religious Education encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.

Religious Education encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a pluralistic society and global community. Religious Education has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.

What children say about RE

RE makes me think about

- "What I should do in my life. Whether I should believe. It makes me think about everyone else in the world and problems like racism."
- "Why people stand up for what they believe in, no matter what stands in their way."
- "Different religions, cultures and all different kinds of people in the world. It also makes me think about why people protest or fight for their rights."
- "My faith in God."
- "What is going on in the world today, for example the war in Afghanistan."

RE is important because . . .

- "it gives you the chance to see how others live their lives and how that is related to their religion."
- "we should all be able to think of things from a different point of view."
- "it teaches us to respect and understand others, no matter what their race, religion or belief."
- "it makes people realise why people from other religions do certain things."
- "it helps us to stop and think about who we are."

Members of the Standing Advisory Council for Religious Education (SACRE) for Wirral 2012/2013

Wirral SACRE, on behalf of the Wirral Agreed Syllabus Conference, has monitored the review of the Agreed Syllabus for RE throughout the process and has offered helpful advice and support.

Committee A

Christian and other religious denominations other than the Church of England:

Free Churches	Mrs E Large
Roman Catholic	Mrs E McGunigall
Jewish	Mr H Cohen
Chinese/Vietnamese	Vacancy
Muslim	M S Syed
Muslim	Mr Choudhury
Sikh	Mr H Sohal

Hindu	Vacancy
Buddhist	Mr K Tsering
Wirral Youth for Christ	Mr M Dickson (Chair of SACRE 2013)

Committee B

The Church of England:

Mr R Neale (Chair of SACRE until 2012)
Vacancy
Ms K Leighton
Rev D Newstead
Mr I McKenzie
Rev C Coverley
Co-opted Mrs J Schmack

Observer Status

British Humanist Assoc Mr R Pritchard

SACRE would like to place on record its thanks to Mr J Heslop and Reverend K Addenbrooke who resigned during the year.

During the year SACRE has also welcomed the membership of: Mrs J Lewtas, Mrs M Landor and as an observer Mr R Pritchard

LA Professional Support

Deirdre Smith, Principal Manager

Clerk to SACRE

Jayne McMorran

Committee C

Teacher Representatives:

ASCL	Mr S Duggan
WAHT	Mrs C Hibbard
WTP	Mrs J Lewtas
WTP	Ms R Razbully
WTP	Mrs M Landor
Voice	Vacancy
Co-opted	Mr R Evans (Vice Chair of SACRE)

Committee D

Local Education Authority:

Councillor T Smith
Councillor W Smith
Councillor B Mooney
Councillor C Meaden
Councillor W Clements
Councillor P Kearney

Wirral Agreed Syllabus Conference, 2012 – 2013

Committee A

Mr M Dickson

Committee B

Reverend D Newstead

Mr R Neale

Mr I McKenzie

Committee C

Mrs C Hibbard

Mrs J Lewtas

Ms R Razbully

Mrs M Landor

Mr R Evans

Committee D

Councillor W Clements

Working Group for Agreed Syllabus Conference

Richard Evans

Marion Landor

Rachel Razbully

Coleen Hibbard

Nicola Forshaw

Jinny Lewtas

Laura King

Gillian Walkden

Kate Sinnott

Mr M Dickson

Reverend D Newstead

Mr R Neale

Mr I McKenzie

Deirdre Smith

Jayne McMorran

Calday Grange Grammar School &
SACRE Vice Chair

Pensby Schools' Federation

Wirral Grammar School For Boys

New Brighton Primary School

Somerville Primary School

Stanley School

Greenleas Primary

Higher Bebington Junior School

Bidston Avenue Primary

Wirral Youth for Christ (SACRE
Chair 2013)

Townfield Church

SACRE Chair (until end of 2012)

SACRE

Professional Excellence Centre

Clerk to SACRE

Working Group for Primary Scheme of Work Summer Term 2013

Karen Gibbins

Laura King

Gillian Walkden

Somerville Primary School

Coleen Hibbard

Mr D Rimmer

Kate Jones

J Murphy

Jinny Lewtas

Park Primary

Greenleas Primary School

Higher Bebington Junior School

Nicola Forshaw

New Brighton Primary School

Townfield Primary School

Eastway Primary School

Town Lane Infants

Stanley School

LA Conference Co-ordinator

Deirdre Smith, RE Adviser to
SACRE .

Acknowledgements

The Agreed Syllabus Conference wish to acknowledge;-

The work of the Wirral Agreed Syllabus Conference Working Group; the Wirral Standing Advisory Council for RE (SACRE), the professional and financial support received from Wirral LA.

Other acknowledgements:-

Wirral Agreed Syllabus for Religious Education 1992, 1997, 2007.

Wirral Primary Schemes of Work for Religious Education 1992, 1997, 2007.

Non-Statutory National Framework for Religious Education 2004, 2010, DfES

Wirral LEA Curriculum Policy statement, 'Learning for Living' 1997

Wirral Schools' Library Service

DfEE Circular 1/94

NASACRE leaflet on Religious Education and Academies (www.nasacre.org.uk)

Religious Education Council of England and Wales, Report of the Expert Panel on the Subject Review of Religious Education in England.(draft, November 2012

National Association of Teachers of Religious Education,

(NATRE)(www.natre.org.uk)

<http://betterre.reonline.org.uk/assessment/cando.php>

The Contribution of Religious Education to the School Curriculum

Supporting the values of the curriculum

Religious Education actively promotes the values of truth, justice, respect for all and care for the environment. It places specific emphasis on:

- pupils valuing themselves and others
- the role of family and the community in religious activity and belief
- the celebration of diversity in society through understanding similarities and differences
- sustainable development of the earth.

Religious Education also recognises the changing nature of society, including changes in religious practice and expression, and the influence of religion in the local, national and global community.

Supporting the aims of the curriculum

Aim 1: The school curriculum should aim to provide opportunities for all pupils to learn and achieve.

Religious Education should be a stimulating, interesting and enjoyable subject. The **Knowledge, skills and understanding** outlined in this Wirral Agreed Syllabus for RE are designed to promote the best possible progress and attainment for all pupils. Religious Education develops independent and interdependent learning. It makes an important contribution to pupils' skills in literacy and ICT. Religious Education promotes an enquiring approach in which pupils carefully consider issues of belief and truth in religion. It also enhances the capacity to think coherently and consistently. This enables pupils to evaluate thoughtfully their own and others' views in a reasoned and informed manner.

Aim 2: The school curriculum should aim to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life.

Religious Education has a significant role in the promotion of spiritual, moral, social and cultural development. At the heart of this syllabus for Religious Education is a focus on ultimate questions and ethical issues. This focus enables pupils to appreciate their own and others' beliefs and cultures and how these impact on individuals, communities, societies and cultures. Religious Education seeks to develop pupils' awareness of themselves and others. This helps pupils to gain a clear understanding of the significance of religion and beliefs in the world today and learn about the ways different faith communities relate to each other.

The Wirral Agreed Syllabus for Religious Education aims to promote religious understanding, discernment and respect, whilst challenging prejudice and stereotypes. Religious Education is committed to exploring the significance of the environment, both locally and globally, and the role of human beings and other species within it. A central concern of Religious Education is the promotion of each pupil's self-worth. A sense of self-worth helps pupils to reflect on their uniqueness

as human beings, share their feelings and emotions with others and appreciate the importance of forming and maintaining positive relationships.

The National Curriculum was revised for secondary schools in 2008. The revised curriculum had three overarching aims:

The curriculum should enable all young people to become:-

- successful learners who enjoy learning, make progress and achieve
- confident individuals who are able to live safe, healthy and fulfilling lives.
- Responsible citizens who make a positive contribution to society **Religious Education can make a significant contribution to these aims**

Wirral Agreed Syllabus for Religious Education - 2013

Every effort has been made to minimise change at Key Stage 1 and KS2 as was firmly requested by the Primary Schools. This was appropriate given that there are few specialist teachers of Religious Education in Wirral Primary schools and since all Wirral primary teachers are expected to teach RE alongside all the other subjects of the National Curriculum.

The schemes of work for Wirral Primary schools will be reviewed by Wirral Agreed Syllabus Working Group to help to ensure a high quality of Teaching and Learning in Religious Education in the light of the publication of the revised syllabus.

After the substantial revision of the KS3, 4 and 5 programmes of study in the 2005 syllabus Wirral secondary schools also indicated a high degree of satisfaction with the 2005 syllabus and the desire to keep change to a minimum. The major change in the KS3 and 4 Programmes of Study has been the reduction in the number of themes from 8 to 6 and the incorporation of the context from Religion and Science and Faith Dialogue into other themes.

The Legal Position

Religious Education must be taught to all registered pupils in maintained schools, including those in the sixth form (years 12 & 13), except to those withdrawn by their parents. This requirement does not apply to nursery classes in maintained schools. Religious Education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools. In all maintained schools, other than voluntary aided schools with a religious character, it must be taught according to a locally agreed syllabus. **The Wirral Agreed Syllabus for Religious Education is the locally agreed syllabus for maintained schools in Wirral.**

The position with regard to Academies.

In accordance with their funding agreement, where an Academy has not been designated with a religious character the Academy must ensure that Religious Education is given to all pupils at the Academy in accordance with the requirements for locally agreed syllabuses. This means that the syllabus reflects the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.

Trust schools that are designated faith schools have to teach RE in accordance with the tenets of the faith. If they are not designated faith schools they must teach a locally agreed syllabus. (i)

Each LA must convene an Agreed Syllabus Conference to produce a syllabus. Once adopted by the LA, the programme of study of the Agreed Syllabus sets out what pupils should be taught. The attainment levels set out the expected standards of pupils' performance at different ages. (See page 70-72)

(i) Academies Policy Division DfE 2011

The Education Act 1996 states that an agreed syllabus must reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking into account of the teachings and practices of the other principal religions represented in Great Britain. The content grids on page 49 show the balance between the teaching of Christianity and the other principal religions represented in Great Britain for each key stage.

The Wirral Agreed Syllabus has a single attainment target (which incorporates both attainment targets from the National Framework:- i.e. learning about religion and learning from religion), and the level descriptors which have again been informed by the standards set out in the National Framework. In addition **Appendix 1** provides significant guidance on **Progression in RE**, via the **Progression Charts** for Primary and Secondary Schools, to ensure that teaching and learning, assessment for learning and standards in RE are supported.

The legal requirements for teaching Religious Education are set out in the Education Act 1996 and School Standards and Framework Act 1998. Parents have the right to withdraw their children from all or part of Religious Education lessons. The School Standards and Framework Act 1998 also sets out variations on this requirement.

Each LA must have a SACRE. The SACRE may require a review of the Agreed Syllabus at any time. This is in addition to the requirement for LAs to convene a conference to reconsider the Agreed Syllabus every five years.

All of these requirements have been met in this review of the Wirral Agreed Syllabus for Religious Education, 2013.

LAW OF COLLECTIVE WORSHIP (updated from Wirral Agreed Syllabus 1993)

1. The requirement of the 1944 Act for daily collective worship is re-enacted in the 1988 Act (Sec.6(1) and in the School Standards and Framework Act 1998 (Sec. 59, 60, 69, 71 and Schedules 19 and 20. All pupils at community, foundation or voluntary schools shall on each school day take part in an act of collective worship. This includes students in the sixth form. P70 (1). Pupil Referral Units are exempted from this requirement.

For sixth form colleges in the Further Education Sector, section 44 of the Further and Higher Education Act 1992 requires the governing body of every further education institution, except an institution which on 30 September 1992 was a college of further education, to ensure that, at an appropriate time on a

least one day in each week during which the institution is open, an act of collective worship, which students may attend, is held at the institution.

In a former voluntary sixth form college or a former grant-maintained school, which was a voluntary school before it became grant-maintained, the act of collective worship must be in a form which complies with the provisions of any trust deed affecting the institution and reflect the religious traditions and practices of the institution before it became a further education institution. In all other further education institutions to which section 44 applies, the act of collective worship must be wholly or mainly of a broadly Christian character in that it shall reflect the broad traditions of Christian belief but need not be distinctive of any particular Christian denomination.

2. It may be at any time during the school day. (Sec. 6(1)(2)) (1988).
3. The Act does not specify a length of time for the worship. (Sec. 6(2)) (1988)
4. There may be a single act of worship for all pupils or separate acts for pupils in different age groups or different school groups (but not separate faith groups). (Sec.6(7)).
5. Such worship should normally take place on the school premises (Sec. 6(7)) but on a special occasion can take place elsewhere. New provision of 1998 Act (1998 schedule 2(b)). Parental rights to withdraw children from collective worship which takes place otherwise than on the school premises applies (7(1)(2)(b)).
6. It should be "wholly or mainly of a broadly Christian character". (Sec.7(1)) 1988. Not every act of collective worship need be 'broadly Christian' providing over a term 'most' are (1988 3,5 (b,c)) The 1998 Act suggests that schools have flexibility to decide the extent to which some acts of collective worship which do not comply with the definition 'wholly or mainly of a broadly Christian character' 'take place in the school' (3.5 a 1998).

Schools are required to consider the family background of pupils and their ages and aptitudes (1998 3b).

7. If a school believes that mainly Christian worship is inappropriate, it can apply to SACRE for a different determination in each case. (Sec12(1)).
8. In Special Schools, so far as is practicable, every pupil shall receive Religious Education and attend religious worship. 71(7). (See also R.E. and Inclusion p. 19)
9. Parents retain the right to withdraw their children. (Sec.9) Reaffirmed 1998 59(3). The school prospectus should make this right clear.
10. Teachers retain the right not to attend. (1944 Act, Sec.9) Reaffirmed 1998.
11. In any community, foundation or voluntary school the LEA and the governing body shall exercise their functions with a view to securing, and the Head teacher shall secure, that each pupil on each school day takes part in an act of collective worship (1998 20.2).

12. Suitable people from outside the school may be invited to conduct worship. (Sec.7 1988).

While the law regarding Collective Worship is as stated above it is recognised that defining worship is difficult because a wide variety of activities is used by people of all faiths. The guidance from a previous Ofsted handbook.

- *worship is generally understood to imply the recognition of a supreme being. The words or activities used should show clear recognition of the existence of a deity;*
- *much that is identifiably Christian in tone, may not necessarily mention Jesus e.g this is true of some hymns and prayers used as part of worship within Christian churches. Worship can not be reasonably defined as mainly Christian if it consistently avoids reference to Jesus however.*
- *collective worship should not be judged by the presence or absence of a particular ingredient. It might include:- sharing values of a Christian nature; opportunities for prayer or meditation; opportunities to reflect upon readings from holy texts or other writings which bring out religious themes; performance of music, drama and/or dance. (For further information see Appendix 3 Collective Worship – Hints on Good Practice.)*
- *See also: **Collective Worship revisited:** (2012) A paper for all those who are (or should be) interested in collective worship <http://www.nasacre.org.uk/>*

The Law related to Religious Education in Special Schools

The 1981 Education Act and successive acts have recognised the impracticability of imposing the requirement for a daily act of collective worship and Religious Education within the curriculum in special schools. The Act provides that, **so far as it is practicable**, every pupil should attend religious worship and receive Religious Education, or will be withdrawn from attendance at such worship or receiving such education, in accordance with the wishes of the pupil's parents.

All pupils with Special Educational Needs / Additional Educational Needs are entitled to the same broad and balanced curriculum as other pupils and this includes an entitlement to Religious Education. However, entitlement does not automatically ensure access to it or progress within it. If pupils are to gain maximum access and demonstrate achievement, careful planning and thoughtful imaginative teaching will be essential. In order for pupils with SEN to have access and to demonstrate achievement it may be necessary to modify:-

- (a) content
- (b) presentation
- (c) organisation
- (d) resources
- (e) pace of lessons or activities.

The programmes of study in the 2013 Agreed Syllabus are intended to offer sufficient breadth and flexibility to be accessible to all pupils in Wirral schools, including those with special educational needs / additional educational needs.

For the small number of pupils who may need the provision, material may be selected from earlier or later key stages where this is necessary to enable individual pupils to progress and demonstrate achievement. Such material should be presented in contexts suitable to the pupil's developmental age.

Additionally appropriate provision should be made for pupils who need to use:-

- means of communication other than speech, including computers, technological aids, signing, symbols or lip-reading, or picture enhanced communication.
- non-sighted methods of reading, such as Braille, or non-visual or non aural ways of acquiring information.
- technological aids in practical and written work.
- aids or adapted equipment to allow access to practical activities within and beyond school, e.g. field-work/visits to religious sites and places of worship.
- a sensory approach to learning including music, art and food.

The Structure of the Wirral Agreed Syllabus for Religious Education

Key Concepts and organising principles in Religious Education

There are a number of key concepts and organising principles that underpin the study of RE in Wirral Schools.

At **Key Stages One** and **Two** these are known as **Dimensions**.

Key Stage One

- Dimension 1. - Stories and People
- Dimension 2. - Celebration
- Dimension 3. - Lifestyle
- Dimension 4. - Beliefs
- Dimension 5. - Ethics/Values/Issues
- Dimension 6. - Community

Key Stage Two

- Dimension 1. - Stories and People/Teachings and Authority
- Dimension 2. - Celebration
- Dimension 3. - Lifestyle
- Dimension 4. - Beliefs and Questions
- Dimension 5. - Ethics/Values/Issues
- Dimension 6. - Community

At **Key Stages Three** and **Four**, and in the **Sixth Form**, these are known as **Themes**.

