

Wirral Agreed Syllabus for Religious Education and Worldviews 2019

WIRRAL SACRE



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by Paul Boyce (Director of Children and Young People's Department) and Ron Iveson (Chair of SACRE)

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Introduction

We are pleased to present the 2019 revised Wirral Agreed Syllabus for Religious Education and Worldviews.

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 and Worldviews, schools should ensure that all pupils enjoy their learning and have opportunities 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.

The aim of the Wirral Agreed Syllabus for Religious Education and Worldviews 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 even when considering other Worldviews, without a specifically Religious faith. It also sets out 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. The Agreed Syllabus, in line with the aims of the whole curriculum, provides opportunities 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.*

Like its predecessors, the Wirral Agreed Syllabus for Religious Education and Worldviews - 2019, has been considerably influenced by consultation with all Wirral schools, which began in October 2017. Whilst Primary and Secondary Schools were mostly extremely positive about the then current Syllabus, (2013) and sought little change in the content, it was felt that some streamlining and updating was required. As a consequence, the Wirral Agreed Syllabus Conference and members of its Working Party, carefully considered recent changes in education policy and have adapted the Syllabus to meet these demands.

The 2019 Wirral Agreed Syllabus for Religious Education and Worldviews is the result of considerable consultation, research and development from a team of dedicated practitioners of RE, from the Agreed Syllabus Conference, the Agreed Syllabus Conference Working Group and members of Wirral SACRE, including the RE Adviser and Clerk 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 2019 'Wirral Agreed Syllabus for Religious Education and Worldviews' is clear and helpful to all Wirral schools.

With very best wishes.

Director and Chair of Wirral SACRE

Members of the Standing Advisory Council for RE (SACRE) 2018-2019

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.

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Hindu	
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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 2013.

Wirral Primary Schemes of Work for Religious Education 2013.

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

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>

'Big Ideas' for Religious Education - Edited by Barbara Wintersgill, (2017)

'Religion and Worldviews: The Way Forward' - A National Plan for RE -
CORE Commission on Religious Education - Sep 2018

'Putting Big Ideas into Practice' - Barbara Wintersgill, (2019)

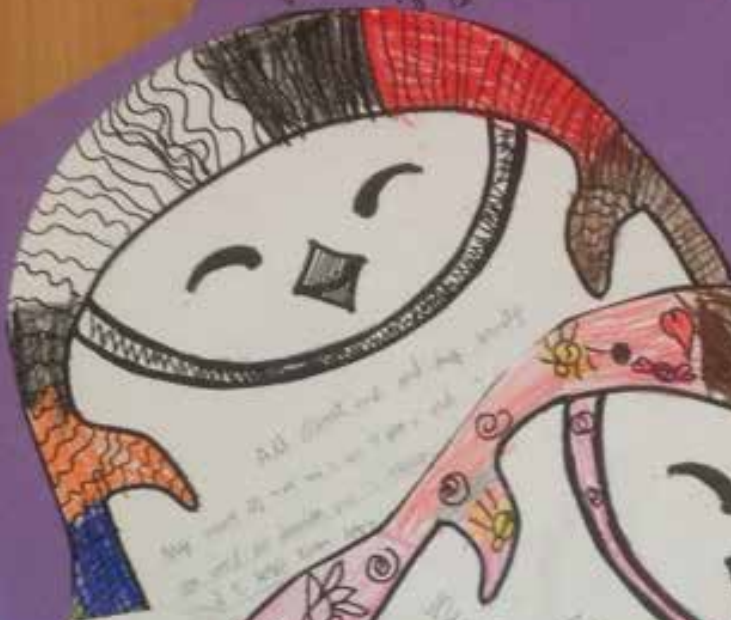
Importance of Religious Education

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 worldviews 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.

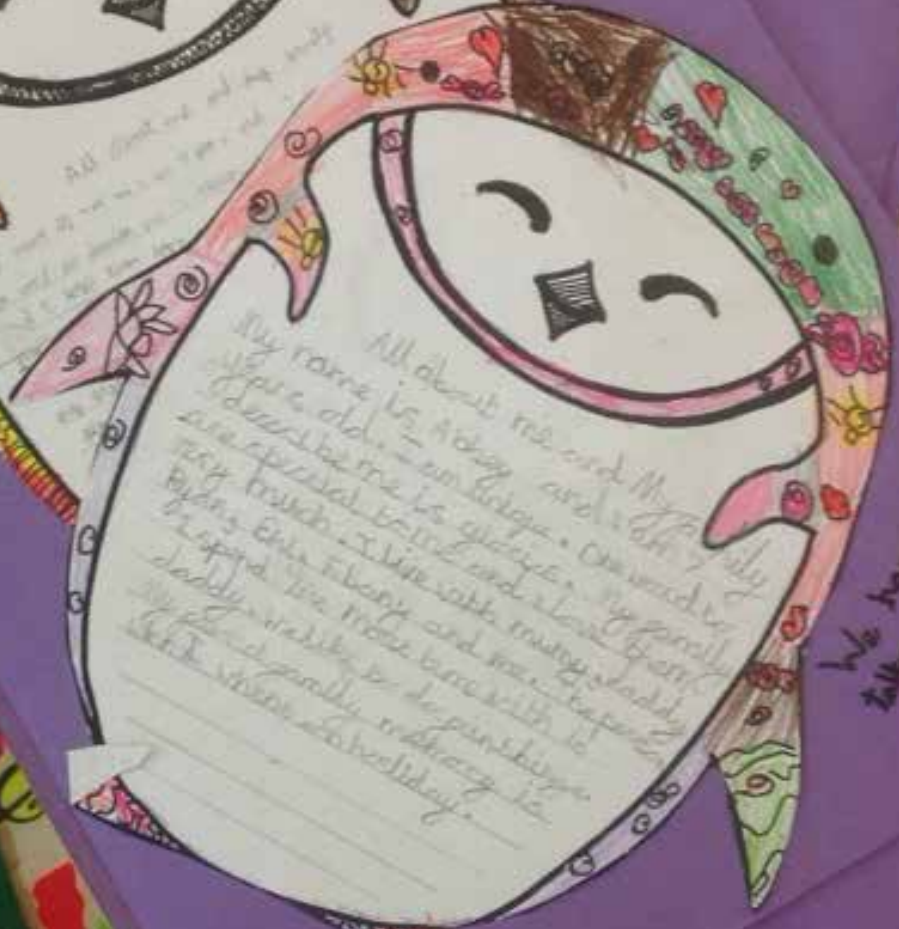
Religious Education encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate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

Different
family
same
love



We accept to
family
same.