- Theme a. - Beliefs and concepts
- Theme b. - Authority
- Theme c. - Expressions of Spirituality
- Theme d. - Ethics and Relationships
- Theme e. - Rights and Responsibilities
- Theme f. - Global Issues

Foundation Stage (ages 3–5)

The Revised Early Years Foundation Stage Framework 2012 (<http://foundationyears.org.uk>), sets out expectations of what pupils should learn to meet the Foundation Stage Early Learning Goals. The Wirral Agreed Syllabus for Religious Education provides guidance on how Religious Education can contribute to the early learning goals and examples of Religious Education related activities.

Key stages 1, 2 and 3 (ages 5–14)

The Wirral Agreed Syllabus reflects the format of the National Curriculum programmes of study with sections on knowledge, skills and understanding and breadth of study.

Knowledge, Skills and Understanding - The Attainment Target for Religious Education

Learning about religion in order to learn from religion.

The knowledge, skills and understanding identify the key aspects of learning in Religious Education. These are described as ‘**learning about religion**’ and ‘**learning from religion**’. These two strands are incorporated into the **single attainment target** in the **Wirral Agreed Syllabus for Religious Education**. ‘**Learning about religion in order to learn from religion**’.

Learning about religion includes enquiry into the nature of religion, including diverse beliefs, teachings and ways of life, sources, practices and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It includes identifying and developing an understanding of ultimate questions and ethical issues. In the Wirral Agreed Syllabus for Religious Education, ‘learning about religion’ covers pupils’ knowledge and understanding of individual religions, how they relate to each other and the study of the nature and characteristics of religion.

Learning from religion is concerned with developing pupils’ reflection on and response to their own and others’ experiences in the light of their learning about religion. It develops pupils’ skills of application, interpretation and evaluation of what they learn about religion. Pupils learn to develop and communicate their own ideas, particularly in relation to questions of identity and belonging, meaning, purpose, faith/belief, values and commitments.

Breadth of study

The breadth of study is defined as the context, activities, areas of study and range of experiences that pupils encounter at the different key stages.

The knowledge, skills and understanding are developed through the breadth of study, which has three elements:

- religions and beliefs
- themes
- experiences and opportunities.

Teaching and Learning - The Wirral Agreed Syllabus for RE

Dimensions and Themes

The Dimensions and Themes provide the context for 'learning about religion' and 'learning from religion'. They may be taught separately, in combination with other themes, or as part of religions and beliefs. No matter how the dimensions and themes are combined, the knowledge, skills and understanding should be covered with sufficient breadth and depth.

Experiences and opportunities

Pupils should be provided with a range of experiences and opportunities that can enrich and broaden their learning in Religious Education.

Key stages 4 and 5 (ages 14-19)

The Wirral Agreed Syllabus recognises the entitlement for all students to study Religious Education and to have their learning accredited at these Key Stages. *Where schools in Wirral have decided that a formal accreditation for all students is appropriate they will be deemed to meet the requirements of the Wirral Agreed Syllabus for RE 2013, since formal accreditation of courses at this level contributes strongly to student motivation and learning.*

Development of Skills in RE

These are the skills that children and young people need to learn to make progress. If they are to be prepared for the future, they need to develop essential skills and qualities for learning, life and employment. These include skills that relate to learning in Religious Education as well as other more generic, transferable skills:

Skills for Primary RE

Pupils should be provided with opportunities to apply the following:

- a. Identify questions and define enquiries, using a range of methods, media and sources
- b. Carry out and develop enquiries by gathering, comparing, interpreting and analysing a range of information, ideas and viewpoints
- c. Present findings, suggest interpretations, express ideas and feelings and develop arguments
- d. Use empathy, critical thought and reflection to evaluate their learning and how it might apply to their own and others' lives.

Skills for Secondary RE

Pupils should be provided with opportunities to apply the following:
Skills central to Religious Education:

Investigation

This includes:

- Asking relevant questions
- Knowing how to use different types of sources as a way of getting information
- Knowing what may constitute evidence for understanding religion

Interpretation

This includes:

- The ability to draw meaning from artefacts, works of art, poetry and symbolism

- the ability to interpret religious language
- the ability to suggest meanings of religious texts

Reflection

This includes:

- The ability to reflect on feelings, relationships, experience, ultimate questions, religious practices and beliefs.

Empathy

This includes:

- The ability to consider thoughts, feelings, abilities, attitudes, beliefs and values of others
- Developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow.
- The ability to see the world through the eyes of others and to see issues from others' point of view

Application

This includes:

- How religious beliefs can help people reach decisions and understand other people's reasons for reaching everyday decisions.

Evaluation

This includes:

- The ability to debate issues of religious significance with reference to evidence and argument
- Weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience

Analysis

This includes:

- Distinguishing between opinion, belief and fact
- Distinguishing between features of different religions

Synthesis

This includes:

- **Linking significant features of religious and individual, community, national and international life**
- Identifying key religious values and their interplay with secular ones

Explanation

This includes:

- The ability to present your own and other people's points of view and identify reason and purpose.

Expression

This includes:

- The ability to explain concepts, rituals and practices
- The ability to identify and articulate matters of deep conviction, concern and respond to religious issues through a variety of media

A dynamic, forward-looking curriculum creates opportunities for learners to develop as self-managers, creative thinkers, reflective learners, problem-solvers, team workers, independent learners, and effective communicators.

In teaching Religious Education, it is vital that:

- a) the skills are developed through knowledge and understanding
- b) that pupils understand how their learning in Religious Education is progressing, and what they need to do to improve it.**

When developing schemes of work, it is important to balance the **three** elements of the breadth of study. At times learning will focus on the discrete study of a religion. On other occasions, the theme or experience will be the central element e.g. visiting a place of worship can enhance the theme of symbols as well as develop knowledge and understanding of the religion being studied.

Religions and Beliefs

To ensure that the legal requirements for Religious Education are met and that the curriculum is broad and balanced:-

- Christianity should be studied throughout each key stage
- the other principal religions represented in Great Britain (here regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the key stages, as indicated in the Wirral Agreed Syllabus. By the end of key stage 3 pupils should have encountered all of these five principal religions in sufficient depth.
- It is recommended that there are opportunities for all pupils to study other religious traditions where appropriate.

The Wirral Agreed Syllabus for Religious Education identifies how these requirements can be fully met.

To ensure that all pupils' voices are heard it is essential that Religious Education enables pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but others have no attachment to religious beliefs and practices.

Pupils should study how religions relate to each other, recognising both similarities and differences within and between religions. They should be encouraged to reflect on:

- the significance of interfaith dialogue
- the important contribution religion can make to community harmony and the combating of religious prejudice and discrimination.

Such studies will enhance teaching and learning through the **Wirral Agreed Syllabus for Religious Education**.

For the Contribution of the Wirral Agreed Syllabus to 'Every Child Matters Outcomes' see Wirral Agreed Syllabus for Religious Education 2007, p15.

Qualities, Values and Attitudes in Religious Education

Religious Education encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others. The following four attitudes are essential for good learning in Religious Education and should be developed at each stage or phase of Religious Education:

- self-awareness
- respect for all
- open-mindedness
- appreciation and wonder.

Self-awareness in Religious Education includes pupils:

- feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule
- developing a realistic and positive sense of their own religious, moral and spiritual ideas
- recognising their own uniqueness as human beings and affirming their self-worth
- becoming increasingly sensitive to the impact of their ideas and behaviour on other people.

Respect for all in Religious Education includes pupils:

- developing skills of listening and a willingness to learn from others, even when others' views are different from their own
- being ready to value difference and diversity for the common good
- appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society
- being prepared to recognise and acknowledge their own bias
- being sensitive to the feelings and ideas of others.

Open-mindedness in Religious Education includes pupils:

- being willing to learn and gain new understanding
- engaging in argument or disagreeing reasonably and respectfully (without belittling or abusing others) about religious, moral and spiritual questions
- being willing to go beyond surface impressions
- distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith.

Appreciation and wonder in Religious Education includes pupils:

- developing their imagination and curiosity
- recognising that knowledge is bounded by mystery
- appreciating the sense of wonder at the world in which they live
- developing their capacity to respond to questions of meaning and purpose.

Promoting Spiritual, Moral, Social and Cultural Development through Religious Education

Religious Education provides opportunities to promote **spiritual development** through:

- discussing and reflecting on key questions of meaning and belief such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity
- considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God
- valuing relationships and developing a sense of belonging
- developing pupil's own views and ideas on religious and spiritual issues.

Religious Education provides opportunities to promote **moral development** through:

- enhancing the values identified within the National Curriculum, particularly valuing diversity and engaging in issues of belief, justice and trust
- exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders
- considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice
- studying a range of ethical issues, including those that focus on justice, to promote racial and religious respect and personal integrity
- considering the importance of rights and responsibilities and developing a sense of conscience.

Religious Education provides opportunities to promote **social development** through:

- considering how religious and other beliefs lead to particular actions and concerns
- investigating social issues from religious perspectives, recognising the diversity of viewpoints within and between religions as well as the common ground between religions
- articulating pupils' own and others' ideas on a range of contemporary social issues.

Religious Education provides opportunities to promote **cultural development** through:

- encountering people, literature, the creative and expressive arts and resources from differing cultures
- considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices
- promoting racial and interfaith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how interfaith cooperation can support the pursuit of the common good.

The 2012 **Ofsted Framework for the Inspection of Schools**, provides 'Subsidiary Guidance' on inspecting the **impact of the curriculum on the pupils' spiritual, moral, social and cultural (SMSC) development** and on evaluating how well the school promotes pupils' SMSC development, including the range of opportunities provided for them to develop their self-esteem and confidence.

Promoting Citizenship and Personal, Social and Health Education through Religious Education

Religious Education is a distinct subject but can contribute to Citizenship and **personal, social and health education** through pupils:

- Developing an understanding of the background and context to decision making about controversial subjects.
- Developing pupils knowledge and understanding about the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding.
- Developing confidence in challenging discrimination, offending behaviour and bullying.
- Developing confidence in being able to talk about feelings and considering issues such as marriage, family life and communicating with people whose beliefs, views and lifestyles differ widely from their own.

RE and Personal, Learning and Thinking Skills

The Religious Education programmes of study provide a rich and exciting range of opportunities to develop Pupils' Personal Learning and Thinking Skills as an integral part of subject teaching and learning.

Independent enquirers

Learners can develop as independent enquirers when they are provided with opportunities in religious education to:

- structure their own investigations, researching answers to different types of questions, issues or problems that they have identified for themselves, for example about the impact and the influence of religion and/or a belief
- explore issues from a personal perspective by gathering, analysing and evaluating evidence to reach their own, well-reasoned decisions and conclusions about beliefs and values
- investigate with increasing independence and apply what they have learned to develop their own answers to more complex questions.

Creative thinkers

Learners can develop as creative thinkers when they are provided with opportunities in religious education to:

- generate their own ideas and explore possibilities of how a belief or ideal could apply to their life and the lives of others
- connect with their experiences and those of others to inform answers to ultimate questions and ethical issues

- question their own and others' assumptions and use reasoned arguments to express insights and beliefs for themselves
- develop their confidence to challenge assumptions and construct imaginative solutions to issues or problems.

Team workers

Learners can develop as team workers when they are provided with opportunities in Religious Education to:

- discuss their own ideas and experiences, inviting everyone's views on an equal basis and using diplomacy to present opinions and responses
- recognise their own strengths and those of others to allocate roles and tasks, and take responsibility for their own contribution, for example to organise visits, plan investigations or prepare presentations
- extend their understanding of different beliefs, practices and ways of life of others, for example by using modern communications systems to work with different schools, people and countries
- provide and respond to constructive feedback to complete tasks, developing the confidence to resolve issues and achieve their identified goals.

Self-managers

Learners can develop as self-managers when they are provided with opportunities in Religious Education to:

- take personal responsibility for organising their time and resources, prioritising actions and managing risks to carry out and complete a task, for example an investigation of a religious community of local significance carried out over several weeks
- address challenging issues and tasks, for example those that may evoke strong emotional reactions in them or require a sensitive approach
- consider and recognise what is meant by 'appropriate behaviour' in different contexts, for example in workplaces, religious centres and meetings
- respond positively to new or changing priorities, for example actively embracing the challenges of investigating new ideas or issues.

Effective participators

Learners can develop as effective participators when they are provided with opportunities in Religious Education to:

- engage personally with questions of belief and issues of religion relevant to their own lives, for example issues such as suffering or discrimination
- explore for themselves how religious and non-religious approaches can make a difference to issues, for example of conflict, environment and lifestyles
- consider alternatives and act as an advocate for views and beliefs, including those that may differ from their own.

Reflective learners

Learners can develop as reflective learners when they are provided with opportunities in Religious Education to:

- invite and reflect on feedback from others to monitor and improve on their performance
- reflect on and express their beliefs, attitudes, pre-suppositions and values in the light of their learning about religions and beliefs, including how their own beliefs or attitudes may have changed
- identify and plan for their own realistic goals, recognising how adapting and refining their ideas as work progresses can make for enhanced outcomes
- select and use a range of ways to communicate ideas and responses, for example in encountering people from different religious, cultural and philosophical groups or in visiting places of religious significance.

Religious Education and Inclusion

Religious Education can make a significant contribution to inclusion, particularly in its focus on promoting respect for all. The Wirral Agreed Syllabus for Religious Education promotes the role of Religious Education in challenging stereotypical views and appreciating differences in others. The Wirral Agreed Syllabus for Religious Education enables all pupils to consider the impact of people's beliefs on their own actions and lifestyle. The National Framework and The Wirral Agreed Syllabus for Religious Education also highlight the importance of religions and beliefs and how Religious Education can develop pupils' self-esteem.

Effective inclusion involves teaching a lively, stimulating Religious Education curriculum that:

- builds on and is enriched by the differing experiences pupils bring to Religious Education
- meets all pupils' learning needs including those with Special Educational Needs / Additional Educational Needs and or who are gifted and talented, boys and girls, pupils for whom English is an additional language, pupils from all religious communities and pupils from a wide range of ethnic groups and diverse family backgrounds.

Religious Education and Special Educational Needs / Additional Educational Needs

All pupils with Special Educational Needs are entitled to the same broad and balanced curriculum as other children and this includes an entitlement to religious education. However entitlement does not automatically ensure access to it or progress within it.

To enable pupils to gain access and demonstrate achievement, careful planning and thoughtful, imaginative teaching will be essential.

Teachers may need to consider provision in the following areas:-

- (i) Content: Does the content take into account the child's level of understanding and is it age appropriate? Has consideration been

- given to the difficulties which pupils with SEN may have in understanding abstract concepts and chronological sequences?
- (ii) Presentation: Is it lively and attractive? Does it invite active participation by the children in order to engage those with concentration difficulties. Are there opportunities to enhance learning by the use of cross curricular approaches; dance, drama, art, music etc.
 - (iii) Organisation: Are there opportunities to provide flexible teaching groups?
 - (iv) Resource: Are there suitable resources which are attractive, stimulating and appropriate to the children's level of understanding and experience?
 - (v) Pace: Is the pace of the lesson or activity appropriate? Does it take account of styles of learning, interests, lifestyles and previous experiences? Does it offer opportunities for recalling and reinforcing in order to help children who may have memory problems?

To overcome any potential barriers to learning in Religious Education, some pupils may require:

- support to access text, particularly when working with significant quantities of written materials or at speed
- help to communicate their ideas through methods other than extended writing, e.g., pupils may demonstrate their understanding through speech, art or the use of ICT
- a non-visual way of accessing sources of information when undertaking research in aspects of religious education, e.g. using audio materials.

Religious Education also stems from the 'climate' of the school and the respect and reverence for other people's feelings which prevails. Children receive very important messages in this way. It should be remembered that children with SEN are particularly vulnerable, many will have experienced failure and some may have been the victims of ridicule or unwanted pity. Their self esteem must be enabled to develop. Whether the children are in special or mainstream schools it is the adults who set the climate for this to happen by their own example. The optimum conditions will be fulfilled in a community where it is natural for respect, consideration and high regard to be shown for all of its members, whatever their ability or position.

Religious Education and the use of Language and Literacy

Religious Education can make an important contribution to pupils' use of language by enabling them to:

- acquire and develop a specialist vocabulary
- communicate their ideas with depth and precision
- listen to the views and ideas of others, including people from religious traditions
- be enthused about the power and beauty of language, recognising its limitations
- develop their speaking and listening skills when considering religions, beliefs and ideas and articulating their responses

- read, particularly from sacred texts
- write in different styles, such as poetry, diaries, extended writing and the synthesis of differing views, beliefs and ideas
- evaluate clearly and rationally, using a range of reasoned, balanced arguments.