All about me and My
My name is Aisy and I am 7 years old.
I live with my family.
My dad is a teacher. My mom is a nurse.
I have a brother and a sister.
I like to play with my friends.
I like to go to school.
I like to read books.
I like to draw pictures.
I like to go to the park.
I like to go to the beach.
I like to go to the zoo.
I like to go to the movies.
I like to go to the shopping mall.
I like to go to the restaurant.
I like to go to the hospital.
I like to go to the bank.
I like to go to the post office.
I like to go to the police station.
I like to go to the fire station.
I like to go to the airport.
I like to go to the train station.
I like to go to the bus station.
I like to go to the taxi station.
I like to go to the car wash.
I like to go to the car repair shop.
I like to go to the car rental company.
I like to go to the car dealership.
I like to go to the car auction.
I like to go to the car show.
I like to go to the car race.
I like to go to the car rally.
I like to go to the car meet.
I like to go to the car club.
I like to go to the car club meeting.
I like to go to the car club event.
I like to go to the car club trip.
I like to go to the car club holiday.
I like to go to the car club weekend.
I like to go to the car club vacation.
I like to go to the car club summer.
I like to go to the car club winter.
I like to go to the car club spring.
I like to go to the car club autumn.
I like to go to the car club year.

We have been
talking about our
family.



inform



Principles of Religious Education

The table below reflects what, according to 'Big Ideas', Religious Education and Worldviews should be in the 21st century. As this is in line with the vision for the Wirral Agreed Syllabus for Religious Education and Worldviews - 2019, it is shared here.

School Aims	Schools should, through their teaching of Religious Education and Worldviews, aim systematically to prepare students for the spiritual and intellectual challenges of living in a world with diverse religions and beliefs as well as non-belief.
Purpose	Religious Education and Worldviews should enable students to: <ul style="list-style-type: none"> - understand the ideas, practices and contemporary manifestations of a diversity of religions and non-religious worldviews; - understand how religions and beliefs are woven into, and influenced by, all dimensions of human experience; - engage with questions raised about religions and beliefs, including questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human; - understand some of the main approaches to the study of religions; - develop their own beliefs, ideas, practices, values and identities; - develop the motivation, understanding and skills to make enquiring into religious questions a lifetime activity; - develop as responsible citizens of changing local, national and world communities with diverse religions and beliefs.
Goals	RE should aim to develop in students the ability to: <ul style="list-style-type: none"> - use terms such as 'religion', 'religious', 'non-religious' and 'secular' appropriately; - develop knowledge and understanding of a range of religions and beliefs; - recognise and analyse connections between religions, beliefs and social, economic, political and cultural life; - make informed comments about religious issues and the religious dimensions of personal, social, political and cultural issues; - understand the rationale and consequences of some of the main approaches to the study of religions and non-religious worldviews; - express clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ; - carry out enquiries into the world of religions and beliefs; - reflect, communicate and act in an informed, intelligent and sensitive manner towards those who profess religions and beliefs and also towards those with no expressed beliefs.
The benefits of RE	RE makes a unique contribution to students' learning by teaching them about contemporary religions and non-religious worldviews. It is uniquely placed to create greater understanding and tolerance between people of all religions and non-religious worldviews and thereby to improve relationships in society/communities. It contributes to the development of students' ideas, values, practices and identities.
Progression	There should be a clear progression towards the goals of Religious Education and Worldviews, with a clear indication of benchmark expectations at key points based on students' abilities to grasp concepts, including the Big Ideas of Religious Education.
Learning Experience	Learning experiences will reflect a view of inquiry that is explicit and has been demonstrated to be effective.
Assessment	The formative assessment of students' learning and the summative assessment of their progress apply to all cognitive goals. (<i>see separate section on assessment</i>)

Key Issues that are addressed by the Wirral Agreed Syllabus for Religious Education and Worldviews - 2019

Literacy Development	The Wirral Agreed Syllabus makes a significant contribution to the development of Literacy skills. It promotes questioning, discussion, critical thinking skills, reading, writing and evaluative skills. Opportunity is also provided to develop pupils' oracy skills - such as detailed questioning when considering religions, beliefs and values and articulating their responses.
Current GCSE Expectations	The increase in depth of study at each key stage gives a sound foundation for Key Stage 4 study and examinations.
British Values (<i>actually these values are common to many countries and religions</i>)	Religious Education makes a significant contribution to British Values in that it fosters respectful attitudes to people with different views, faiths or World Views from their own. It celebrates diversity across British Society, faith and non-faith communities. Religious Education encourages freedom of speech and expression that are valued in British Society and the democratic process is reinforced through discussion and debate. Religious Education engages with the rule of law, and its impact on moral dilemmas and the challenges faced by society today.
Spiritual, Moral, Social and Cultural Development	Religious Education makes a significant contribution to spiritual, moral, social and cultural development. It promotes spiritual development through discussion and reflection about the origins of the universe and good and evil, reflecting on concepts at the heart of religious practices. Moral development is promoted through studying key beliefs and teachings from religion and philosophy, values and ethical codes of practice. Social development is enhanced by investigating social issues from religious perspectives, recognizing the diversity of viewpoints within and between religions. In addition, Religious Education provides opportunities for cultural development by promoting racial and interfaith harmony, respect for all, combatting prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how interfaith co-operation can support the pursuit of the common good.
Cross Curricular Links	A cross-curricular approach to the curriculum is characterised by sensitivity towards, and a synthesis of, knowledge, skills and understanding from various subject areas. Thus, it may be said that Religious Education and Worldviews makes many cross-curricular contributions to other aspects of the curriculum. For example, Religious Education enhances PSHE, Citizenship and British Values by developing understanding and context to facilitate decision making about controversial subjects. The study of Religious Education and Worldviews helps develop pupils' knowledge and understanding about the diversity of national, regional, religious and ethnic identities in the United Kingdom, along with the need for respect and understanding. Pupils are also encouraged to develop the confidence to challenge discrimination and offensive behaviour.
Legal Requirements	Religious Education must be taught to all registered pupils in maintained schools, except those withdrawn by their parents. Religious Education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools, (<i>voluntary aided schools with a religious character excepted</i>) - it must be taught to a locally agreed syllabus. Pupils with Additional Educational Needs, including those who attend Special Schools, are entitled to a broad and balanced curriculum which includes entitlement to Religious Education. The Wirral Agreed Syllabus for Religious Education is the locally agreed syllabus for Wirral schools. Wirral and Liverpool SACREs recommend not less than 39 hours per year should be spent by pupils studying Religious Education and Worldviews.
Position Regarding Academies	In accordance with their funding agreement, academies not designated as having a religious character, must ensure that Religious Education provision is in line with the requirements for locally agreed syllabuses. This means that the syllabus reflects the fact that the religious traditions in GB are in the main Christian, whilst taking account of the other principal religions represented here.

Withdrawal	According to the Education Act (1996) and the School Standards and Framework Act (1998), parents have the right to withdraw their children from all or part of Religious Education lessons. Teachers may also withdraw from Religious Education.
Law of Collective Worship	<p>The School and Standards Framework (1998) states that <i>'All schools must provide a daily act of collective worship for all pupils. The aim of collective worship is to develop pupils socially, morally, spiritually and culturally. The 1994 legal framework documentation regarding collective worship still stands.'</i> Added to this is the recent requirement to promote British values as part of SMSC (Ofsted, September 2014, DfE, November 2014). Collective worship is about a school's duty to develop pupils spiritually, morally, socially and culturally. This may include learning about interesting cultural traditions and their meaning, listening to stories with a moral message and reflecting on themes such as strength, courage or loyalty.</p> <p><i>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.</i></p>

Wirral Agreed Syllabus for Religious Education and Worldviews - 2019

Whilst much of the content of the Syllabus will remain the same, both for Primary and Secondary Religious Education and Worldviews, the 2019 Agreed Syllabus introduces some important changes:

1. The first change links back to the advice given to the 2013 National Curriculum Review group, by Tim Oates*, which was that students need to study fewer things in greater depth, in order to secure deep learning in the big ideas in the subject. Although the 2019 Syllabus provides greater choice and flexibility at Key Stages 1, 2 and 3, teachers are urged to focus on depth not breadth within the subject.
2. In 2014, (in response to the advice provided by Oates), the government informed schools that they would no longer be expected to use the eight-level scale as the basis of assessment. In line with this expectation, the Wirral Agreed Syllabus for Religious Education and Worldviews 2019, does not advocate assessing by levels, but recommends that the terms: working towards, meeting and working above expectations are applied. The approach adopted towards Assessment in Religious Education and Worldviews, is that it must fit with each school's policy on assessment. Consequently, the Agreed Syllabus for Religious Education and Worldviews - 2019, does not adopt a prescriptive approach towards assessment.
3. Since the publication of the Agreed Syllabus in 2005, the contents for Key Stages 1 and 2 has been organized into 'Dimensions', whilst at Key Stage 3 'Themes' have been applied. At the January 2018 Agreed Syllabus Conference Working Party, it was agreed that the Dimensions and Themes would be assimilated and that 'Big Ideas' would also be applied, to further facilitate progression and to aid assessment. The correlation between Key Stages is shown below.

Key Stage 1	Key Stage 2	Key Stage 3	Big Ideas
1. Stories and People	1. Stories and People/Teachings and Authority	b. Authority	Big Ideas 4 Making Sense of Life's Experiences
2. Celebration	2. Celebration	c. Expressions of Spirituality	Big Ideas 2 Words and Beyond
3. Lifestyle	3. Lifestyle	e. Rights and Responsibilities	Big Ideas 1 Continuity, Change and Diversity
4. Beliefs and Ideas	4. Beliefs and Questions	a. Beliefs and Concepts	Big Ideas 6 The Big Picture
5. Ethics/Values/Issues	5. Ethics/Values/Issues	d. Ethics and Relationships	Big Idea 3 A Good Life
6. Community	6. Community	f. Global issues	Big Idea 5 Influence, Community, Culture and Power.

** Tim Oates is Group Director of Assessment Research and Development at Cambridge Assessment, a large non-teaching department of Cambridge University.*

Assessment

In more depth

As stated in the previous section, the Wirral Agreed Syllabus for Religious Education and Worldviews (2019) advocates that schools use the terms 'working towards', 'meeting' and 'working above expectations'. In line with the Final Report of the Commission on Religious Education in England (2018), *'Big Ideas for Religious Education'* - Edited by Barbara Wintersgill, (2017) and *'Putting Big Ideas into Practice in Religious Education'* - Barbara Wintersgill (2019), it is recommended that assessment, whether formal or informal, should assess in less breadth but greater depth than was frequently previously the case. For example, if at the beginning of a unit of work pupils are expected to learn some basic facts, then are set relevant tasks, the next stage for pupils' progress is not to learn more information, but to undertake more challenging tasks (see Bloom's taxonomy p18-19 *'Putting Big Ideas into Practice'*). The Wirral Agreed Syllabus for Religious Education and Worldviews (2019) does not take a prescriptive stance regarding assessment, as it is considered essential that assessment in Religious Education must be in line with each school's in-house assessment policy.

Good practice in Assessment (Religious Education)

During SACRE's Review of the Wirral Agreed Syllabus for Religious Education, a number of Primary and Secondary Schools were identified as engaging in good practice when carrying out assessments in Religious Education. Each of these Schools demonstrated modes of assessment in line with current guidance.

In **Key Stage 1** several of our sample schools use Target Trackers - some with, others without 'I can statements'. The use of Target Trackers measures the pupils' build up of skills and monitors progression. Teacher assessment in some cases is based on progression statements and or pupil questionnaires. Some schools have an Evidence book for Key Stage 1 classes, which includes samples of what the pupils have achieved.

In **Key Stage 2** examples of good practice showed progression from the previous key stage with clear differentiation to fit the various requirements of pupils. Target Trackers and 'I can statements' continue to be used in Key Stage 2 - showing continuing evidence of each pupil's progress. One sample school uses 'Inside out' books.

In **Key Stage 3** some secondary schools that shared samples of their assessment work, begin to prepare pupils for their GCSEs in Year 9. As a consequence, the language of assessment is that which is used for GCSEs. One school has mapped its curriculum, following GCSE grading - band is moving towards numbers - all our sample schools are using predicted grades and FFT to set targets 1-9 - which are tracked throughout each pupil's journey from years 7-11.

In each school where samples of good practice were examined, methods used for assessment in Religious Education were in line with the system of assessment used across the whole school.

(Appendix 1 contains of samples of assessments and proforma provided by a range of Wirral Schools).

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

The nature of the agreed syllabus

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. More recently (September 2018) the final report of the Commission on Religious Education in England has recommended that:

'Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate'. Further guidance is given in Appendix 2 of the report on deciding which worldviews to include.

Each LA must have a SACRE. The SACRE may require a review of the Agreed 2. 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.

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.