Religious Education and the use of Information and Communication Technology

Religious Education can make an important contribution to pupils' use of ICT by enabling pupils to make effective use of ICT to:

- investigate, analyse and evaluate different aspects of religious beliefs and practices, ultimate questions and ethical issues e.g. ecological stewardship.
- communicate and collaborate with individuals in different locations, enabling associations to be made between religions and individual, national and international life
- to communicate a personal response, the essence of an argument or a stimulus for discussion
- to organise thoughts and communicate knowledge and understanding of the diversity of belief and practice within and between religious traditions
- use ICT to bring authentic images into the classroom to support discussion and reflection, and to enhance understanding of the impact of religious beliefs and practices on the lives of local individuals and faith communities.
- Scrutinising sources for a) level b) validity.
- Sourcing and referencing material and avoiding plagiarism

Wirral Agreed Syllabus for Religious Education 2013

Balance of Christianity and Other World Religions: Summary of Content

Foundation	Experience leading to the expected Early Learning Goals within personal and social development and knowledge and understanding of the world.					
	Christianity	Buddhism	Hinduism	Islam	Judaism	Sikhism
Key Stage 1	Schools should teach the Programme of Study for Key Stage 1, Wirral Agreed Syllabus 2013, selecting from the content indicated for Christianity. Where appropriate, schools may choose to incorporate teaching from a selection of other world religions, through the celebration of festivals throughout the school year. and		Select from the content indicated for Hinduism			
Key Stage 2	Schools should teach the Programme of Study for Key Stage 2, Wirral Agreed Syllabus 2013, and building on work from the earlier key stage, should select from the content indicated for Christianity for Key Stage 2. Where appropriate, schools may choose to incorporate teaching from a selection of other world religions, through the celebration of festivals throughout the school year. and	Select from the content indicated for Buddhism KS2		Select from the content indicated for Islam KS2	Select from the content indicated for Judaism KS2	Select from the content indicated for Sikhism KS2
Key Stage 3	Schools should teach the Programme of Study for Key Stage 3, Wirral Agreed Syllabus 2013, and building on work from the earlier Key Stage, should select from the content indicated for Christianity for Key Stage 3. and	Schools should teach the Programme of Study for Key Stage 3, Wirral Agreed Syllabus 2013, and building on work from the earlier key stages, should select from the content guidance for at least two world religions (Buddhism/Hinduism/Islam/Judaism/Sikhism).				
Key Stage 4	RE should be provided for all pupils at KS4 unless withdrawn by their parents. Schools should teach the Programme of Study for Key Stage 4, Wirral Agreed Syllabus 2013, and building on work from the earlier key stage, should select from the content indicated for Christianity for Key Stage 4. and	Schools should teach the Programme of Study for Key Stage 4, Wirral Agreed Syllabus 2013 and building on work from the earlier key stages, should select from the content guidance for the other principal world religions.				
OR provide an accredited examination syllabus for Religious Studies or Religious Education						
Key Stage 5 / Post 16	RE should be provided for all pupils at KS5 unless withdrawn by their parents. Building on work from the earlier key stages the schools should provide opportunities for students to investigate in depth the four topic areas in the post-16 programme of study. and	Building on work from the earlier key stages, schools may decide to select from the content guidance for the other principal world religions.				
OR an accredited examination syllabus for Religious Studies or Religious Education						

The Early Years Foundation Stage

The Statutory Framework for the Early Years Foundation Stage (DfE 2012) sets the standards for learning, development and care for children from birth to five. Religious Education is statutory for all pupils registered on the school roll. The statutory requirement for Religious Education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the foundation stage. RE can, however, form a valuable part of the educational experience of children throughout the key stage.

The contribution of Religious Education to the Early Learning Goals

The Early Learning Goals set out what most children should achieve by the end of the foundation stage. The seven areas of learning identified in these goals are:

The Prime Areas

- Communication and Language
- Physical Development
- Personal, Social and Emotional development

The Specific Areas

- Literacy
- Mathematics
- Understanding the World
- Expressive art and Design

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

- personal, social and emotional development
- communication and language
- understanding the world
- expressive art and design – being imaginative.
- literacy

For each of these five areas, there are examples of RE-related experiences and opportunities. There are two activities which are included to exemplify particular ways in which religious education-related activities contribute to the early learning goals.

Personal, social and emotional development

Examples of Religious Education – Related Experiences and Opportunities

- Children think about issues of right and wrong and how humans help one another and how we should look after the natural world.
- Using a story either religious or non-religious, as a stimulus, children reflect on the words and actions and decide what they would have done in a similar situation. They learn about the story and its meanings through activity and play.
- Using role-play and/or puppets as a stimulus, e.g. (the Good Samaritan) children talk about some of the ways that people show love and concern for others and why this is important.
- Children use some stories from religious traditions as a stimulus to reflect on their own feelings and experiences and explore them in various ways.

During the foundation stage, children may begin to explore the world of religion in terms of special people, books, times, places and objects and by visiting places of worship. They listen to and talk about stories. They may be introduced to religious words and use their senses in exploring religions and beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

Early learning goals

Self-confidence and self-awareness

Children:-

- Are confident to try new activities, and say why they like some activities more than others.
- Are confident to speak in a familiar group, will talk about their ideas, and will choose the resources they need for their chosen activities
- Say when they do or don't need help.

Making relationships

Children:

- Play co-operatively, taking turns with others.
- Take account of one another's ideas about how to organise their activity.
- Show sensitivity to others' needs and feelings, and form positive relationships with adults and other children.

Managing feelings and behaviour:

Children

- Talk about how they and others show feelings; talk about their own and others' behaviour, and its consequences, and know that some behaviour is unacceptable.
- Work as part of a group of class and understand and follow the rules.
- Adjust their behaviour to different situations and take changes of routine in their stride.

Communication and Language

Listening and attention:

Children:-

- Listen attentively in a range of situations.
- Listen to stories, accurately anticipating key events and respond to what they hear with relevant comments, questions or actions.
- Give their attention to what others say and respond appropriately while engaged in another activity.

Understanding:

Children:-

- Follow instructions involving several ideas or actions.
- Answer 'how' and 'why' questions about their experiences and in response to stories or events.

Literacy

Reading

- Demonstrate Understanding when talking to others about what they have read.

Understanding the World

People and Communities

Children:-

*Talk about past and present events in their own lives and in the lives of family members.

*Know that other children don't always enjoy the same things and are sensitive to this.

Know about similarities and differences between themselves and others, and among families, communities and traditions.

The World

Children:-

- Know about similarities and differences in relation to places, objects, materials and living things,
- Talk about the features of their own immediate environment and how environments might vary from one another.
- Observe animals and plants and explain why some things occur, and talk about changes.

Communication, language and literacy

Examples of Religious Education – related experiences and opportunities

- Children have opportunities to respond creatively, imaginatively and meaningfully to memorable experiences.
- Using a religious celebration as a stimulus, children talk about the special events associated with the celebration
- Through artefacts, stories, dance and music, children learn about important religious celebrations e.g. dragon dance.

Example of an activity.

One example is provided here. Any activities should be adapted to your setting and the needs of the learners.

In the context of a learning theme to do with "feelings" and "Bible stories", the children encounter the parable of the Good Samaritan. The teacher uses a "Big Book" – "How do you feel?" by Gillian Lill to explore a range of feelings. Using the book as a stimulus, the children made 'feeling' puppets. The teacher then introduces the parable of the Good Samaritan by reading the story to the class. Role-plays and music is then used to explore the feelings of each character. The children use the puppets to show the various feelings that they believe the characters encounter. Then they explore their own feelings in relation to the story and situations they experience in their lives. Through these activities, children become more aware of themselves and begin to develop an empathy for others.

Knowledge and understanding of the world

Examples of Religious Education – related experiences and opportunities

- Children are encouraged to talk about and reflect on religious and cultural experiences as they occur throughout the stage. e.g. life events, celebrations, christenings, festivals
- Children have the opportunity to visit places of worship in the locality.
- They handle artefacts with curiosity and respect.
- Having visited a local place of worship, children learn new words associated with the place, showing respect and respond to it as a special place.

Example of an activity related to k & u of World

One example is provided here. Any activities should be adapted to your setting and the needs of the learners.

In the context of a learning theme to do with 'water', 'journeys' or 'the natural world', children look at a sealed pot that has water from the Ganges river inside it. Once they know that the pot contains water, they are encouraged to imagine a wide, flowing river. They look at photographs or videos of rivers and waterfalls and talk about how water moves. They hear the story of the birth of the river Ganges (regarded by Hindus as sacred). The teacher emphasises that it is a story that helps some people imagine what God might be like. They look at photographs of Hindus bathing in the Ganges and talk about why the river is important to them. They are invited to think about their ideas about heaven. In response to the story, they explore water through play. They create a great river collage, using a variety of media. They make a river dance, using lengths of coloured fabric and accompany it with percussion music. Through these experiences, children develop their imagination through a variety of creative and expressive arts. They begin to think about the importance of water as a symbol in religion and why some people regard particular places as sacred.

Expressive arts and Design

Examples of Religious Education-related experiences and opportunities

- Using religious stories, artefacts or something special to them as a stimulus, children talk about meanings and feelings associated with the artefact.
- Children share their own experiences and feelings, respond to those of others, and are supported in reflecting on them.

Early learning goals

Exploring and Using Media and Materials.

Children:-

- sing songs, make music and dance and experiment with ways of changing them.
- Safely use and explore a variety of materials, tools and techniques, experimenting with colour, design, texture, form and function.

Being Imaginative

Children:-

Represent their own ideas, thoughts and feelings through design and technology, art, music, dance, role-play and stories.

Technology

Children:-

- Recognise that a range of technology is used in places such as homes and schools.
- Select and use technology for particular purposes.

Supplementary Guidance – Early Years Foundation Stage

Early Years Foundation Stage – Guidance to support practitioners in implementing aspects of the statutory requirements of the EYFS in Religious Education

Development Matters in the Early Years Foundation Stage (EYFS) describes the phase of a child’s education from birth to five years. Religious education is statutory for all children of compulsory school age.

The Contribution of Religious Education to the Early Learning Goals

The Early Learning Goals set out what most children should achieve by the end of the Foundation State. The seven areas of learning identified in these goals are:

- Personal Social and Emotional Development
- Communication & Language
- Physical Development
- Mathematics
- Understanding the World
- Expressive Arts and Design
- Literacy

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

- Personal Social and Emotional Development
- Communication & Language
- Understanding the World
- Expressive Arts and Design
- Literacy

For each of these five areas there are examples of Religious Education related experiences and opportunities.

Within the Early Learning Goal relevant bullet points have been drawn from the section “A Unique Child”

Personal, Social & Emotional Development – Making relationships

Early Learning Goal

Children play co-operatively, taking turns with others. They take account of one another’s ideas about how to organise their activity. They show sensitivity to other’s needs and feelings, and form positive relationships with adults and other children.

- May form a special friendship with another child.
- Initiate play, offering cues to peers to join them.
- Demonstrate friendly behaviour, initiating conversations and forming good relationships with peers and familiar adults.
- Explain their own knowledge and understanding, and asks appropriate questions of others.

- Take steps to resolve conflict with other children, e.g. finding a compromise.

Personal, Social & Emotional Development – Self confidence and self awareness

Early Learning Goal

Children are confident to speak in a familiar group and will talk about their ideas.

Children:-

- Welcome and value praise for what they have done.
- Are confident to talk to other children when playing, and will communicate freely about their home and community.

Personal, Social & Emotional Development – Managing feelings and behaviour

Early Learning Goal

Children talk about how they and others show feelings, talk about their own and others behaviour, and its consequences, and know that some behaviour is unacceptable. They work as part of a group or class, and understand and follow the rules. They adjust their behaviour to different situations, and take changes of routine in their stride.

Children:-

- Are aware of their own feelings, and know that some actions and words can hurt others' feelings.
- Begin to accept the needs of others and can take turns and share resources, sometimes with support from others.
- Understand that their own actions affect other people, for example, become upset or try to comfort another child when they realise they have upset them.
- Are aware of the boundaries set, and of behavioural expectations in the setting.
- Begin to be able to negotiate and solve problems without aggression.

Communication and Language – Listening & Attention

Early Learning Goal

Children listen to stories and respond to what they hear with relevant comments, questions or actions. They give their attention to what others say and respond appropriately.

Children:-

- Listen to others 1:1 or in small groups, when conversations interest them.
- Listen to stories with increasing attention and recall and join in with repeated refrains and anticipate key events and phrases in rhymes and stories.

Communication & Language – Understanding

Early Learning Goal

Children answer “how’ and ‘why” questions about their experiences and in response to stories or events

Children:-

- Understand use of objects (e.g. “what objects are used at festivals?”)
- Are beginning to understand “why and how” questions

Communication & Language – Speaking

Early Learning Goal

Children express themselves effectively, showing awareness of listener’s needs. They use past, present and future forms accurately when talking about events that have happened or are to happen in the future. They develop their own narratives and explanations by connecting ideas or events.

Children:-

- Use talk to connect ideas, explain what is happening and anticipate what might happen next, recall and relive past experiences.
- Question why things happen and give explanations. Ask, e.g. who, what, when and how.
- Use vocabulary focussed on objects and people that are of particular importance to them.
- Build up vocabulary that reflects the breadth of their experiences.
- Extend vocabulary, especially by grouping and naming, exploring the meaning and sounds of new words.
- Use language to imagine and re-create roles and experiences in play situations.
- Use talk to organise, sequence and clarify thinking, ideas, feelings and events.
- Introduce a story line or narrative into their play.

Literacy – Reading

Early Learning Goal

Children read and understand simple sentences. They demonstrate understanding when talking with others about what they have read.

Children:-

- Listen to and join in with stories and poems, 1:1 and also in small groups.
- Begin to be aware of the way stories are structured.
- Describe main story settings, events and principle characters.
- Recognise familiar words and signs (e.g. the Christian cross)
- Know information can be relayed in the form of print.

Literacy – Writing

Early Learning Goal

Children write simple sentences which can be read by themselves and others.

- Ascribe meanings to marks that they see in different places.

- Give meaning to marks they make as they draw, write and paint.
- Write own name and other things such as labels and captions.
- Attempt to write short sentences in meaningful contexts

Understanding the World – People and Communities

Early Learning Goal

Children talk about past and present events in their own lives and the lives of family members. They know that other children don't always enjoy the same things, and are sensitive to this. They know about similarities and differences between themselves and others and among families, communities and traditions.

Children:-

- Show interest in the lives of people who are familiar to them.
- Remember and talk about significant events in their own experience.
- Recognise and describe special times and events for family or friends.
- Show interest in different occupations and ways of life.
- Know some of the things that make them unique and can talk about some of the similarities and differences in relation to friends or family.

Understanding the World – The World

Early Learning Goal

Children know about similarities and differences in relation to places, objects materials and living things. They talk about the features of the own immediate environment and how environments might vary from one another.

Children:-

- Comment and ask questions about aspects of their familiar world, such as the place where they live or the natural world.
- Can talk about some of the things they have observed, plants, animals, natural and found objects.
- Talk about why things happen and how things work.
- Show care and concern for living things and the environment.
- Look closely at similarities, differences, patterns and change.

Understanding the World – Technology

Early Learning Goal

Children recognise that a range of technology is used in places such as homes and schools. They select and use technology for particular purposes.

Children:-

- Know that information can be retrieved from computers.
- Use ICT hardware to interact with age appropriate computer software.

Expressive Arts & Design – Exploring and using media and materials

Early Learning Goal

Children sing songs, make music and dance, and experiment with ways of changing them.

Children:-

- Enjoy joining in with dancing

- Imitate movement in response to music
- Begin to be interested in and describe the texture of things (artefacts)
- Explore the different sounds of instruments.

Expressive Arts & Design – Being imaginative

Early Learning Goal

Children use what they have learnt about media and materials in original ways, thinking about uses and purposes. They represent their own ideas, thoughts and feelings through design and technology, art, music, dance, role play and stories.

Children:-

- Develop preferences for forms of expression.
- Use movement to express feelings.
- Create movement in response to music
- Notice what adults do, imitating what is observed then doing it spontaneously.
- Engage in imaginative role play based on own first hand experiences.
- Use available resources to create props to support role play.
- Capture experiences and responses with a range of media such as music and dance.
- Create simple representations of events, people and objects.
- Initiates new combinations of movement and gesture in order to express and respond to feelings, ideas and experiences.
- Introduce a storyline or narrative into their play.
- Play alongside other children who are engaged in the same theme.
- Play co-operatively as part of a group to develop and act out a narrative.