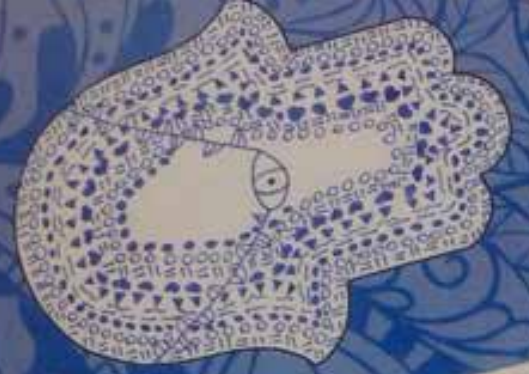
Balance of Christianity and Other World Religions: Summary of Content

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 2019, selecting from, (not all) 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 1 or more of the religions - as indicated.		Select from the content indicated for Hinduism KS1	Select from the content indicated for Islam KS1	Select from the content indicated for Judaism KS1	
Key Stage 2	Schools should teach the Programme of Study for Key Stage 2, Wirral Agreed Syllabus 2019, and building on work from the earlier key stage, should select from, (not all) 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 1 or more of the religions - as indicated. At KS2, schools should also introduce other world views - and some of the content for Humanism.	Select from the content indicated for Buddhism KS2	Select from the content indicated for Hinduism 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 2019, and building on work from the earlier Key Stage, should select from the content indicated for Christianity for Key Stage 3. And select from at least 2 other religions - as indicated. At KS3, schools should continue to incorporate other world views - and some of the content for Humanism.	Schools should teach the Programme of Study for Key Stage 3, Wirral Agreed Syllabus 2019, 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 2019, and building on work from the earlier key stage, should select from the content indicated for Christianity for Key Stage 4. And select from other World religions - as indicated. At KS4 schools should also introduce other world views - and some of the content for Humanism.	Schools should teach the Programme of Study for Key Stage 4, Wirral Agreed Syllabus 2019 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.	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						

mandments

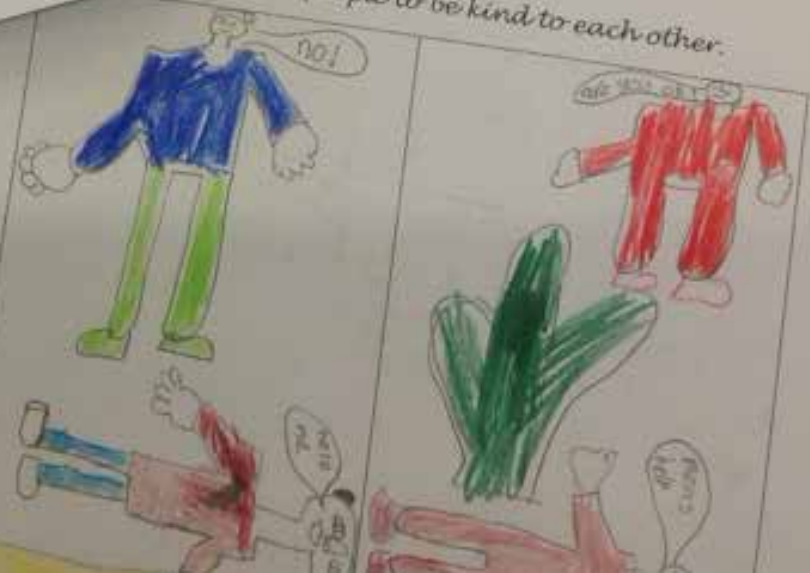
A Haggadah

Some Jews wear a kind of prayer shawl called kippot. Some Jews wear a head covering like a hat or a turban. It is shaped like a head of a cow. It is made of wool and is usually black. It is called a kippah. In some Jewish homes, the mother covers her head with a kerchief or a headscarf. This is called a shtetl. In some Jewish homes, the mother covers her head with a kerchief or a headscarf. This is called a shtetl.



Good Samaritan

taught people to be kind to each other.



Seder Plate



Beitzah - a hard-boiled egg
Meaning - It represents the offering that people made to God as part of their worship

Karpas - a vegetable dipped in salt water.
Meaning - A roasted lamb shank
to honor the Passover

Charoset - a bitter herb, usually remains lettuce.
Meaning - The blood of the Israelites
The blood of the Israelites



Programme of Study for Key Stage 1

Themes, Links with Big Ideas and Suggested Content

Schools should teach Christianity and ONE other Religion. The content is a guide from which selections should be made. Schools should not attempt to cover all that is included but should select what is appropriate for each school's pupils.

Religion	Making Sense of Life's Experiences Stories and People/ Authority	Words and Beyond Celebration, Expression of Spirituality	Continuity, Change and Diversity Lifestyle/Rights and Responsibilities	The Big Picture Beliefs and Ideas	A Good Life Ethics and Relationships	Influence, Community, Culture and Power Community and Global Issues
Christianity	Stories about Jesus' life his birth (<i>St. Luke Ch2, St. Matthew Ch1</i>) things he did - gathered disciples, (<i>Mark Ch1</i>) healed people (<i>St. Mark Ch2, St. Luke Ch5 v18</i>) and taught through stories (<i>Matthew Ch13 and Ch20</i>) his death (<i>St. Mark Ch15</i>) (<i>Good Friday</i>) and rising again from death (<i>St. Mark Ch16</i>) (<i>Easter Sunday</i>).	Choose 3 of the following: Christmas, Mothering Sunday, Palm Sunday, Easter (<i>resurrection</i>), Harvest, Baptism, Marriage.	Christians follow Jesus. Worship, this may include: reading the Bible, listening to stories, singing, prayer, people worshipping with others or alone.	Jesus is a special person for Christians. Jesus is the son of God. God is the Father who loves, cares, has authority and is Creator. He cares for the world and expects people to care for the world.	Christians believe that everyone is important and of equal value. Christians try to follow the example of Jesus especially his teachings above love and forgiveness.	The Church (a building) but more importantly, a group of believers. Some people have specific roles in the church (<i>e.g. minister, priest, elder</i>).
Islam	The Prophet Mohammed, stories about his life, revelations, family and children (<i>stories of other prophets may be included</i>).	The birth of a child as a blessing (<i>Barakah</i>). The naming of a child.	Worship, this may include: listening to stories, singing prayer, people worshipping with others or alone.	Allah - the Islamic name for the One True God Allah - has no partner - is the Creator - provides all good things - His attributes are revealed in the Qur'an	Feeding the poor and needy. Respect for teachers, elders, the learned and the wise.	Social life, how people greet each other, the importance of good manners, how the family prepares for and celebrates festivals, respect and kindness to guests.

Judaism	God the one Creator (<i>Genesis Ch1</i>) cares for all people (<i>Stories of Abraham (Genesis Ch15) and Moses (Exodus CH2 = Ch7-12) could be included</i>).	Hanukah Passover	Worship, this may include: listening to stories, singing prayer, people worshipping with others or alone.	God is One which is why everything in the world inter-relates. Poems in the Tanakh e.g. Psalm 8 and 148. God's love for His creation.	The Ten Commandments. Sayings which express values e.g. <i>'love your neighbour as yourself'</i> .	Synagogue features, community centre, place of worship
Hinduism	Stories about Rama and Krishna: e.g. Rama's exile and return, the childhood of Krishna. The importance of Krishna, Rama and Shiva.	Diwali +One or more of the following could be done in addition: Raksha Bandhan Festival Food	Puja (<i>worship</i>) in the home and temple: the shrine	Devotion to God	Respect for other people and all living things.	The importance of the family: love and loyalty between all members of the extended family e.g. respect for grandparents who often live with the family.
Big Idea	BI 4. Making Sense of Life's Experiences	BI 2. Words and Beyond	BI 1. Continuity, Change and Diversity	BI 6. The Big Picture	BI 3. A Good Life	BI 5. Influence, Community, Culture and Power
Transferable questions	Why do some people, born in different times and in different places - really make a difference? How does our daily life affect who we are?	Why do some people who may not seem religious wish to mark important steps in their lives with a ceremony? Why do people react to major events in many different ways?	What might people mean when they say something is 'holy'? Why might people feel that words alone are not enough to express their feelings?	Why are many things known about Christianity in our society? Why do some stories or traditions affect the views and behaviour of different people?	What does <i>'Lead a good life'</i> mean to different people?	Why do some people who have little contact with religion most of the time still take part in some religious events? If religions disappeared - would it matter?
Level of understanding relating to Big Ideas (expressed in terms of age).	KS1 Some people have amazing experiences that make them ask big questions about life. Others find deep spiritual meaning in everyday matters. There are many stories about experiences and encounters that have changed lives.	KS1 People often give words different meanings when they try to express what is most important to them. Many people use symbols to express important ideas. We need to interpret words and symbols to find out what they mean.	KS1 We are surrounded by distinctive things that are important to people. Some of these are called 'precious', 'sacred' or 'holy'. People belonging to the same religion/worldview may have different 'holy' or important things and express their religion/worldview in different ways.	KS1 Human beings, including groups of religious people, tell stories that help them grapple with the big questions of life. Many of these stories are well-known as they have been handed down over generations.	KS1 Most religions/worldviews introduce children to stories from the lives of exemplary people as examples of the qualities and characteristics they might try to achieve. They also teach about specific actions that are right and wrong and about good and bad attitudes.	KS1 All around us there is evidence of the influence of religions/worldviews on our community. Religion does not influence everyone's life in the same way.

<p>Explanation/ Suggested Focus</p>	<p>Some people find wonder and amazement in the ordinary things of life, such as nature. There are many stories in religions about amazing experiences. Many people like belonging to groups which have the same interests as them. Leaders and teachers: figures who have an influence on others in religion.</p>	<p>Some people express themselves by using words in different ways when writing about spiritual or religious things in stories, poetry and drama. Symbols: how and why symbols express religious meaning,</p>	<p>Precious, 'sacred' or 'holy' things includes buildings, festivals and celebrations, rituals, books, acts of worship and symbols. These are 'precious', 'sacred' or 'holy' because of their use and/or associations. There are many different ways of showing reverence, some may remain constant whilst others may adapt over time.</p>	<p>Stories are used to explain ideas about life, and may include God, gods, spirits, humans, animals and the natural world. Questions such as 'What happens when people die?' and 'Where did the world come from?'. These stories are often found in holy or highly respected books. What people believe about God, humanity and the natural world.</p>	<p>This guidance can help people treat each other fairly and live together without upsetting or hurting each other or damaging the environment. Everyone has some guidelines to follow in their everyday lives.</p>	<p>Many local and national holidays are held at the time of religious or other festivals. Religious leaders are often important people locally. Well-known traditional stories and songs reflect the ideas of religious traditions present in the community. Most schools have children from different religions and non-religious worldviews and may have many who do not identify with any religion or worldview. Christian action by groups of individuals - caring etc. Belonging: where and how people belong and why belonging is important</p>
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Skills for Primary RE

These are the skills that children 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.

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.

We brainstormed together
and came up with a
list of things
(events) that
we celebrate.

Easter

Births

Christ



We watched The Parable
of the talents.
We then had a discussion
about our talents and how
we were good at
things.



This stained
glass window
shows Noah
planting the
first vineyard
after the
flood had
subsided.
We spotted the
ark and the
rainbow which was sent
to promise he



This is
Mary, Mo

Programme of Study for Key Stage 2

Themes, Links with Big Ideas and Suggested Content

Religion	Making Sense of Life's Experiences Stories and People/ Authority	Words and Beyond Celebration, Expression of Spirituality	Continuity, Change and Diversity Lifestyle/Rights and Responsibilities	The Big Picture Beliefs and Ideas	A Good Life Ethics and Relationships	Community, Culture and Power Community and Global Issues
Christianity	Key features of the life of Jesus as told in the Gospels: His baptism and temptation, disciples, followers and friends. Teaching about the Kingdom of God in parables and miracles. Holy Week. Followers of Christ from the early church to today who have: set an example, serve others.	The Church year. Key events in the life of Jesus and the history of the Church and how they are celebrated including: Advent, Christmas, Lent, Holy Week, Ascension, Pentecost, Worship. Use of The Bible. Use of song.	Jesus in Christian experience. The effect of Jesus on the lives and behaviour of individuals (<i>this may include a study of the lives of contemporary and/or historical Christians</i>). Personal events such as Baptism, First Communion, Confirmation.	Evidence of God. Ways of understanding God are revealed and confirmed through the Bible, the teaching of the Church, human experience. God loves and forgives. Jesus is God's son - he suffered, died and rose from death - is still alive and special to Christians.	The Ten Commandments (<i>brief outline</i>). The Greatest Commandments. Love God with all your heart, soul and mind and strength. Love your neighbour as you love yourself (<i>Matt 22:37-39</i>). Christian principle of Grace (<i>John 13:34, 15:12</i>).	Personal relationships and responsibility to others. Different branches of the Christian Faith represented in the local area and in Great Britain.
Buddhism	Stories about Gotama Buddha which show: how suffering can end, his restlessness and the four signs, the great renunciation, years in the forest learning meditation, enlightenment, his teaching of the middle way.	A number of Buddhist festivals are derived from stories about the life of Buddha.	Symbols - monk/nun's robe, bowl, shaven head, rosary (<i>juzu</i>) of 108 beads, used when chanting mantras etc.	The Buddha Image and values it represents e.g. tranquillity and compassion. Symbols The Bodhi tree The wheel of life The lotus flower	Helping to alleviate suffering. Things Buddhists do to alleviate suffering: practice the Dhamma, be sympathetic and kind to others, including animals, give generously of time, food and abilities, lead by example.	The Buddhist community 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.