Wirral Agreed Syllabus for Religious Education 2013

Balance of Christianity and Other World Religions: Summary of Content

Foundation	Experience leading to the expected Early Learning Goals within personal and social development and knowledge and understanding of the world.					
	Christianity	Buddhism	Hinduism	Islam	Judaism	Sikhism
Key Stage 1	Schools should teach the Programme of Study for Key Stage 1, Wirral Agreed Syllabus 2013, selecting from the content indicated for Christianity. Where appropriate, schools may choose to incorporate teaching from a selection of other world religions, through the celebration of festivals throughout the school year. and		Select from the content indicated for Hinduism			
Key Stage 2	Schools should teach the Programme of Study for Key Stage 2, Wirral Agreed Syllabus 2013, and building on work from the earlier key stage, should select from the content indicated for Christianity for Key Stage 2. Where appropriate, schools may choose to incorporate teaching from a selection of other world religions, through the celebration of festivals throughout the school year. and	Select from the content indicated for Buddhism KS2		Select from the content indicated for Islam KS2	Select from the content indicated for Judaism KS2	Select from the content indicated for Sikhism KS2
Key Stage 3	Schools should teach the Programme of Study for Key Stage 3, Wirral Agreed Syllabus 2013, and building on work from the earlier Key Stage, should select from the content indicated for Christianity for Key Stage 3. and	Schools should teach the Programme of Study for Key Stage 3, Wirral Agreed Syllabus 2013, and building on work from the earlier key stages, should select from the content guidance for at least two world religions (Buddhism/Hinduism/Islam/Judaism/Sikhism).				
Key Stage 4	RE should be provided for all pupils at KS4 unless withdrawn by their parents. Schools should teach the Programme of Study for Key Stage 4, Wirral Agreed Syllabus 2013, and building on work from the earlier key stage, should select from the content indicated for Christianity for Key Stage 4. and	Schools should teach the Programme of Study for Key Stage 4, Wirral Agreed Syllabus 2013 and building on work from the earlier key stages, should select from the content guidance for the other principal world religions.				
OR provide an accredited examination syllabus for Religious Studies or Religious Education						
Key Stage 5 / Post 16	RE should be provided for all pupils at KS5 unless withdrawn by their parents. Building on work from the earlier key stages the schools should provide opportunities for students to investigate in depth the four topic areas in the post-16 programme of study. and	Building on work from the earlier key stages, schools may decide to select from the content guidance for the other principal world religions.				
OR an accredited examination syllabus for Religious Studies or Religious Education						

Throughout Key Stage 1, pupils explore Christianity and Hinduism. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, for children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

Learning across the curriculum

(i)a - Links to other subjects

This builds on En1/11b, where pupils in drama activities present stories to others and En1/2c–e, where pupils make relevant comments, listen to others' reactions and ask questions to clarify their understanding.

(i)a–b - ICT opportunity

Pupils could use the internet or other technology to obtain information about religious beliefs and teachings.

(i)d - Attitudes

Pupils have the opportunity to develop respect for all.

(ii)a - Links to other subjects

This builds on Gg1c and 3a, where pupils express their own views about places and environments, which can lead to reflection on spiritual experiences and concepts.

(ii)c-d - Attitudes

Pupils have the opportunity to develop appreciation and wonder.

(ii)d-e - Links to other subjects

These build on PSHE/Ci1a–b, 2c and 2e, where pupils are taught about what is fair and unfair, right and wrong, to share their opinion on things that matter to them, to recognise choices they make and to realize that people and other living things have needs and they have responsibilities to meet them.

Key Stage 1

Knowledge, skills and understanding

Teaching should ensure that the aim of the Wirral Agreed Syllabus is met: To learn about religion in order to learn from religion. The attainment target consists of these two important strands.

(i) Learning about religion

Pupils should learn to:

- a. explore some religious stories and sacred writings and talk about their meanings
- b. name and explore some celebrations and worship and traditions in religion, noting similarities and differences where appropriate
- c. identify the importance, for some people, of belonging to a religion and recognise how it affects their lives
- d. explore how religious beliefs and ideas can be expressed through the arts and communicate their responses
- e. identify and suggest meanings for religious symbols and begin to use some religious words
- f. identify what matters to them and others, including those with religious commitments, and communicate their responses

(ii) Learning from religion

Pupils should learn to:

- a. reflect on and consider religious and spiritual feelings, experiences and concepts such as worship, wonder, praise, thanks, concern, joy and sadness
- b. ask and respond imaginatively to puzzling questions, communicating their ideas
- c. reflect on how spiritual and moral values relate to their own behaviour
- d. recognise that religious teachings and ideas make a difference to individuals, families and the local community.

Breadth of study

During the key stage, pupils should be taught the **Knowledge, skills and understanding** through the following areas of study:

Religions and beliefs

- Christianity
- Hinduism

Themes from the Non-Statutory Framework for RE cross referenced to the Wirral Agreed Syllabus for RE Dimensions

- a. believing: what people believe about God, humanity and the natural world (dimension 4)
- b. story: how and why some stories are sacred and important in religion (dimension 1)
- c. celebrations: how and why celebrations are important in religion (dimension 2) (dimension 5)
- d. symbols: how and why symbols express religious meaning (dimension 2)
- e. leaders and teachers: figures who have an influence on others in religion (dimension 1) (dimension 3)
- f. belonging: where and how people belong and why belonging is important (dimension 6)
- g. myself: who I am and my uniqueness as a person in a family and community (dimension 5) (dimension 6)

Possible Experiences and Opportunities

- h. visiting places of worship and focusing on symbols and feelings
- i. listening and responding to visitors from local faith communities and charities.
- j. using their senses and having times of quiet reflection
- k. using art and design, music, dance and drama to develop their creative talents and imagination in response to learning in Religious Education
- l. sharing their own beliefs, ideas and values and talking about their feelings and experiences, and listening to those of others

Possible experience i. - Links to other subjects

This builds on Hi6c, where pupils are taught about the lives of significant men, women and children drawn from the history of Britain and the wider world.

Wirral Agreed Syllabus for Religious Education Programme of study for Key Stage 1 – Dimensions and suggested content

Schools should draw upon the following:

Religion	Dimension 1 Stories and People	Dimension 2 Celebration	Dimension 3 Lifestyle	Dimension 4 Beliefs	Dimension 5 Ethics/Values/Issues	Dimension 6 Community
Christianity	<p>The life of Jesus</p> <ul style="list-style-type: none"> his birth his disciples and friends he healed people he was a teacher he died (Good Friday) he rose from death (Easter Sunday) <p>The Bible</p> <ul style="list-style-type: none"> the Christians' Holy book contains stories, poems and sayings <p>N.S.F.R.E. Story: how and why some stories are sacred and important in religion.</p> <p>Leaders and teachers: figures who have an influence on others in religion.</p>	<p>A selection from:</p> <p>Christmas Mothering Sunday Palm Sunday Easter (resurrection) Harvest</p> <p>Biblical stories of celebration</p> <p>Infant Baptism Marriage</p> <p>N.S.F.R.E. Celebrations: how and why celebrations are important in religion.</p> <p>Symbols: how and why symbols express religious meaning,.</p>	<p>Christians follow Jesus</p> <p>Worship this may include:</p> <ul style="list-style-type: none"> reading the Bible listening to stories singing prayer people worshipping with others or alone <p>N.S.F.R.E. Leaders and teachers: figures who have an influence on others in religion.</p>	<p>Jesus is a special person for Christians</p> <p>Jesus is the son of God.</p> <p>God is the Father</p> <ul style="list-style-type: none"> He loves He cares He has authority <p>Creator</p> <ul style="list-style-type: none"> He cares for the world He expects people to care for the world <p>N.S.F.R.E. Believing: what people believe about God, humanity and the natural world.</p>	<p>Christians believe that everyone is important and of equal value.</p> <p>Christians try to follow the example of Jesus especially his teachings above love and forgiveness</p> <p>N.S.F.R.E. Myself: who I am and my uniqueness as a person in a family and community.</p> <p>Celebrations: how and why celebrations are important in religion.</p>	<p>The Church</p> <ul style="list-style-type: none"> is a building is a group of believers <p>People with special roles in the church (e.g. minister, priest, elder)</p> <p>Things found in a church (e.g. Bible, font, altar/table symbols: cross/crucifix, water, candles)</p> <p>Christian action by groups of individuals</p> <ul style="list-style-type: none"> caring relationship with other people (family and neighbour) <p>N.S.F.R.E. Myself: who I am and my uniqueness as a person in a family and Community. Belonging: where and how people belong and why belonging is important..</p>

Please note the above content is for guidance only, it is not expected that all aspects of this programme of study will be covered.

N.S.F.R.E. = Non-Statutory Framework for Religious Education

QCA = Qualifications and Curriculum Authority 2004

Wirral Agreed Syllabus for Religious Education

Programme of study for Key Stage 1 – Dimensions and suggested content

Schools should draw upon the following:

Religion	Dimension 1 Stories and People	Dimension 2 Celebration	Dimension 3 Lifestyle	Dimension 4 Beliefs	Dimension 5 Ethics/Values/Issues	Dimension 6 Community
Hinduism	<p>Stories about Rama and Krishna:</p> <ul style="list-style-type: none"> Rama's exile and return. the childhood of Krishna. <p>The importance of Krishna, Rama and Shiva.</p> <p>Ganesha</p> <p>N.S.F.R.E. Story: how and why some stories are sacred and important in religion</p> <p>Leaders and teachers: figures who have an influence on others in religion.</p>	<p>Diwali</p> <p><i>One or more of the following could be done in addition:</i></p> <ul style="list-style-type: none"> Raksha Bandhan The giving of rakhis Birthdays of Rama and Sita Marriage Festival Food Ashima <p>N.S.F.R.E. Celebrations: how and why celebrations are important in religion.</p> <p>Symbols: how and why symbols express religious meaning.</p>	<p>Puja (worship) in the home and temple:</p> <ul style="list-style-type: none"> the shrine the arti ceremony <p>Hindu traditions:</p> <ul style="list-style-type: none"> origins in India Hindus in Britain and around the world <p>N.S.F.R.E. Leaders and teachers: figures who have an influence on others in religion.</p>	<p>Devotion to God</p> <p>N.S.F.R.E.</p> <p>Believing: what people believe about God, humanity and the natural world.</p>	<p>Respect for other people and all living things</p> <p>N.S.F.R.E. Celebrations: how and why celebrations are important in religion.</p> <p>Myself: who I am and my uniqueness as a person in a family and community.</p>	<p>The importance of the family:</p> <ul style="list-style-type: none"> love and loyalty between all members of the extended family e.g. respect for grandparents who often live with the family the community as a family the importance of close contact between Hindus in Britain and families in India <p>N.S.F.R.E. Belonging: where and how people belong and why belonging is important. Myself: who I am and my uniqueness as a person in a family and community.</p>

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Wirral Agreed Syllabus for Religious Education 2013

Balance of Christianity and Other World Religions: Summary of Content

Foundation	Experience leading to the expected Early Learning Goals within personal and social development and knowledge and understanding of the world.					
	Christianity	Buddhism	Hinduism	Islam	Judaism	Sikhism
Key Stage 1	Schools should teach the Programme of Study for Key Stage 1, Wirral Agreed Syllabus 2013, selecting from the content indicated for Christianity. Where appropriate, schools may choose to incorporate teaching from a selection of other world religions, through the celebration of festivals throughout the school year. and		Select from the content indicated for Hinduism			
Key Stage 2	Schools should teach the Programme of Study for Key Stage 2, Wirral Agreed Syllabus 2013, and building on work from the earlier key stage, should select from the content indicated for Christianity for Key Stage 2. Where appropriate, schools may choose to incorporate teaching from a selection of other world religions, through the celebration of festivals throughout the school year. and	Select from the content indicated for Buddhism KS2		Select from the content indicated for Islam KS2	Select from the content indicated for Judaism KS2	Select from the content indicated for Sikhism KS2
Key Stage 3	Schools should teach the Programme of Study for Key Stage 3, Wirral Agreed Syllabus 2013, and building on work from the earlier Key Stage, should select from the content indicated for Christianity for Key Stage 3. and	Schools should teach the Programme of Study for Key Stage 3, Wirral Agreed Syllabus 2013, and building on work from the earlier key stages, should select from the content guidance for at least two world religions (Buddhism/Hinduism/Islam/Judaism/Sikhism).				
Key Stage 4	RE should be provided for all pupils at KS4 unless withdrawn by their parents. Schools should teach the Programme of Study for Key Stage 4, Wirral Agreed Syllabus 2013, and building on work from the earlier key stage, should select from the content indicated for Christianity for Key Stage 4. and	Schools should teach the Programme of Study for Key Stage 4, Wirral Agreed Syllabus 2013 and building on work from the earlier key stages, should select from the content guidance for the other principal world religions.				
OR provide an accredited examination syllabus for Religious Studies or Religious Education						
Key Stage 5 / Post 16	RE should be provided for all pupils at KS5 unless withdrawn by their parents. Building on work from the earlier key stages the schools should provide opportunities for students to investigate in depth the four topic areas in the post-16 programme of study. and	Building on work from the earlier key stages, schools may decide to select from the content guidance for the other principal world religions.				
OR an accredited examination syllabus for Religious Studies or Religious Education						

Throughout Key Stage 2, pupils learn about Christianity and four of the other principal religions, recognising the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to particular religions. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion learning about similarities and differences within and between religions and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong. They communicate their ideas, recognising and respecting other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in Religious Education.

Learning across the curriculum

(i)a–b - Links to other subjects

These build on PSHE/Ci4b, where pupils are taught about people with different values and customs.

(i)a–d - ICT opportunity

Pupils can use ICT. Including the internet and other technology, to find information on a variety of subjects, and use ICT tools to present their findings.

(i)b - Links to other subjects

This builds on Hi2b, where pupils learn about the social, cultural, religious and ethnic diversity of societies in Britain and the wider world.

(i)e - Links to other subjects

This builds on Mu5e, where pupils develop their skills through a range of live and recorded music from different cultures.

(i)g - Links to other subjects

This requirement builds on En2 and 5a, where pupils are taught to identify the use and effect of specialist vocabulary.

Key Stage 2

Knowledge, skills and understanding

Teaching should ensure that the aim of the Wirral Agreed Syllabus is met: To learn about religion in order to learn from religion. The attainment target consists of these two important strands.

(i) Learning about religion

Pupils should learn to:

- a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others
- b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings
- c. identify and begin to describe the similarities and differences between religions
- d. investigate the significance of religion in the local, national and global communities
- e. consider the meaning of a range of forms of religious expression, understand why they are important in religion
- f. describe and begin to understand religious and other responses to ultimate and ethical questions
- g. use specialist vocabulary in communicating their knowledge and understanding
- h. use and interpret information about religions from a range of sources.

(ii) Learning from religion

Pupils should learn to:

- a. reflect on what it means to belong to a faith community, communicating their own and others' responses
- b. respond to the challenges of commitment both in their own lives and within religious traditions, recognising how commitment to a religion is shown in a variety of ways
- c. discuss their own and others' views of religious belief, expressing their own ideas
- d. reflect on ideas of right and wrong and their own and others' responses to them
- e. reflect on sources of inspiration in their own and others' lives.

Breadth of study

During the key stage, pupils should be taught the **Knowledge, skills and understanding** through the following areas of study:

Religions and beliefs

- Christianity
- Four other principal religions – Judaism, Islam, Sikhism, Buddhism

Themes from the Non-Statutory Framework for RE cross referenced to the Wirral Agreed Syllabus for RE Dimensions

- a. beliefs and questions: how people's beliefs about God, the world and others impact on their lives (dimension 4)
- b. teachings and authority: what sacred texts and other sources say about God, the world and human life (dimension 4) (dimension 1)
- c. worship, pilgrimage and sacred places: where, how and why people worship, including at particular sites (dimension 2)
- d. the journey of life and death: why some occasions are sacred to believers, and what people think about life after death (dimension 3) (dimension 4)
- e. symbols and religious expression: from each religion, how religious and spiritual ideas are expressed (dimension 2) (dimension 5)
- f. inspirational people: figures from whom believers find inspiration (dimension 1)
- g. religion and the individual: what is expected of a person in following a religion or belief (dimension 3)
- h. religion, family and community: how religious families and communities practise their faith and the contribution this makes to local life (dimension 6)
- i. beliefs in action in the world: how religions and beliefs respond to topical global issues of human rights, fairness, social justice and the importance of the environment (dimension 6)

Possible experiences and opportunities

- j. encountering religion through visitors and visits to places of worship, and focusing on the impact of religion on the local and global community
- k. discussing religious and philosophical questions, giving reasons for their own beliefs and those of others, including the secular view
- l. considering a range of human experiences and feelings
- m. reflecting on their own and others' beliefs on the origin, purpose and meaning of life
- n. expressing and communicating their own and others' perceptions of religion through art and design, music, dance, drama and ICT
- o. developing the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs locally, nationally and globally.

(i)d - Attitudes

Pupils have the opportunity to develop self-awareness.

(ii)c –k - ICT opportunity

Pupils could find information from the internet and other technical sources. They could use email, particularly to share their views on global issues of human rights, social justice and the importance of the environment.

Possible experience j - Links to other subjects

This builds on Gg6a–b, where pupils investigate a locality in the UK and a locality in a country that is less economically developed. They can consider the contribution of religion to local life.