Islam	Messengers of Allah, especially The Prophet Mohammed, stories about his life, revelations, family and children, stories of other prophets may be included. Books of guidance in Islam, Qur'an, Hadith.	The birth of a child as a blessing (<i>Barakah</i>). The naming of a child.	The Five pillars of Islam - basic outline.	Allah - the Islamic name for the One True God. Allah - 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 the Qur'an - the revealed book for Muslims, which is treated with respect.	Feeding the poor and needy. Respect for teachers, elders, the learned and the wise.	Social life - the importance of good manners, how the family prepares for and celebrates festivals, respect and kindness to guests, the importance of honesty.
Judaism	The Torah - symbolism of the structure of the scroll and materials used, the work of the scribe, stories should be covered including those about the beginning of the world and the people of Israel.	Hanukah, Pesach and Shavuot.	The Jewish home - the Mezuzah, Shabbat and the Friday night meal. Laws and rules by which people should live e.g. the Ten Commandments and sayings which express values e.g. 'love your neighbour'. Distinctive clothing such as kippah, tefillin, Tallit or tallith.	God is One which is why everything in the world inter-relates. Poems in the Tenakh e.g. Psalm 8 and 148. God's love for His creation.	The Ten Commandments. Sayings which express values e.g. 'love your neighbour as yourself'.	Synagogue - features, community centre and place of worship. Israel - a special place for the Jewish people.
Hinduism	Stories about Rama and Sita, Ganesh, Hanuman and other inspirational figures for Hindus.	One or more of the following: Birthdays of Rama, Marriage and Ashima.	The Arti ceremony and other Hindu traditions: origins of Hinduism in India, Hindus in Britain and around the world.	Believing: what people believe about God - why for Hindus there are many different representations.	Individual self, uniqueness as a person in a family and community. Explore why many Hindus are vegetarians.	The importance of the family and the community as a family. The importance of close contact between Hindus in Britain and families in India.
Sikhism	Stories about Guru Nanak (<i>and possibly some of the other 9 Gurus</i>). The Guru Granth Sahib and its importance for Sikhs.	Gurpurbs = celebration birthdays of Guru Nanak and Guru Gobind Singh Vaisakhi.	The five K's Kesh - uncut hair Kangha - comb Kara - steel bangle Kaccha - shorts Kirpan - sword.	God - there is one God, He is the creator of all things. All human beings are equal before God.	Equality - how people treat each other, share, sit, eat and worship together in the Gurdwara and welcome people of all races and religions.	The family and worship together in the Gurdwara, the role of parents in bringing up their children in the Sikh faith.

<p>Secular World View, such as Humanism</p>	<p>Consider this view <i>'Rationalism is an attitude of readiness to listen to contrary arguments... of admitting that "I may be wrong, and you may be right, and, by an effort, we may get nearer the truth"'</i> Karl Popper, philosopher and former patron of the BHA (1902-1994).</p>	<p>Humanist naming ceremonies: celebrating the arrival of a new baby; promises of love and support by family and friends.</p>	<p>Happiness as a worthwhile goal; happiness as more than simple sensory pleasures (<i>hedonism</i>); the importance of relationships, exploration, and achieving our goals. Diverse ways of finding happiness; there is no one recipe for happiness. One way to be happy is to make others so (<i>Robert Ingersoll</i>).</p>	<p>Science as the best method to understand the universe. The absence of sacred texts and divine authority; mistrust of faith and revelation. Evidence for the universe being billions of years old and the absence of evidence for any supernatural cause. Evidence that all life on Earth, including human beings, evolved over billions of years from a common ancestor (<i>Charles Darwin</i>). The value of science: curiosity and the psychological desire for truth (<i>Socrates</i>), technological and social benefits, enrichment of humanity. Willingness to adapt or change beliefs when faced with new evidence.</p>	<p>Accepting individual responsibility to reason about our actions. The importance of reason, empathy, compassion, and respect for the dignity of all persons when deciding how to act. The absence of sacred texts, divine rules, or unquestionable authorities to follow. Reward and punishment as insufficient motivations to do good; consideration of the consequences of our actions on others and the outcome if everyone were to act in the same way. The value of general moral principles but the need for flexibility and the opportunity to question rules. Consideration of the particular situation. The Golden Rule as a naturally evolved ethical principle, present in a wide variety of cultures throughout history. The importance of practical action for humanists; judging not.</p>	
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Big Idea	BI 4. Making Sense of Life's Experiences	BI 2. Words and Beyond	BI 1. Continuity, Change and Diversity	BI 6. The Big Picture	BI 3. A Good Life	BI 5. Influence, Community, Culture and Power
Transferable questions	<p>How does daily life affect who we are?</p> <p>In what ways do beliefs affect our daily lives?</p>	<p>Why do people choose to mark important events with a ceremony?</p> <p>Are there any similarities between celebrations of different religions/views when marking significant events?</p> <p>How do people 'celebrate' a range of events in their lives/communities?</p>	<p>Give examples of how faith has (both past and present) helped people to live their lives and make decisions?</p>	<p>Why are there so many different views as to how the World came into existence?</p>	<p>Give an example of someone (<i>in a story from this unit</i>) who is a good example for others to follow?</p> <p>Why is it important to 'lead a good life'?</p> <p>Can you think of a time when you set a good moral example to others?</p>	<p>Have Festivals, such as for example, Christmas, (<i>possibly Easter</i>) become more like cultural traditions than Religious Celebrations?</p> <p>To what extent are Communities shaped by a Religion?</p>
Level of understanding relating to Big Idea	<p>KS2 Some people have amazing, puzzling or mysterious experiences that they may explain as an encounter with a power above, beyond or within the material world, and which they may claim has given them new insights into life.</p>	<p>KS2 People often express their feelings and beliefs through art, music, poetry, stories, drama and physical movement - creating, observing and performing. These creative forms of expression play important roles in most religions and cultures.</p>	<p>KS2 The name 'religion' or 'worldview' is commonly given to systems of belief, practices and values, which share common features that make sense when thought of as linked to each other. Each religion/worldview is made up of groups of people who may believe different things and practice in different ways.</p>	<p>KS2 Humans tell different stories to convey important teachings and these stories often form part of longer narratives. Groups of religious and non-religious people tell stories, which reflect the different ways in which they view the world.</p>	<p>KS2. Most religions/worldviews have stories about people who set a moral example. Religions/worldviews provide guidance on how to live a good life. There are different ideas about why people should aim to live a good life and agreement and disagreement over virtues and qualities, what is right and wrong - between and within groups.</p>	<p>KS2 Many communities around the world are influenced at several levels by their traditional religions/worldviews. In some communities, one religion/worldview is influential; other communities are influenced by many different religions and worldviews living alongside each other. In some communities, religions/worldviews have little influence apart from among their followers.</p>