Wirral Agreed Syllabus for Religious Education Programme of study for Key Stage 2 – Dimensions and suggested content

Religion	Dimension 1 Stories and People	Dimension 2 Celebration	Dimension 3 Lifestyle	Dimension 4 Beliefs	Dimension 5 Ethics/Values/Issues	Dimension 6 Community
Christianity	<p>Key features of the life of Jesus as told in the Gospels:</p> <ul style="list-style-type: none"> • His birth and its meaning • His baptism and temptation • disciples, followers and friends • teaching about the Kingdom of God in parables and miracles • Holy Week • The Resurrection <p>Followers of Christ from the early church to today who have:</p> <ul style="list-style-type: none"> • set an example • serve others <p>N.S.F.R.E. Story: how and why some stories are sacred and important in religion Belonging: where and how people belong and why belonging is important</p>	<p>The Church year</p> <ul style="list-style-type: none"> • key events in the life of Jesus and the history of the Church and how they are celebrated including: <p>Advent Christmas Lent Holy Week Easter Ascension Pentecost Worship</p> <ul style="list-style-type: none"> • use of The Bible • use of song <p>N.S.F.R.E. Celebrations: how and why celebrations are important in religion Leaders and teachers: figures who have an influence on others in religion.</p>	<p>Jesus in Christian experience</p> <ul style="list-style-type: none"> • the effect of Jesus on the lives and behaviour of individuals (this may include a study of the lives of contemporary and/or historical Christians). <p>Personal events:</p> <ul style="list-style-type: none"> • Baptism • Confirmation <p>N.S.F.R.E. Symbols: how and why symbols express religious meaning Listening and responding to visitors from local faith communities</p>	<p>Evidence of God Ways of understanding God are revealed and confirmed through</p> <ul style="list-style-type: none"> • The Bible • the teaching of the Church • human experience • creating and sustaining <p>God loves and forgives Jesus is God's son</p> <ul style="list-style-type: none"> • he suffered, died and rose from death • is still alive and special to Christians: 4a • promises life after death for believers <p>N.S.F.R.E. Believing: what people believe about God, humanity and the natural world Story: how and why some stories are sacred and important in religion</p>	<p>The Ten Commandments (brief outline)</p> <p>The Greatest Commandments</p> <ul style="list-style-type: none"> • love God with all your heart, soul, and mind and strength • love your neighbour as you love yourself (Matt 22:37-39) • Christian principle of Grace (John 13:34, 15:12) <p>N.S.F.R.E. Leaders and teachers: figures who have an influence in others in religion.</p>	<p>Personal relationships and responsibility to others. Different branches of the Christian Faith represented in the local area and in Great Britain.</p> <p>N.S.F.R.E. Visiting places of worship and focusing on symbols and feelings. Listening and responding to visitors from local faith communities</p>

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QCDA = Qualifications and Curriculum Authority 2011.

Wirral Agreed Syllabus for Religious Education Programme of study for Key Stage 2 – Dimensions and suggested content

Religion	Dimension 1 Stories and People	Dimension 2 Celebration	Dimension 3 Lifestyle	Dimension 4 Beliefs	Dimension 5 Ethics/Values/Issues	Dimension 6 Community
Buddhism	<p>Stories about Gotama Buddha which show:</p> <ul style="list-style-type: none"> • how suffering can end • his birth and upbringing as a prince • his restlessness and the four signs • the great renunciation • years in the forest learning meditation • enlightenment • his teaching of the middle way • his death <p>Stories which exemplify values e.g. The Monkey King N.S.F.R.E. Story: how and why some stories are sacred and important in religion Belonging: where and how people belong and why belonging is important</p>	<p>A number of Buddhist festivals are derived from stories about the life of Buddha</p> <p>N.S.F.R.E. Celebrations: how and why celebrations are important in religion Leaders and teachers: figures who have an influence on others in religion.</p>	<p>Symbols</p> <ul style="list-style-type: none"> • monk / nun's robe, bowl, shaven head • rosary (juzu) of 108 beads, used when chanting mantras etc. <p>N.S.F.R.E. Symbols: how and why symbols express religious meaning Listening and responding to visitors from local faith communities</p>	<p>The Buddha Image the values it communicates e.g. tranquillity and compassion</p> <p>Symbol The Bodhi tree The wheel of life The lotus flower</p> <p>N.S.F.R.E. Believing: what people believe about God, humanity and the natural world Story: how and why some stories are sacred and important in religion Symbols: how and why symbols express religious meaning</p>	<p>Helping to alleviate suffering Things Buddhists do to alleviate suffering:</p> <ul style="list-style-type: none"> • practice the Dhamma • be sympathetic and kind to others, including animals • give generously of time, food and abilities • teach by example • teach about Buddha and Dhamma <p>N.S.F.R.E. Leaders and teachers: figures who have an influence in others in religion.</p>	<p>The Buddhist community</p> <ul style="list-style-type: none"> • made up of lay people, monks, nuns and priests • all Buddhists try to follow the examples of the Buddha's life and live by the teachings <p>N.S.F.R.E. Visiting places of worship and focusing on symbols and feelings. Listening and responding to visitors from local faith communities</p>

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Wirral Agreed Syllabus for Religious Education Programme of study for Key Stage 2 – Dimensions and suggested content

Religion	Dimension 1 Stories and People	Dimension 2 Celebration	Dimension 3 Lifestyle	Dimension 4 Beliefs	Dimension 5 Ethics/Values/Issues	Dimension 6 Community
Islam	<p>Messengers of Allah</p> <ul style="list-style-type: none"> The Prophet Mohammed stories about his life, revelations, family and children stories of other prophets may be included <p>Books of guidance and sources of Islam</p> <ul style="list-style-type: none"> Qur'an Sunnah Hadith <p>N.S.F.R.E. Story: how and why some stories are sacred and important in religion Belonging: where and how people belong and why belonging is important</p>	<ul style="list-style-type: none"> The birth of a child as a blessing (Barakah) The naming of a child <p>N.S.F.R.E. Celebrations: how and why celebrations are important in religion Leaders and teachers: figures who have an influence on others in religion.</p>	<p>The Five pillars of Islam - basic outline</p> <p>Family life</p> <p>Home life for children N.S.F.R.E. Symbols: how and why symbols express religious meaning Listening and responding to visitors from local faith communities</p>	<p>Allah - the Islamic name for the One True God Allah</p> <ul style="list-style-type: none"> has no partner is the Creator provides all good things His attributes are revealed in the Qur'an Human beings as the best of His creation on Earth His guidance through Messengers and Books <p>Qur'an</p> <ul style="list-style-type: none"> the revealed book for Muslims which is treated with respect <p>Angels</p> <ul style="list-style-type: none"> created by and obedient to Allah (e.g. Gabriel) each person has two angels to watch over them <p>N.S.F.R.E. Believing: what people believe about God, humanity and the natural world</p> <p>Story: how and why some stories are sacred and important in religion Symbols: how and why symbols express religious meaning</p>	<p>Feeding the poor and needy</p> <p>Respect for teachers, elders, the learned and the wise</p> <p>N.S.F.R.E. Leaders and teachers: figures who have an influence in others in religion</p>	<p>Social life</p> <ul style="list-style-type: none"> how people greet each other the importance of visiting the importance of good manners how the family prepares for and celebrates festivals respect and kindness to guests the importance of honesty <p>N.S.F.R.E. Visiting places of worship and focusing on symbols and feelings. Listening and responding to visitors from local faith communities</p>

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QCA = Qualifications and Curriculum Authority 2004

Wirral Agreed Syllabus for Religious Education Programme of study for Key Stage 2 – Dimensions and suggested content

Religion	Dimension 1 Stories and People	Dimension 2 Celebration	Dimension 3 Lifestyle	Dimension 4 Beliefs	Dimension 5 Ethics/Values/Issues	Dimension 6 Community
Judasim	<p>The Torah</p> <ul style="list-style-type: none"> • symbolism of the structure of the scroll and materials used • the work of the scribe • first five books of Tenakh • a selection of stories should be covered including stories about the beginning of the world and the people of Israel <p>God</p> <ul style="list-style-type: none"> • the one Creator • cares for all people <p>N.S.F.R.E. Story: how and why some stories are sacred and important in religion Belonging: where and how people belong and why belonging is important</p>	<p>Hanukah</p> <p>Pesach</p> <p>Shavuot</p> <p>N.S.F.R.E. Celebrations: how and why celebrations are important in religion Leaders and teachers: figures who have an influence on</p>	<p>The Jewish home</p> <ul style="list-style-type: none"> • the Mezuzah • Shabbat and the Friday night meal <p>Laws and rules by which people should live e.g. the Ten Commandments and sayings which express values e.g. 'love your neighbour'</p> <p>Distinctive clothing</p> <ul style="list-style-type: none"> • kippa • tefillin • tallit <p>N.S.F.R.E. Symbols: how and why symbols express religious meaning Listening and responding to visitors from local faith communities</p>	<p>God is One which is why everything in the world inter-relates</p> <p>Poems in the Tenakh e.g. Psalm 8 and 148</p> <p>God's love for His creation</p> <p>N.S.F.R.E. Believing: what people believe about God, humanity and the natural world</p> <p>Story: how and why some stories are sacred and important in religion Symbols: how and why symbols express religious meaning</p>	<p>The Ten Commandments</p> <p>Sayings which express values e.g. 'love your neighbour as yourself'</p> <p>N.S.F.R.E. Leaders and teachers: figures who have an influence in others in religion</p>	<p>Synagogue</p> <ul style="list-style-type: none"> • features • community centre • place of worship <p>Israel</p> <ul style="list-style-type: none"> • a special place for the Jewish people <p>N.S.F.R.E. Visiting places of worship and focusing on symbols and feelings. Listening and responding to visitors from local faith communities</p>

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Wirral Agreed Syllabus for Religious Education Programme of study for Key Stage 2 – Dimensions and suggested content

Religion	Dimension 1 Stories and People	Dimension 2 Celebration	Dimension 3 Lifestyle	Dimension 4 Beliefs	Dimension 5 Ethics/Values/Issues	Dimension 6 Community
Sikhism	<p>Stories about</p> <ul style="list-style-type: none"> • Guru Nanak • Guru Granth Sahib <p>N.S.F.R.E. Story: how and why some stories are sacred and important in religion Belonging: where and how people belong and why belonging is important</p>	<p>Gurpurbs = celebration</p> <ul style="list-style-type: none"> • naming ceremony <p>birthdays of Guru Nanak and Guru Gobind Singh</p> <p>Vaisakhi</p> <p>N.S.F.R.E. Celebrations: how and why celebrations are important in religion Leaders and teachers: figures who have an influence on</p>	<p>The five K's</p> <p>Kesh - uncut hair Kangha - comb Kara - steel bangle Kaccha - shorts Kirpan - sword</p> <p>Symbols of belonging</p> <ul style="list-style-type: none"> • uncut hair • turban <p>N.S.F.R.E. Symbols: how and why symbols express religious meaning Listening and responding to visitors from local faith communities</p>	<p>God</p> <ul style="list-style-type: none"> • there is one God • He is the creator of all things • all human beings are equal before God <p>N.S.F.R.E. Believing: what people believe about God, humanity and the natural world</p> <p>Story: how and why some stories are sacred and important in religion Symbols: how and why symbols express religious meaning</p>	<p>Equality</p> <ul style="list-style-type: none"> • how people treat each other • share everything • all sit, eat and worship together in the Gurdwara and welcome people of all races and religions <p>N.S.F.R.E. Leaders and teachers: figures who have an influence in others in religion</p>	<p>The family</p> <ul style="list-style-type: none"> • worship together in the Gurdwara • role of parents in bringing up their children in the Sikh faith <p>N.S.F.R.E. Visiting places of worship and focusing on symbols and feelings. Listening and responding to visitors from local faith communities</p>

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Wirral Agreed Syllabus for Religious Education 2013

Balance of Christianity and Other World Religions: Summary of Content

Foundation	Experience leading to the expected Early Learning Goals within personal and social development and knowledge and understanding of the world.					
	Christianity	Buddhism	Hinduism	Islam	Judaism	Sikhism
Key Stage 1	Schools should teach the Programme of Study for Key Stage 1, Wirral Agreed Syllabus 2013, selecting from the content indicated for Christianity. Where appropriate, schools may choose to incorporate teaching from a selection of other world religions, through the celebration of festivals throughout the school year. and		Select from the content indicated for Hinduism			
Key Stage 2	Schools should teach the Programme of Study for Key Stage 2, Wirral Agreed Syllabus 2013, and building on work from the earlier key stage, should select from the content indicated for Christianity for Key Stage 2. Where appropriate, schools may choose to incorporate teaching from a selection of other world religions, through the celebration of festivals throughout the school year. and	Select from the content indicated for Buddhism KS2		Select from the content indicated for Islam KS2	Select from the content indicated for Judaism KS2	Select from the content indicated for Sikhism KS2
Key Stage 3	Schools should teach the Programme of Study for Key Stage 3, Wirral Agreed Syllabus 2013, and building on work from the earlier Key Stage, should select from the content indicated for Christianity for Key Stage 3. and	Schools should teach the Programme of Study for Key Stage 3, Wirral Agreed Syllabus 2013, and building on work from the earlier key stages, should select from the content guidance for at least two world religions (Buddhism/Hinduism/Islam/Judaism/Sikhism).				
Key Stage 4	RE should be provided for all pupils at KS4 unless withdrawn by their parents. Schools should teach the Programme of Study for Key Stage 4, Wirral Agreed Syllabus 2013, and building on work from the earlier key stage, should select from the content indicated for Christianity for Key Stage 4. and	Schools should teach the Programme of Study for Key Stage 4, Wirral Agreed Syllabus 2013 and building on work from the earlier key stages, should select from the content guidance for the other principal world religions.				
OR provide an accredited examination syllabus for Religious Studies or Religious Education						
Key Stage 5 / Post 16	RE should be provided for all pupils at KS5 unless withdrawn by their parents. Building on work from the earlier key stages the schools should provide opportunities for students to investigate in depth the four topic areas in the post-16 programme of study. and	Building on work from the earlier key stages, schools may decide to select from the content guidance for the other principal world religions.				
OR an accredited examination syllabus for Religious Studies or Religious Education						

Throughout Key Stage 3, pupils extend their understanding of Christianity and at least two of the other principal religions in a local, national and global context.

They interpret religious texts and other sources and recognise both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues with a focus on self-awareness, relationships, rights and responsibilities. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' (including secular/ scientific) responses to religious, philosophical and spiritual issues. They enquire into and give reasons for similarities and differences in religious beliefs and values, both within and between religions. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs.

Learning across the curriculum

ICT Opportunity

Pupil could use the internet to investigate the websites of a range of religious groups and charities.

Literacy

Pupils could analyse a variety of texts for information on a global issue and use these to write a synopsis for a particular audience.

Key Stage 3

Knowledge, skills and understanding

Teaching should ensure that the aim of the Wirral Agreed Syllabus is met: To learn about religion in order to learn from Religion. The attainment target consists of these two important strands:-

(i) Learning about religion

Pupils should learn to:

- a. investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
- b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
- c. investigate and explain why people belong to faith communities and explain the reasons for diversity within religions
- d. analyse and compare the evidence and arguments used when considering issues in religion and philosophy
- e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues
- f. apply a range of religious and philosophical vocabulary, recognising both the power and limitations of language in expressing religious ideas and beliefs
- g. analyse and evaluate a range of sources, texts and authorities, from a variety of contexts
- h. interpret a variety of forms of religious and spiritual expression

(ii) Learning from religion

Pupils should learn to develop respect and open-mindedness by:

- a. reflecting on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned arguments
- b. expressing their own ideas about the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world
- c. expressing insights into relationships on a personal, local and global
- d. reflecting and evaluating their own and others' beliefs about world issues such as peace and conflict, wealth and poverty and the importance of the environment, communicating their own ideas.

Breadth of Study

During the key stage pupils should be taught the **Knowledge, skills and understanding** through the following areas of study:

Religions and Beliefs

- Christianity
- At least two other principal religions e.g. Hinduism, Judaism, Islam, Buddhism, Sikhism.
- Secular philosophies, e.g. humanism as appropriate

Themes - at Key Stage 3 the dimensions framework from Key Stage 1 and 2 is transformed into a framework of themes from the non-statutory framework for RE.

- a. Beliefs and Concepts. The key ideas and questions of meaning in Religions and Beliefs including issues related to: God and truth, the World and its origins, human life its meaning, purpose and future, science.
- b. Authority. Difference sources of authority and how they inform believers' lives and raise questions.
- c. Expressions of spirituality: how and why human self-understanding and experiences are expressed in a variety of forms.
- d. Ethics and relationships: questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil.
- e. Rights and responsibilities: what religions and beliefs say about human rights and responsibilities, social justice and citizenship, animal rights.
- f. Global issues: what religions and beliefs say about health, wealth, conflict and collaboration.

Possible Experiences and Opportunities

- a. Encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
- b. Visiting places of religious significance and places of worship and using opportunities in ICT to enhance pupils' understanding of religion
- c. Discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues
- d. Reflecting on and carefully evaluating their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments
- e. Using a range of forms of expression (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully
- f. Exploring the connections between religious education and other subject areas such as the arts, humanities, literature and science.

Numeracy

Pupils could analyse disparity between rich and poor nations and use this to draw conclusions on global inequality.

Thinking Skills

Pupils could create thought diagrams e.g. double bubbles which compare and contrast two religious teachings on creation – pupils solve a 'mystery' of how and why a religious person acts in a certain way, in a moral situation.

Work Related Learning/Enterprise

Pupils could plan and set up a fairtrade tuck shop in school, managing a budget, producing marketing materials and evaluating the success of the strategies they have employed.