<p>Explanation/ Suggested Focus</p>	<p>These encounters may change peoples' lives in a positive way and may give them a sense of destiny. Some people explain such experiences by saying that humans have an inner consciousness or spiritual nature. In many cases such experiences have had a major impact on religions and non-religious worldviews. In some communities these experiences may give people a sense of identity and belonging. Certain individuals throughout history are said to have had extraordinary insights into the meaning of human life and have passed those insights on to others. How and why some stories are sacred and important in religion</p> <p>Belonging: where and how people belong and why it is important to belong.</p>	<p>Imagery includes symbol, metaphor, simile, analogy and allusion. Examples of expression include paintings, sculptures, stained-glass windows, artefacts, symbols, icons, dances, plays, symbolic gestures, hymns, songs, poems, music and different forms of ritual. These forms of expression can provide wisdom and inspiration and evidence for people to understand the beliefs, ideas and values of others. How and why celebrations are important in religion. Leaders and teachers: figures who have an influence on others.</p>	<p>Common features include beliefs, values, places of worship, festivals, pilgrimages, rituals, texts and symbols. Religions/worldviews change over time - as a result of historical events or as a result of people moving from country to country and taking their traditions with them. For some their religion is more important than it is for others. How and why symbols express religious meaning, listening and responding to visitors from local faith communities.</p>	<p>Some religious narratives begin with stories to explain how and why God created the universe and everything in it. Others focus on the nature of the world itself rather than how it came to be. All religious and non-religious narratives say a lot about where humans fit into the grand order of things and help people understand issues, such as whether there is life after death and how people might find meaning and purpose in their own lives. Such stories are found in texts believed to be divinely inspired and therefore sacred or holy. What people believe about God, humanity and the natural world.</p>	<p>It may be the actions or behaviour of exemplary people that inspire others or their teachings that followers apply to their lives. Guidance includes songs, poems, codes of conduct, rules, proverbs and wisdom. Many religions and non-religious worldviews have codes of behaviour or rules which tell people what actions are right and wrong and what their duties are. Some believe it is the will of God, others that it is for the good of everyone, or for the good of the whole world. Leaders and teachers: figures who have an influence in others in religion.</p>	<p>Families who no longer practise religion may celebrate religious festivals, follow traditional religious rituals at key points in life and uphold traditional values. Local community leaders may be motivated by religious or non-religious worldviews, and religious leaders are often important people in the community. Organisations and individuals may be inspired by religions and beliefs to make a positive difference in their communities, while others may use their religion or worldview to justify actions that do harm. Visiting places of worship and focusing on symbols, listening and responding to visitors from local faith communities.</p>
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Skills for Primary RE

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- 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.

the duck
squirrel have
ferently to stop
abble?

One day the
duck should do
it and the next
day the squirrel
should do it.

They could
have shared
and taken turns.

After reading
the story
'Pumpkin Soup'
we took part
in a P4C
session

They could
have held the
spoon together
one at the top
and one at the
bottom



Children in need

We raised money
for children in
need. We wore
spotty clothes
and took part in
a colouring
competition too!



op

look

like

for
m

the

is name

man

When
shows.

the

look

Programme of Study for Key Stage 3

Themes, Links with Big Ideas and Suggested Content

Religion	Making Sense of Life's Experiences Stories and People/ Authority	Words and Beyond Celebration, Expression of Spirituality	Continuity, Change and Diversity Lifestyle/Rights and Responsibilities	The Big Picture Beliefs, Ideas and Concepts	A Good Life Ethics and Relationships	Community, Culture and Power Community and Global Issues
Christianity	Holy Books - different interpretations of the Bible. Religious leaders; Pope, Bishops. Life and teachings of Jesus, questioning authority, MLK (<i>Civil Rights movement</i>).	Worship - diversity of forms e.g. charismatic, meditative. and the role of prayer, art and music. Commitment to religion as expressed through helping others - e.g. voluntary organisations.	Sanctity of life within the context of human rights. Responsibility for the rights of others. Values of love, fairness, freedom and justice, Work of e.g. Tutu (<i>Truth and reconciliation commission</i>) Gomez and Ramirez, Personal wealth and use of resources.	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.	The 10 Commandments and the Golden Rule. Agape, service and compassion. Link Christian attitudes and values to issues of race, gender and personal relationships e.g. marriage and divorce.	Stewardship and sustainable development, Pacifism (<i>Quakers</i>). 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.
Buddhism	Teachings of the Buddha, 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. Experiences of the Buddha - including meditation. Home Shrine (<i>for some Buddhists</i>).	Dharma - duties of a Buddhist (<i>both Bhikku and layperson</i>). Metta (<i>loving kindness</i>). Noble 8-Fold Path: Right effort, mindfulness and concentration. 5 Moral Precepts. Sanctity of Life. The Sangha - dharma and morals.	Enlightenment, 4 Noble Truths, Nirvana, Purpose of Life.	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 (<i>loving kindness and non-violence</i>).	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.