International Dimension

Pupils could use materials from Christian Aid, Oxfam etc. to research causes and signs of poverty in LEDCs. From this they could identify the connections between world poverty and international policies e.g. farming subsidies. This would enable them to make connections between injustice and the teachings of the principal world religions.

Wirral Agreed Syllabus for Religious Education Programme of study for Key Stage 3 – Themes and suggested content

Religion	Theme a Beliefs and Concepts	Theme b Authority	Theme c Expressions of spirituality	Theme d Ethics and relationships	Theme e Rights and responsibilities	Theme f Global issues
	The key ideas and questions of meaning in Religions and Beliefs including issues related to: God and truth, the World and it's origins, human life its meaning, purpose and future, science.	Difference sources of authority and how they inform believers' lives and raise questions.	How and why human self-understanding and experiences are expressed in a variety of forms.	Questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil.	What religions and beliefs say about human rights and responsibilities, social justice and citizenship and animal rights.	What religions and beliefs say about health, wealth, conflict and global collaboration within and between religious beliefs.
Christianity	Nature of God as Trinity. Use of symbolic language to grapple with complex ideas about God e.g. creator, judge, spirit, saviour etc. Sanctity of human life. Heaven, Hell and Purgatory, Grace and salvation sin and the fall, forgiveness and reconciliation Salvation through Christ Meaning of spiritual and scientific truths. Creation & Evolution	Holy Books - different interpretations of the Bible Religious leaders – Pope, Bishops, life and teachings of Jesus, questioning authority, MLK (Civil Rights movement), denominations, the Creed, Ecumenical Movement	Worship- diversity of forms e.g. charismatic, meditative. The role of prayer, art and music Commitment to religion as expressed through voluntary organisations.	The 10 Commandments and the Golden Rule Agape, service and compassion Relate, Christian attitudes and values to issues of race, gender and personal relationships e.g. marriage and divorce.	Sanctity of life within the context of human rights. Responsibility for the rights of others. Values of love, fairness, freedom and justice, Work of eg Tutu (Truth and reconciliation commission) Gomez and Ramirez, Personal wealth and use of resources	Stewardship and sustainable development, Pacifism (Quakers) Global poverty and the work of Christian Aid and Cafod, Tear Fund, Salvation Army Respect for yourself. Use of legal/illegal drugs, Body as Temple

Religion	Theme a Beliefs and Concepts	Theme b Authority	Theme c Expressions of spirituality	Theme d Ethics and relationships	Theme e Rights and responsibilities	Theme f Global issues
	The key ideas and questions of meaning in Religions and Beliefs including issues related to: God and truth, the World and it's origins, human life its meaning, purpose and future, science.	Difference sources of authority and how they inform believers' lives and raise questions.	How and why human self-understanding and experiences are expressed in a variety of forms.	Questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil.	What religions and beliefs say about human rights and responsibilities, social justice and citizenship.	What religions and beliefs say about health, wealth, conflict and global collaboration within and between religious beliefs; animal rights.
Buddhism	Enlightenment 4 Noble Truths Nirvana Purpose of life	Teachings of the Buddha, Noble 8-Fold Path; 4 Noble Truths. Leaders e.g. Dalai Lama 3 Jewels : Dharma, Worldwide Sangha e.g. Theraveda	Lifestyle of Buddhist monks within the community - Sangha. Role of meditation. Experiences of the Buddha Shrine in the home, Buddha image (for some Buddhists)	Equanimity of the Buddha Noble 8-Fold Path: Right Speech, Action & livelihood. Understanding is more important than belief. 5 Moral Precepts, dietary rules. Metta and Ahimsa (loving kindness and non-violence)	Dharma – duties of a Buddhist (both Bhikku and layperson) Metta (loving kindness) Noble 8-Fold Path: Right effort, mindfulness and concentration. 5 Moral Precepts. Sanctity of Life The Sangha – dharma and morals	Attitudes to the environment; refrain from harming living things. Pacifism and conflict. Moving out of the cycle of suffering by: giving hospitality, being sympathetic, giving generously and teaching by example. The Sangha – world membership

Religion	Theme a Beliefs and Concepts	Theme b Authority	Theme c Expressions of spirituality	Theme d Ethics and relationships	Theme e Rights and responsibilities	Theme f Global issues
	The key ideas and questions of meaning in Religions and Beliefs including issues related to: God and truth, the World and it's origins, human life its meaning, purpose and future, science.	Difference sources of authority and how they inform believers' lives and raise questions.	How and why human self-understanding and experiences are expressed in a variety of forms.	Questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil.	What religions and beliefs say about human rights and responsibilities, social justice and citizenship.	What religions and beliefs say about health, wealth, conflict and global collaboration within and between religious beliefs; animal rights.
Islam	Attributes of Allah Tawhid (Allah is one) Symbolic Language (e.g. Creator) Akhirah (eternal life) & Judgement Day 5 Pillars of Islam	The Holy Qu'ran – it's nature and status The Haddith The Prophet Muhammad The Role of the Iman Science welcomed as explaining the Qu'ran One true religion and duty to lead others to Allah. Malcolm X	Faith expressed through commitment to the 5 Pillars: Shahadah (Belief) – every minute Salah (Prayer)- every day Zakat (Charity) – every week Ramadan (Fasting) – every year Hajj (Pilgrimage) – Once in a lifetime Surahs Du'a and the personal experience of Prayer The work of the Red Crescent	Family Life – hygiene, diet, modesty, hijab The Role of the mosque & wudu The Ummah Shar'iah Law – Halal and Haram	Sanctity of life (the least important are the most important) Responsibility to the poor and vulnerable Establishing Ummah Humans as Khalifahs The rights of non-muslims	Social Justice and equality Islamic Aid Concept of Jihad The Khalifah Respect for other faiths.

Religion	Theme a Beliefs and Concepts	Theme b Authority	Theme c Expressions of spirituality	Theme d Ethics and relationships	Theme e Rights and responsibilities	Theme f Global issues
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Hinduism	Brahman, God worshipped in different forms e.g. Shiva, Ganesha - The trimurti (Brahma, Shiva, Vishnu). Atman Karma, dharma. Samsara, moksha, (transmigration) Origins of the world in the Nasadiya Sukta (mysterious; known only to God) & the Purusha Sukta (1 st sacrifice of the cosmic man), Cycle of change in nature. No absolute set of beliefs therefore quite compatible with science.	- Ramayana (Rama's exile and return). - Puranas (childhood of Krishna) - Vedas (descriptions of the creation) - Bhagavad Gita - Upanishads - Mahabarata - Mahatama Gandhi - role of Brahmins - Gurus	Meditation and yoga. - ritual in everyday life. Puja – Bhakti – devotion to God. Worship in the Mandir; bhajans, arti ceremony, havan (fire) worship at home shrine, murtis pilgrimage in India e.g. Benares and the Ganges, fasting, Aum and swastika* symbols showing commitment to religion. * (Sanskrit literally means "to be good")	Ahimsa,- varna and caste, system as kinship, and support group. All living things from the same source. Roles within the family and duties to extended family. Respect for elders. Moral stories e.g. Panchatantra. Worldwide community of Hindus, contact with families in India. Commitment to voluntary organisation	Ashramas – 4 stages of life and their associated duties (dharma) Law of karma. Varna and associated dharma. Sanctity of life. Rights of others. Gandhi and harijans (Children of God). - different paths to God.	Ahimsa – principle of non-violence. Dana; giving to the poor. Attitude to the natural world, Vegetarianism, poverty in India,- cultural influence on environmental issues/basic hygiene etc, Conservation programmes in India. - historical & current tensions between Muslims & Hindus over status of cows & ownership of land. - understanding of other religions. - Ramakrishna Mission.

Religion	Theme a Beliefs and Concepts	Theme b Authority	Theme c Expressions of spirituality	Theme d Ethics and relationships	Theme e Rights and responsibilities	Theme f Global issues
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Judaism	One God – expressed through Shema, Psalms, 10 Cs etc. Shekinah, Covenant, Messiahship meaning of 'Israel' (he who struggles with God). Judgement and forgiveness – Rosh Hashanah; Yom Kippur; The Book of Life. Satan/Lucifer Soul as breathed into Adam Sheol, resurrection and judgment. Creation in Genesis. Differences in interpretation between orthodox and progressive Jews.	Torah – importance seen through worship, Simchat and it's study. Tenakh Rabbi and Rabbinic tradition, Orthodox and Reform Judaism	Prayer (tefillah), symbolism and symbols; Magen David and menorah, mezuzah, tefillin, Worship in synagogue. Status of Temple and Western Wall in Jerusalem. Fasting, being part of atonement at Yom Kippur. Commitment to religion/voluntary organisations.	Sense of Jewish identity expressed in family relationships and the home e.g. Kashrut, Shabbat. Halakhic life (walking with God)	Social justice, Shabbat. Teaching of prophets Tzedekah (righteousness) Sanctity of life. Rights of others. Holocaust.	Social justice (tzedekah) stewardship. Rosh Hashanah as thanks for creation. Holy war, 'Just war and pre-emptive wars. Shalom (peace)

Religion	Theme a Beliefs and Concepts	Theme b Authority	Theme c Expressions of spirituality	Theme d Ethics and relationships	Theme e Rights and responsibilities	Theme f Global issues
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Sikhism	Concept of God in the Mool Mantra; One, truth, creator, self-existent Soul and reincarnation, Creation by God (GGS8, 83, 275) compatible with cosmology	The Gurus and their lives -Guru Granth Sahib The Arkhand Path	Worship in the home; sunrise and evening. 5 Ks, Gurdwara, 'condemnation' of some rituals e.g. fasting pilgrimage. Commitment to religion/voluntary organisations Jore melal (Holy days) & Gurpurbs (Celebrations of the Gurus)	Nam Simran, Kirat Karna, Vand Chhakna Seva – service. Prohibitions on cutting hair, drugs, adultery etc. Encouragement of normal family life. Relationship with the Khalsa	Seva e.g. in the langar. Rahit (obligations), Teachings of Gurus on concern for the poor. Kirat Karna (honest work). Sanctity of life, Rights of others. Human Rights	Full equality between men and women Service to the sick, human rights. Vand Chhakna (sharing with others) Khalsa

Religion	Theme a Beliefs and Concepts	Theme b Authority	Theme c Expressions of spirituality	Theme d Ethics and relationships	Theme e Rights and responsibilities	Theme f Global issues
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Secular World View	Atheism/Agnosticism, life after death through the memories of others, self determinism, reason, Scientific materialism, Big Bang, Darwinism	Rationalism e.g. David Hume		e.g. utilitarianism, predicting consequences and not following sacred texts, Morality without God, Friendship	- UN Declaration of human rights, democracy, Rights of others	Fair Trade Movement. Commitment to improving quality of life, Global consumerism, Cultural association

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Wirral Agreed Syllabus for Religious Education 2013

Balance of Christianity and Other World Religions: Summary of Content

Foundation	Experience leading to the expected Early Learning Goals within personal and social development and knowledge and understanding of the world.					
	Christianity	Buddhism	Hinduism	Islam	Judaism	Sikhism
Key Stage 1	Schools should teach the Programme of Study for Key Stage 1, Wirral Agreed Syllabus 2013, selecting from the content indicated for Christianity. Where appropriate, schools may choose to incorporate teaching from a selection of other world religions, through the celebration of festivals throughout the school year. and		Select from the content indicated for Hinduism			
Key Stage 2	Schools should teach the Programme of Study for Key Stage 2, Wirral Agreed Syllabus 2013, and building on work from the earlier key stage, should select from the content indicated for Christianity for Key Stage 2. Where appropriate, schools may choose to incorporate teaching from a selection of other world religions, through the celebration of festivals throughout the school year. and	Select from the content indicated for Buddhism KS2		Select from the content indicated for Islam KS2	Select from the content indicated for Judaism KS2	Select from the content indicated for Sikhism KS2
Key Stage 3	Schools should teach the Programme of Study for Key Stage 3, Wirral Agreed Syllabus 2013, and building on work from the earlier Key Stage, should select from the content indicated for Christianity for Key Stage 3. and	Schools should teach the Programme of Study for Key Stage 3, Wirral Agreed Syllabus 2013, and building on work from the earlier key stages, should select from the content guidance for at least two world religions (Buddhism/Hinduism/Islam/Judaism/Sikhism).				
Key Stage 4	RE should be provided for all pupils at KS4 unless withdrawn by their parents. Schools should teach the Programme of Study for Key Stage 4, Wirral Agreed Syllabus 2013, and building on work from the earlier key stage, should select from the content indicated for Christianity for Key Stage 4. and	Schools should teach the Programme of Study for Key Stage 4, Wirral Agreed Syllabus 2013 and building on work from the earlier key stages, should select from the content guidance for the other principal world religions.				
OR provide an accredited examination syllabus for Religious Studies or Religious Education						
Key Stage 5 / Post 16	RE should be provided for all pupils at KS5 unless withdrawn by their parents. Building on work from the earlier key stages the schools should provide opportunities for students to investigate in depth the four topic areas in the post-16 programme of study. and	Building on work from the earlier key stages, schools may decide to select from the content guidance for the other principal world religions.				
OR an accredited examination syllabus for Religious Studies or Religious Education						

Throughout this phase, students analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and beliefs. They gain a greater understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have regarding the roles of religion in the world.

Learning across the curriculum

(i)a -Links to other subjects

This builds on Science where students learn about scientific controversies and ethical issues.

(i)a -Links to other subjects

This builds on Citizenship, where students learn about the origins and implications of diverse national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding.

(i)b -ICT

Students could use a wide range of software to present their findings.

(i)d - Attitudes

Students have the opportunity to develop appreciation and wonder.

(i)e - Links to other subjects

This builds on English where students learn about how and why texts have been influential and significant, and the appeal and importance of these texts over time.

Wirral Agreed Syllabus for Religious Education Ages 14–19

Knowledge, skills and understanding

Teaching should ensure that the aim of the Wirral Agreed Syllabus is met:- To learn about religion in order to learn from religion. The attainment target consists of these two important strands.

(i) Learning about religion

Students should learn to:

- a. investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments
- b. think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing well-substantiated conclusions
- c. develop their understanding of the principal methods by which religions and spirituality are studied
- d. draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
- e. use specialist vocabulary to evaluate critically both the power and limitations of religious language.

(ii) Learning from religion

Students should be taught to:

- a. reflect on, express and justify their own opinions in light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
- b. develop their own values and attitudes in order to recognise their rights and responsibilities in light of their learning about religion
- c. relate their learning in Religious Education to the wider world, gaining a sense of personal autonomy in preparation for adult life
- d. develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media.

What should schools do?

Schools should provide Religious Education according to the Wirral Agreed Syllabus in RE to every student in accordance with legal requirements.

Religious Education is a statutory subject for all registered students, including students in the school sixth form, except those withdrawn by their parents. It must be made available in sixth-form colleges to students who wish to take it. Although it is not a requirement in colleges of further education, similar arrangements should apply.

While there is no legal requirement for students to sit public examinations they deserve the opportunity to have their learning in the statutory curriculum subject of Religious Education accredited. Accreditation can be through courses leading to qualifications with the title Religious Studies or Religious Education, or through other approved courses that require the study of religion and ethics.

Religious Education must be taught according to the Wirral Agreed Syllabus, which recommends that schools offer accredited courses as the programme of study in Religious Education at key stage 4 and post-16. If an accredited course is not offered the statutory requirement is to follow the Wirral Agreed Syllabus for Religious Education ensuring continuity and progression from Key Stage 3. A core programme of study with indicative content for both key stage 4 and Key Stage 5 to be followed by all schools not offering accredited courses for RE is included in the Wirral Agreed Syllabus.

Schools could offer:

- for all students aged 14–16, an accredited qualification in
- Religious Education or Religious Studies OR Follow the Wirral Agreed Syllabus for RE key stage 4 programme of study.
- for all students aged 16–19, one accredited course in Religious Education or Religious Studies ;
- OR follow the Key Stage 5 programme of study from the Wirral Agreed Syllabus for RE.

How can schools fulfill their requirement to provide Religious Education to all registered students 14-19?

Schools should plan for continuity of provision of Religious Education that is progressive and rigorous from key stage 3 for all students. Schools can make this possible by providing access to discrete courses or units leading to qualifications that meet legal requirements regarding the study of Christianity, and/or other principal religions, within the context of a pluralistic society. Where courses leading to qualification are not offered the programme of study from the Wirral Agreed Syllabus for the relevant key stage should be taught. All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events (for example, the local area, places of worship and community activities, public meetings, and places of employment, education, training or recreation). Students will have different experiences of religious education according to the courses chosen

Religious Education 16 –19.

Religious Education at this phase should build upon the Programmes of Study for Key Stages 1 to 4. The provision can be presented in a variety of forms such as part of a core studies programmes for all students, part of a sixth form personal and social education, citizenship or general studies course, or an academic study leading to further qualifications such as AS or A level. If RE is taught as a module with, or within, other subjects the religious elements must be clearly identified and religious education must not be subsumed by general studies. Where schools offer RE as part of a General Studies qualification in their provision of post-16 Religious Education, schools should develop units of work which provide opportunities for students to explore the religious perspective of Christianity and other major world religions as appropriate. Some examples of content are identified in the Programme of Study for Key Stage 5 which is drawn from both the Wirral Agreed Syllabus for RE (1999) and Advanced Supplementary (AS) specifications from the three major awarding bodies.

(ii)b - Links to other subjects

This builds on PSHE where students are taught about the power of prejudice, and to challenge racism and discrimination assertively.

(ii)c - Attitudes

Students have the opportunity to develop self-awareness.

(ii)d - Links to other subjects

This builds on ICT where students analyse the information they need and ways they will use it, presenting it in forms that are sensitive to the needs of particular audiences.

Wirral Agreed Syllabus for Religious Education Programme of study for Key Stage 4 – Themes and suggested content

Building on the work done in Key Stage 3, schools should draw upon the following:

Where students are not following an accredited course at Key Stage 4 schools should select from the following themes and apply them to a Christian perspective and at least one other of the following major religions represented in Britain:- Hinduism, Buddhism, Islam, Judaism, Sikhism.

Theme a Beliefs and Concepts	Theme b Authority	Theme c Expressions of spirituality	Theme d Ethics and relationships	Theme e Rights and responsibilities	Theme f Global issues
The key ideas and questions of meaning in Religions and Beliefs including issues related to: God and truth, the World and it's origins, human life its meaning, purpose and future, science.	Difference sources of authority and how they inform believers' lives and raise questions.	How and why human self-understanding and experiences are expressed in a variety of forms.	Questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil.	What religions and beliefs say about human rights and responsibilities, social justice and citizenship.	What religions and beliefs say about health, wealth, conflict and global collaboration both within and between religious beliefs; animal rights
Origins of the Universe Evolution Faith and Reason (relationships between religion and science) Future possibilities for the Universe and what this tells us about human life and creation. Morality of some scientific advances e.g. cloning.	The Nature of Truth; claims of truth; religious authorities; sacred writings; Conscience e.g. bible; O.T. as prophecy of Jesus; N.T. as record Jesus' life - e.g. teachings of Jesus in Sermon on the Mount; reinterpretation of the Law, Judgement. Service to others and Justice for the oppressed. Ministry within religion; ordination; differences between e.g. priests and laity.	Nature of spirituality in society; what is spirituality? Expressions of spirituality e.g. supporting a voluntary organisation, food and fasting, music and art. Worship; Public (liturgical, non-liturgical) and private. Places of Worship and how they express the spiritual beliefs of the worshippers. Rites of passage e.g. confirmation. - How and why we celebrate e.g. Holy Week, Eid-il-Futr etc.	Moral evil. The problem of human suffering. Religious communities. Ways of making moral decisions; absolute and relative morality. Human sexuality and sexual relationships & civil partnerships; co-habitation; adultery. Marriage and re-marriage and divorce. Family life; nuclear, extended and reconstituted families. Prejudice and discrimination; racism, sexism, homophobia. Fertility treatments. Drug Abuse. Crime and punishment.	Sanctity and quality of life. Euthanasia and suicide. Environmentalism and Stewardship. Animal Rights. Women's rights. Human Rights. Nature of God, e.g. omnipotence, omnibenevolence, omniscience. Arguments for the existence of God; design, cosmological religious experience (numinosity). Theism (monopoly); atheism; agnosticism Good and Evil. Life after Death – the immortality of the soul e.g. resurrection, reincarnation, rebirth - e.g. Jesus – incarnation, resurrection as sign of redemption and reconciliation. God, truth, world, human life and life after death.	Natural evil. Worldwide community of believers e.g. 'catholic' church. Social Justice, protest and pressure groups. World poverty. War and Peace. The Natural World. Religion in the global media (moral issues in soaps, religious themes in films; religious programmes). Religious pluralism and secularism. Responses to AIDS. Religious conflicts both historical and contemporary. Religious fundamentalism. Ecumenism. Religious cooperation over global issues e.g. poverty.

Please note the above content is for guidance only, it is not expected that all aspects of this programme of study will be covered.

Wirral Agreed Syllabus for Religious Education **Programme of Study for Key Stage 5 - Examples of Possible Content**

Where students are not following an accredited course in Religious Education schools should select from the following content in order to meet the requirements of the Wirral Agreed Syllabus for Religious Education

Religion and Moral Reasoning

1. Role and importance of religious and value systems
2. Role and importance of formative influences e.g. family, school, media, travel and literature
3. Differences of opinion about beliefs and values
4. Dilemmas and complexity of multi-faith and pluralist society
5. Matters of conscience and public morality; Tolerance and the limits of tolerance.
6. Process and problems of changing and developing morality
7. Bases for moral and value judgments
8. Religious and secular sides to moral arguments

Philosophical moral and ethical problems faced by society and individuals

1. Does God exist?
2. What is Truth? (Inc: Knowledge, belief and unbelief)
3. Can we be moral without believing in God?
4. Need for purpose in Life.
5. Consequentialism (Utilitarianism)
6. Absolutism (deontology)
7. Medical Ethics
8. Areas of debate between science and religion

Religious Beliefs

1. Why do people hold beliefs? Roles of instinct, indoctrination, personal experience, reason, faith and revelation.
2. Features and tenets of the major world religions.
3. Religious beliefs; experience and connections between them
4. Spiritual experience and religious belief manifest through works of art
5. Symbolism of religion

Religion and Society

1. Relationship between religion and the state
2. Place of religious and moral education
3. Social Contract

Note on Suggested Content

The four broad headings above have been drawn largely from AS General Studies specifications (modules on Culture and Morality). Exemplification for each heading is consistent with the Wirral Agreed Syllabus for Religious Education (1999) and previous editions.

The Attainment Target for Religious Education

Wirral Agreed Syllabus for RE

Aim

The aim of the Wirral Agreed Syllabus for Religious Education is to enable all Wirral children and young people to learn **about** religion in order to learn **from** religion.

In order to ensure the closest comparability with the foundation subjects in the National Curriculum, the Wirral Agreed Syllabus has adhered to the model of one attainment target, as stated in the over-riding aim. This attainment target combines the two attainment targets set out in the non-statutory framework for RE:- i.e. into one assessment framework and set of level descriptions. In order to ensure that due weighting is given to the two aspects of the attainment target, each level description clearly indicates the knowledge, skills and understanding related to:

- (a) learning about religion
- (b) learning from religion.

Summative judgements on attainment in RE will therefore be based on the 'best fit' level including both aspects of the attainment target. Apart from their summative use, the level descriptions can be used in assessment for learning. (See Progression Tables page 73)

About the Attainment target

The attainment target for religious education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of key stages 1, 2 and 3. As with the National Curriculum subjects, the attainment targets consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of performance that pupils working at the level should characteristically demonstrate. Apart from their summative use, these level descriptions can be used in assessment for learning.

The key indicators of attainment in religious education are contained in these two aspects of the attainment target:

- learning about religion
- learning from religion

Learning about religion includes enquiry into, and investigation of, the nature of religion. It focuses on beliefs, teaching and sources, practices and ways of life and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It includes identifying and developing an understanding of ultimate questions and ethical issues.

Learning from religion is concerned with developing pupils' reflection on, and response to, their own experiences and learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion,

particularly questions of identity and belonging, meaning, purpose, truth, values and commitments, and communicating their responses.

The level descriptions provide the basis to make judgements about pupils' performance at the end of key stages 1, 2 and 3. In the foundation stage, children's attainment is assessed in relation to the early learning goals. At key stage 4, national qualifications are the main means of assessing attainment in religious education.

Range of levels within which the great majority of pupils are expected to work	Expected attainment for the majority of pupils at the end of the key stage
Key stage 1 1 – 3	At age 7 2
Key stage 2 2 – 5	At age 11 4
Key stage 3 3 – 7	At age 14 5/6

Assessing attainment at the end of a key stage

The two aspects of the attainment target, **Learning about religion** and **Learning from religion** are closely related and neither should be taught in isolation. Therefore, assessment needs to take place in relation to both of these aspects.

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered along side descriptions for adjacent levels. There are no national statutory assessment requirements in religious education, but schools must report to parents on pupils' progress in religious education. The Wirral agreed syllabus requires Wirral secondary schools to report progress in terms of levels of attainment at the end of key stage 3.

It is important to note that not all aspects of religious education can be assessed. For example, pupils may express personal views and ideas that, although integral to teaching and learning, would not be appropriate for formal assessment.

Using the Assessment Scale for RE in Wirral schools

In deciding on a pupil's level of attainment at the end of the key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside the descriptions for adjacent levels.

The Scale has two purposes:

- to help in assessment for learning – formative assessment of pupils' achievements, so that teachers and pupils can plan more precisely for progress to a higher level of achievement;
- to help in assessment of learning – summative assessment of pupils' achievements, so that teachers can identify more consistently the standards that pupils' achieve, using a 'best fit' approach.

For further information on using the assessment scale see Appendix 1 Progression Charts for RE. In-depth assessment guidance for Key Stage 1 and 2 can be found on Wescom and will be included in the Wirral Schemes of Work 2013.

For information on Performance Descriptors for pupils who are working below Level 1, see Appendix 2 – P Scales and RE.

Wirral Agreed Syllabus for Religious Education

The Assessment Scale

In the context of the religions and themes studied:-

Level 1:

Pupils recall parts of religious stories. They recognise some symbols of religious expression, both verbal and visual. Pupils talk about their own experiences and feelings. They talk about what they find interesting or puzzling and about what makes them, and other people, happy or sad. They find answers to simple questions about religion from sources of information and use some simple, everyday religious terms.

Level 2:

Pupils retell religious stories and know that religion is important to some people. They are beginning to identify how religion is expressed in different ways through the use of symbols and actions. They are beginning to show some awareness of similarities in religions. Pupils are aware of their own and others' experiences and feelings and can discuss them. They recognise that some questions are difficult to answer and that the choices we make affect our relationships with other people. They observe or handle sources of information to answer questions about religion on the basis of simple observations and use some simple religious terms in context.

Level 3:

Pupils begin to make links between beliefs and sources, including religious stories and they begin to understand that religion can affect people's lives. They can describe some forms of religious expression and recognise that there are some similarities and differences in key features of religions. Pupils identify what influences them and others and show a respect for the beliefs of others. They ask important questions about religions and beliefs and make links between their own and others' responses. They identify why religious people are concerned with human relationships. They use sources of information in ways that go beyond simple observations to answer questions about religion and begin to use religious terms in context.

Level 4:

Pupils can make links between beliefs and sources, including religious stories and can recognise the impact of religion on people's lives. They can suggest why there are different forms of religious expression. They describe why people belong to religions and describe some similarities and differences between religions. Pupils can describe what influences and inspires themselves and others and show a respect for the beliefs of others. They ask, and are beginning to reflect on questions of identity, belonging, meaning and purpose. They are beginning to show some understanding of the contributions religion makes to human relationships and global issues. They are beginning to select and combine information from different sources. They are beginning to produce structured work using religious terms in context.

Wirral Agreed Syllabus for Religious Education

The Assessment Scale

Level 5:

Pupils can describe and show some understanding of sources, practices, beliefs, ideas, feelings and experiences and can make links between these. They can describe and show some understanding of the impact of beliefs on individuals and communities, and on the believer's response to ethical issues. They can describe and show some understanding of a range of forms of spiritual and religious expression and of some similarities and differences both within and between religions. Pupils describe and show some understanding of what influences and inspires themselves and others and show a respect for the beliefs of others. They ask and reflect upon questions of identity, belonging, meaning and purpose and show some understanding of the contributions religion makes to human relationships and global issues. They select and organise information to produce structured work and use a wider range of religious terms in context.

Level 6:

Pupils can explain how sources, practices, beliefs, ideas, feelings and experiences are used to provide answers to ultimate questions and ethical issues. They can give reasons for the links between these sources and their practices, beliefs, ideas, feelings and experiences. They can explain the effects of beliefs on individuals and communities and the believer's response to ethical issues. They can explain a range of forms of spiritual and religious expression and the reasons for the similarities and differences both within and between religions. Pupils explain what influences and inspires themselves and others and show a respect for the beliefs of others. They respond, with some reasons, to questions of identity, belonging, meaning and purpose and explain with some evidence, the contributions religion makes to human relationships and global issues. They select, organise and deploy relevant information to produce structured work and begin to argue using an increasingly wide range of religious terms in context.

Level 7:

Pupils can explain the reasons why sources, practices, beliefs, ideas, feelings and experiences are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They can explain how these sources and other wider influences, affect these practices, beliefs, ideas, feelings and experiences. They can explain the effects of beliefs on individuals and communities and the believer's response to ethical issues; and can explain why these responses may vary. They can interpret a range of forms of religious and spiritual expression and can give informed explanations for the reasons for the diversity both between and within religions. Pupils explain, using reasoning and examples, what influences and inspires themselves and others and show a respect for the beliefs of others. They respond with evidence to questions of identity, belonging, meaning and purpose. They explain, with evidence the contributions religion makes to human relationships and global issues. They select, organise and use relevant information to produce well-structured arguments and explanations and use an extensive range of religious terms in context.

Wirral Agreed Syllabus for Religious Education

The Assessment Scale

Level 8:

Pupils can analyse and evaluate a range of responses to ultimate questions and ethical issues. They can analyse and evaluate these sources and the other, wider influences, which affect practices, beliefs, ideas, feelings and experiences. Pupils can evaluate the effects of religions and beliefs on differing communities and societies. They can analyse and evaluate a range of forms of religious and spiritual expression and the reasons for diversity, both between and within religions. Pupils analyse and evaluate what influences and inspires themselves and others and show a respect for the beliefs of others. They evaluate questions of identity, belonging, meaning and purpose. They evaluate the contributions religion makes to human relationships and global issues. They select, organise and deploy relevant information to produce consistently well-structured arguments and explanations; consistently using a comprehensive range of religious terms in context.

Exceptional Performance

Pupils can provide a consistent and detailed analysis of responses to ultimate questions and ethical issues. They can critically evaluate these sources and other wider influences that affect practices, beliefs, ideas, feelings and experiences. They can critically evaluate the effect of religions and beliefs on individuals, differing communities and societies. They can critically evaluate a range of forms of religious and spiritual expression and the reasons for diversity both between and within religions. They consistently analyse and evaluate what influences and inspires themselves and others and show a respect for the beliefs of others. They consistently analyse and evaluate questions of identity, belonging, meaning and purpose. They analyse and evaluate the contributions religion makes to human relationships and global issues. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas. They select, organise and deploy a wide range of relevant information to produce consistently well-structured arguments and explanations, selecting and deploying a complex religious vocabulary.

Appendix 1

Wirral Agreed Syllabus for Religious Education Progression Chart

The Progression Chart separates the level descriptors into strands which identify the knowledge, skills, processes and understanding through which pupils progress in RE.

These Strands are:

- Religious Beliefs and Sources
- Influence and Impact
- Similarities and Difference
- Religious Expression
- Experiences and Feelings
- Questions and Values

While the level descriptors in the Assessment Scale are designed for summative, end of key stage judgements, the Progression Chart provides a practical tool which draws on the level descriptors to support assessment for learning in the classroom.

The strands can be adapted for use by teachers to inform individual schemes of work, to identify the pitch of learning activities and to support assessment of pupil progress. The progression chart can be used to develop tasks which enable pupils to progress through the different strands. Similarly, pupils can use the Progression Chart to identify the steps in their learning necessary for them to make progress.

The progression model has been produced as a **primary** and **secondary** version in order to facilitate its use in schools.

Progression Chart for Religious Education for use in Wirral Primary Schools

In the context of the Religions and themes studied:

Level	Communication	Religious beliefs and sources	Influence and impact	Similarities and differences	Religious expression	Experiences and feelings	Questions and values
1	The pupil can find answers to simple questions about religion from sources of information and uses some simple, everyday religious terms.	The pupil can recall parts of religious stories.			The pupil can recognise some symbols of religious expression, both verbal and visual.	The pupil can talk about their own experiences and feelings.	The pupil can talk about what they find interesting or puzzling and what makes themselves and other people happy and sad.
2	The pupil can observe or handle sources of information to answer questions about religion on the basis of simple observations and use some simple religious terms in context.	The pupil can retell religious stories.	The pupil knows that religion is important to some people.	The pupil is beginning to show some awareness of similarities in religions.	The pupil is beginning to identify how religion is expressed in different ways through the use of symbols and actions.	The pupil is aware of their own and others experiences and can discuss them.	The pupil recognises that some questions are difficult to answer and that the choices we make affect our relationships with other people.
3	The pupil can use sources of information in ways that go beyond simple observations to answer questions about religion and begin to use religious terms in context.	The pupil can begin to make links between beliefs and sources, including religious stories	The pupil can begin to understand that religion can affect people's lives.	The pupils can recognise that there are some similarities and differences in key features of religions.	The pupil can describe some forms of religious expression.	The pupil can identify what influences them and shows a respect for the beliefs of others.	The pupil asks important questions about religions and beliefs, and can make links between their own and others' responses. They can identify why religious people are concerned with human relationships.

Level	Communication	Religious beliefs and sources	Influence and impact	Similarities and differences	Religious expression	Experiences and feelings	Questions and values
4	The pupil is beginning to select and combine information from different sources. They are beginning to produce structured work using religious terms in context.	The pupil can make links between beliefs and sources including religious stories.	The pupil can recognise the impact of religion on people's lives.	The pupil can describe some similarities and differences between religions.	The pupil can suggest why there are different forms of religious expression.	The pupil can describe what influences and inspires themselves and others and shows a respect for the beliefs of others.	The pupil can ask and are beginning to reflect on questions of identity, belonging, meaning and purpose and they begin to show some understanding of the contributions religion makes to human relationships and global issues.
5	The pupil can select and organise information to produce structured work and use a wider range of religious terms in context.	The pupil can describe and show some understanding of sources, practices, beliefs, ideas, feelings and experiences and can make links between these.	The pupil can describe and show some understanding of the impact of beliefs on individuals and communities, and the believer's response to ethical issues.	The pupil can describe and show some understanding of some similarities and differences both within and between religions.	The pupil can describe and show some understanding of a range of forms of spiritual and religious expression.	The pupil describes and shows some understanding of what influences and inspires themselves and others and shows a respect for the beliefs of others.	The pupil can ask and reflect upon questions of identity, belonging, meaning and purpose. They show some understanding of the contributions religion makes to human relationships and global issues.

Progression Chart for Religious Education for use in Wirral Secondary Schools

In the context of the Religions and themes studied:

Level	Communication	Religious beliefs and sources	Influence and impact	Similarities and differences	Religious expression	Experiences and feelings	Questions and values
3	The pupil can use sources of information in ways that go beyond simple observations to answer questions about religion and begin to use religious terms in context.	The pupil begins to make links between beliefs and sources including religious stories	The pupil can begin to understand that religion can affect people's lives.	The pupils can recognise that there are some similarities and differences in key features of religions.	The pupil can describe some forms of religious expression.	The pupil can identify what influences them and show respect for the beliefs of others. They show a respect for the beliefs of others.	The pupil asks important questions about religions and beliefs, and can make links between their own and others' responses. They can identify why religious people are concerned with human relationships.
4	The pupil is beginning to select and combine information from different sources. They are beginning to produce structured work using religious terms in context.	The pupil can make links between beliefs and sources including religious stories.	The pupil can recognise the impact of religion on people's lives	The pupil can describe some similarities and differences between religions.	The pupil can suggest why there are different forms of religious expression.	The pupil can describe what influences and inspires themselves and others and shows a respect for the beliefs of others.	The pupil can ask and are beginning to reflect on questions of identity, belonging, meaning and purpose. They begin to show some understanding of the contributions religion makes to human relationships and global issues.
5	The pupil can select and organise information to produce structured work and use a wider range of religious terms in context.	The pupil can describe and show some understanding of sources, practices, beliefs, ideas, feelings and experiences and can make links between these.	The pupil can describe and show some understanding of the impact of beliefs on individuals and communities, and the believer's response to ethical issues.	The pupil can describe and show some understanding of some similarities and differences both within and between religions.	The pupil can describe and show some understanding of a range of forms of spiritual and religious expression.	The pupil describes and shows some understanding of what influences and inspires themselves and others and shows a respect for the beliefs of others.	The pupil can ask and reflect upon questions of identity, belonging, meaning and purpose and show some understanding of the contributions religion makes to human relationships and global issues.

Level	Communication	Religious beliefs and sources	Influence and impact	Similarities and differences	Religious expression	Experiences and feelings	Questions and values
6	The pupil can select, organise and deploy relevant information to produce structured work and begin to argue, using an increasingly wider range of religious terms in context.	The pupil can explain how sources, practices, beliefs, ideas, feelings and experiences are used to provide answers to ultimate questions and ethical issues. The pupil can give reasons for the links between these sources and their practices, beliefs, ideas feelings and experiences.	The pupil can explain the effects of beliefs on individuals and communities and the believer's response to ethical issues.	The pupil can explain the reasons for the similarities and differences both within and between religions.	The pupil can explain a range of forms of spiritual and religious expression.	The pupil can explain what influences and inspires themselves and others and shows a respect for the beliefs of others.	The pupil can respond, with some reasons, to questions of identity, belonging, meaning and purpose and explain with some evidence, the contributions religion makes to human relationships and global issues.
7	The pupil can select, organise and use relevant information to produce well-structured arguments and explanations and uses an extensive range of religious terms in context.	The pupil can explain the reasons why sources, practices, beliefs, ideas, feelings and experiences are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. The pupil can explain how these sources and wider influences affect these practices, beliefs, ideas, feelings and experiences.	The pupil can explain the effects of beliefs on individuals and communities and the believer's response to ethical issues; and can explain why these responses may vary.	The pupil can give informed explanations for the reasons for the diversity both between and within religions.	The pupil can interpret a range of forms of religious and spiritual expression.	The pupil can explain, using reasoning and examples, what influences and inspires themselves and others and shows a respect for the beliefs of others.	The pupil can respond with evidence to questions of identity, belonging, meaning and purpose and they explain, with evidence, the contributions religion makes to human relationships and global issues.

Level	Communication	Religious beliefs and sources	Influence and impact	Similarities and differences	Religious expression	Experiences and feelings	Questions and values
8	The pupil can select, organise and deploy relevant information to produce consistently well-structured arguments and explanations and consistently uses a comprehensive range of religious terms in context.	The pupil can analyse and evaluate a range of responses to ultimate questions and ethical issues. The pupil can analyse and evaluate these sources and the other wider influences that affect practices, beliefs, ideas, feelings and experiences.	The pupil can evaluate the effects of religions and beliefs on differing communities and societies.	The pupil can analyse and evaluate the reasons for diversity, both between and within religions.	The pupil can analyse and evaluate a range of forms of religious and spiritual expression.	The pupil can analyse and evaluate what influences and inspires themselves and others and shows a respect for the beliefs of others.	The pupil can analyse and evaluates questions of identity, belonging, meaning and purpose. They can analyse and evaluate the contributions religion makes to human relationships and global issues.
E.P.	The pupil can select, organise and deploy a wide range of relevant information to produce consistently well-structured arguments and explanations, selecting and deploying a complex religious vocabulary. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas.	The pupil can provide a consistent and detailed analysis of responses to ultimate questions and ethical issues. The pupil can critically evaluate these sources and other wider influences that affect practices, beliefs, ideas, feelings and experiences.	The pupil can critically evaluate the effect of religions and beliefs on individuals, differing communities and societies	The pupil can critically evaluate the reasons for diversity both between and within religions.	The pupil can critically evaluate a range of forms of religious and spiritual expression.	The pupil can consistently analyse and evaluate what influences and inspires themselves and others and shows a respect for the beliefs of others.	The pupil can consistently analyse and evaluate questions of identity, belonging, meaning and purpose. They consistently analyse and evaluate the contributions religion makes to human relationships and global issues.

Appendix 2

P Scales in RE – Assessment of Performance Below Level 1

Wirral schools have requested the inclusion of P Scales in RE in the revised Agreed Syllabus. They may well be useful in mainstream as well as special schools to provide supplementary help for pupils who are working below level 1.

Performance descriptions across subjects

The performance descriptions for P1 to P3 are common across all subjects. They outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate. RE -focussed examples are included to illustrate some of the ways in which staff might identify attainment in RE below Level 1 of the Attainment Scale.

P1(i) Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, *for example, startling at sudden noises or movements*. Any participation is fully prompted.

P1(ii) Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, *for example, becoming still in response to silence*. They may give intermittent reactions, *for example, vocalising occasionally during group celebrations and acts of worship*.

P2(i) Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, *for example, briefly looking around in unfamiliar natural and manmade environments*. They begin to show interest in people, events and objects, *for example, leaning towards the source of a light, sound or scent*. They accept and engage in coactive exploration, *for example, touching a range of religious artefacts and found objects in partnership with a member of staff*.

P2(ii) Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, *for example, showing that they have enjoyed an experience or interaction*. They recognise familiar people, events and objects, *for example, becoming quiet and attentive during a certain piece of music*. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, *for example, repeating a simple action with an artefact*. They cooperate with shared exploration and supported participation, *for example, performing gestures during ritual exchanges with another person performing gestures*.

P3(i) Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, *for example, prompting a visitor to prolong an interaction*. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, *for example, stroking or shaking artefacts or found objects*. They observe the results of their own actions with interest, *for example, when vocalising in a quiet place*. They remember learned responses over more extended periods, *for example, following a familiar ritual and responding appropriately*.

P3(ii) Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, *for example, prompting an adult to sing or play a favourite song*. They can remember learned responses over increasing periods of time and may anticipate known events, *for example, celebrating the achievements of their peers in assembly*. They may respond to options and choices with actions or gestures, *for example, choosing to participate in activities*. They actively explore objects and events for more extended periods, *for example, contemplating the flickering of a candle flame*. They apply potential solutions systematically to problems, *for example, passing an artefact to a peer in order to prompt participation in a group activity*.

P4 Pupils use single elements of communication, *for example, words, gestures, signs or symbols, to express their feelings*. They show they understand 'yes' and 'no'. They begin to respond to the feelings of others, *for example, matching their emotions and laughing when another pupil is laughing*. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

P5 Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, *for example, involving music, drama, colour, lights, food, or tactile objects*. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.

P6 Pupils express and communicate their feelings in different ways. They respond to others in group situations and cooperate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, *for example, through gestures, facial expressions or by offering comfort*. They start to be aware of their own influence on events and other people.

P7 Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may communicate their feelings about what is special to them, *for example, using role play*. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

P8 Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religion and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

Collective Worship

Collective Worship Revisited

In November 2012 NASACRE and AREIAC produced a joint statement on Circular 1/94 and Collective Worship. “We are encouraging all schools to prepare acts of collective worship that are inspiring, inclusive and respectful and have produced a discussion document entitled ‘Collective Worship Revisited’ to assist this.” This document is available that through the NASACRE Website.

Collective Worship – hints on good practice

(Reprinted from the Wirral Agreed Syllabus for Religious Education 2007)

1. An Educational Experience

Collective Worship is part of the Basic Curriculum because it is seen as an educational experience which contributes to the development of all the pupils. It also provides opportunities to develop an empathetic understanding of what belief means to the believer and to become aware of the importance of the human search for meaning in the mysteries of life and to explore and reflect on what they are experiencing.

2. Different from Church Worship

Worship in school is not the same as worship in church. Church worship involves the adoration of God by a group of people who share the same religious beliefs and are in voluntary attendance. Not all pupils in a school will come from homes with religious commitment and there may be a wide variety of faith communities represented in any one school. The Act is clear that worship in school must be appropriate for the whole population of pupils, however mixed.

3. Attending to what is worthy

In both church and school, worship deals with what a community celebrates and values as ‘or worth’. Acts of worship in schools should:

- Foster a sense of belonging;
- Raise the consciousness about spiritual and moral matters;
- Suggest targets towards which life may be lived;
- Encourage a striving after what is worthy.

4. Many Permitted Responses

School worship needs to be designed in such a way that all pupils can take part with sincerity. They must be free to respond in a variety of ways, with an awareness or appreciation or respect or commitment or adoration or whatever is right for them. As long as it is borne in mind that the first criterion is educational appropriateness, then no-one’s integrity will be compromised.

5. Mainly Christian

As well as being educationally appropriate, Collective Worship under the Act has to reflect the broad traditions of Christian belief. These would include belief in God as Father and Creator, in Jesus as Son of God with the right to challenge our lifestyle, and in the Holy Spirit as the source of power for living rightly. These beliefs are to be 'reflected' in school worship.

The requirement that collective worship in country schools must be 'wholly or mainly of a broadly Christian character, though not distinctive or any particular denomination' similarly does not rule out the inclusion of material drawn from sources other than the Christian tradition. DES Circular 3/89 does not state that worship must be exclusively Christian. It states that

"in the Secretary of State's view an act of worship which is broadly Christian need not contain only Christian material, provided that, taken as a whole, it reflects the broad traditions of Christian belief.....it is not necessary for every act of worship to be of this character, but within the school term the majority of acts must be so."

An individual act of broadly Christian worship could include items such as readings, songs or reflections from other traditions of religious or non-religious belief.

6. 'Determination'

The exception to this directive is any school where the pupils are predominantly of a faith other than Christian and permission has been obtained to establish a different balance. The Standing Advisory Council for Religious Education (SACRE) is the body authorised to permit such a variant, called a 'determination' in the Act.

7. Suggested Topics

Suitable subjects for attention in Collective Worship would be forgiveness, justice, love of neighbour, personal integrity, or fundamental issues like the stewardship of the planet and the existence of evil. The lives of the great and the good provide a wealth of examples of possible themes and these are the common property of all humanity.

8. Careful Wording

Worship leaders who have a strong religious faith of their own will need to choose their words with particular care so that children may explore religious ideas without being expected to assent. It would be reasonable to say 'Christian believe', but not 'we believe'.

9. Prayers

Likewise with the use of prayers. It is reasonable to expect that all pupils present should listen to and reflect upon the meaning of the prayers that are being said; where it is hoped that they would join in the saying of them, they should be invited, not instructed, to do so.

10. Hymns

Many hymns have a content which assumes belief, but there are many others and many religious songs which do not. It needs some determination to select hymns on the ground of the ideas they contain rather than just because they are set to a good tune, but nothing destroys worship quicker than insincerity, so the necessary determination should be exercised. In any case, good worship is possible without hymns.

11. Conceptual Suitability

All the ingredients of worship have to be subject to the test of educational appropriateness. Where readings from the scriptures of the various religions are concerned, their conceptual difficulty will be a major consideration. What may be easy to understand when you can read it yourself in your own time, isn't easy when you hear it read by someone else. The sequencing of a school's Collective Worship will need to be planned as the other parts of the curriculum are planned.

12. The Raw Materials of Belief

In selecting suitable ingredients for Collective Worship in schools, it might be helpful to make another distinction. Church worship is a 'faith' activity, whereas school worship is a 'pre-faith' activity and as such can appropriately make less use of the formulas of faith borrowed from the Church and much more use of the raw materials from which pupils may or may not at a later stage build a religious faith of their own. Any experience or activity which evokes a sense of awe or wonder is such a raw material and appropriate in school worship. Reflecting on human life experiences, pursuing religious ideas, pondering ultimate questions – these are all fit for inclusion in acts of Collective Worship. The section on Spiritual Development relates to this subject.

13. Unsuitable Topics

While there is a wide variety of things suitable for inclusion, there are some which are unsuitable. The line has to be drawn so as to exclude anything of an occult nature. This advice springs not from intolerance but from concern for the mental health of pupils, whose welfare is paramount.

14. Festivals

The major religious or folk festivals continue to stimulate creative and imaginative work across the curriculum and enliven collective worship. Most can be made much use of within the constraints of the Act. Halloween can not be so used, because it undoubtedly provides for some pupils a way in to unhealthy and dangerous dabbling in ouija boards, necromancy and the occult. Far more suitable is the Christian part of that folk festival, All Saints Day.

15. Visits to Places of Worship

The worship of the faith communities can best be appreciated by observing it. Therefore visits to places of worship are encouraged, but as part of Religious Education not part of Collective Worship. The pupils go as spectators not as

participants. It is worth erring on the side of caution to prevent worried parents exercising their right to withdraw their children from RE. On the other hand it would be a pity if pupils only learned about other religions in the classroom.

16. Worship and Assembly

When the school comes together as a body it is often not just for worship but for domestic matters too. The effect of a good act of worship can be spoiled by an abrupt change to something such as the administering of a rebuke. It may be helpful to have some clear separation, some psychological break before such a change of key. A change of speaker, or posture, of position, the use of silence or suitable music, or if the worship has been led by a visitor the waiting until that person has departed – these are all ways of conveying the message ‘the worship is over; now we turn to something else.’

17. Pupils as Leaders

Leading worship can be a very worthwhile activity for children, especially when they have been given opportunities to plan carefully, to research their material and to reflect on how they can contribute to worship for their class or school. Careful adult guidance should be given, especially with younger children. This will help prevent the activity from being merely a performance in front of spectators instead of a collective act of worship.

18. Visitors

The Act permits the inviting of visitors into the school to lead worship. They may need to be helped to appreciate the nature of school worship as an educational activity otherwise they may misunderstand their role. This is one of the areas where SACRE may be able to provide advice. Though it should be clear to teachers that acts of worship in school are not the occasions for promoting one’s own faith, it will not be so clear to all visitors.

19. Withdrawal

The right of withdrawal from school worship, as from RE, for pupil and teacher, remains. It is to be hoped that parents will not feel they need to exercise it. Where worship is seen as part of a full education and there is no pressure to accept any particular belief they should not feel the need. However it is hoped that teachers will see the need for attendance to reinforce the importance of school corporate worship to the children. Teachers may like to follow up subjects covered in Collective Worship in their own RE lessons and so may find attendance useful in this way.

20. A School Responsibility

The delivering of Collective Worship in the school is the responsibility of the whole school not just the RE Department or senior teachers. Collective worship may now be at any time during the school day. It will normally be on the school premises and may be a single act of worship or separate acts for age groups etc, as deemed appropriate by the school, provided that these groups are not divided along religious lines. The Headteacher and governing body have ultimate responsibility for the provision of RE in their school.