<p>Islam</p>	<p>The Holy Qu'ran - it's nature and status. The Haddith. The Prophet Muhammad. The Role of the Iman. One true religion and duty to lead others to Allah.</p>	<p>Commitment - 5 Pillars: Shahadah (<i>Belief</i>) Salah (<i>Prayer</i>) Zakat (<i>Charity</i>) Ramadan (<i>Fasting</i>) Hajj (<i>Pilgrimage</i>) Du'a and the personal experience of Prayer. Commitment through helping others eg the work of the Red Crescent.</p>	<p>Sanctity of life (<i>the least important are the most important</i>). Responsibility to the poor and vulnerable. Establishing Ummah The rights of non-Muslims.</p>	<p>Attributes of Allah. Tawhid (<i>Allah is one</i>) Symbolic Language (e.g. <i>Creator</i>) Akhirah (<i>eternal life</i>) & Judgement Day. 5 Pillars of Islam.</p>	<p>Family Life - hygiene, diet, modesty, hijab. The Role of the mosque & wudu. The Ummah. Shar'iah Law - Halal and Haram.</p>	<p>Social Justice and equality. Islamic Aid. Concept of Jihad. Respect for other faiths.</p>
<p>Hinduism</p>	<p>Scripture: The Ramayana (<i>Rama's exile and return</i>). Puranas (<i>childhood of Krishna</i>). Vedas (<i>descriptions of the creation</i>). Bhagavad Gita. Upanishads. Leaders, The Brahmins and Mahatma Gandhi (<i>a well-known Hindu</i>).</p>	<p>Meditation and yoga - part of everyday life. Puja - Bhakti devotion to God. Worship in the Mandir; bhajans, Arti ceremony, worship at home shrine, murtis. Pilgrimage in India e.g. Benares and the Ganges, fasting.</p>	<p>Ashramas - 4 stages of life and their associated duties (<i>dharma</i>). Law of karma. Varna and associated dharma. Sanctity of life. Rights of others. Gandhi and harijans (<i>Children of God</i>) - different paths to God.</p>	<p>Brahman - God, or the Divine Spirit, worshipped in different forms e.g. Shiva, Ganesha . The trimurti (Brahma, Shiva, Vishnu). Atman. Karma, dharma. Samsara, Origins of the World in the Nasadiya Sukta (<i>mysterious</i>). Cycle of change in nature.</p>	<p>Ahimsa - varna and caste, system as kinship, and support group. All living things from the same source. Roles within the family. Respect for elders. Moral stories e.g. Panchatantra. Worldwide community of Hindus. Commitment to voluntary organisation.</p>	<p>Ahimsa - principle of non-violence. Dana; giving to the poor. Attitude to the natural world, Vegetarianism, Poverty (<i>in India</i>). Cultural influence on environmental issues/ basic hygiene etc.</p>
<p>Judaism</p>	<p>Torah - importance for daily life and worship . Simchat - it's study. Tenakh - relevance Rabbi - role and significance.</p>	<p>Prayer. Symbols; Magen David and menorah, mezuzah, tefillin. Worship in synagogue. Western Wall (<i>Jerusalem</i>). Atonement (<i>Yom Kippur</i>). Commitment to religion/ voluntary organisations.</p>	<p>Social justice, Shabbat. Teaching of prophets. Tzedekah (<i>righteousness</i>). Sanctity of life. Rights of others. Holocaust.</p>	<p>One God - expressed through 10 Cs etc. Covenant, Messiahship meaning of 'Israel' (<i>he who struggles with God</i>). Judgement and forgiveness - Rosh Hashanah; Yom Kippur; Sheol, Resurrection and judgment. Creation in Genesis.</p>	<p>Sense of Jewish identity expressed in family relationships and the home e.g. Kashrut, Shabbat. Halakhic life (<i>walking with God</i>).</p>	<p>Social justice (<i>tzedekah</i>) stewardship. Rosh Hashanah as thanks for creation. Holy war, Just war and pre-emptive wars. Shalom (peace).</p>

Sikhism	The Gurus and their lives. Guru Granth Sahib. The Arkhand Path.	Worship in the home; sunrise and evening. 5 Ks Gurdwara, Commitment to religion/ voluntary organisations Gurpurbs (<i>Celebrations of the Gurus</i>).	Seva e.g. in the langar. Rahit (<i>obligations</i>). Teachings of Gurus on concern for the poor. Kirat Karna (<i>honest work</i>). Sanctity of life, Rights of others. Human Rights.	Concept of God in the Mool Mantra; One, truth, creator, self-existent Soul and reincarnation, Creation by God.	Nam Simran, Kirat Karna, Vand Chhakna Seva - service. Prohibitions on cutting hair, drugs, adultery etc. family life. Relationship with the Khalsa.	Full equality between men and women. Service to the sick, human rights. Vand Chhakna (<i>sharing with others</i>). Khalsa.
Secular World View Humanism	Rationalism e.g. David Hume. The 10 Commitments - Altruism, care for the World, Critical Thinking, Empathy, Ethics, Global Awareness, Human Rights, Social Justice, Service and Participation, Responsibility.		UN Declaration of human rights, Democracy, Rights of others. The 10 Commitments - Altruism, Empathy, Human Rights, Social Justice, Responsibility, Service and Participation.	Atheism/Agnosticism, life after death, self determinism, Reason, Big Bang, Darwin. The Big Bang, Primeval Soup.	Morality without God, Friendship. The Golden Rule.	Fair Trade Movement. Commitment to improving quality of life. Global consumerism. The 10 Commitments - caring for the World, Global Awareness, Service and Participation.
Big Idea	BI 4. Making Sense of Life's Experiences	BI 2. Words and Beyond	BI 1. Continuity, Change and Diversity	BI 6. The Big Picture	BI 3. A Good Life	BI 5. Influence, Community, Culture and Power
Transferable questions	How can writings and teachings many centuries old be applicable to day? Why do individuals, communities and countries need forms of 'authority'?	Why do symbols, (<i>including emoji</i>) play a prominent role in our daily lives?	Why throughout time and different cultures is music often used as a way of expressing concerns, views and feelings? Should the preservation of Human life always take precedence over other concerns?	As human beings, why is it important to believe in something?	What are some of the factors which may affect a person's ability to lead a 'good life'? Is leading 'a good life' the same everywhere - or might a 'good life' in one community be criticised in another?	If Religions disappeared would they be missed? What problems would arise if worldwide people lived for themselves alone?

<p>Level of understanding</p>	<p>KS3 Many people find profound meaning at points in their lives in mystical, religious, spiritual experiences. Some people say experience of religious rituals and other practices help make a connection with God or gods and with each other, or with what is most important to them. The experiences of a few key people are believed to have given them insights into the nature of reality. Some believe these experiences are related to a spiritual dimension of human beings, which may or may not be associated with religion. Others deny humans have a spiritual nature, believing that a human is no more than a complex, highly evolved animal.</p>	<p>KS3 People convey their beliefs, values, commitments and identities through different media. Some things are regarded by some people as divinely created or inspired. All works are subject to different interpretations.</p>	<p>KS3. Many people claim to belong to a religion/worldview. Each religion/worldview is understood in relation to its historical and cultural setting. There are important differences in beliefs, values and practices between religions/worldviews but also close connections between some of them for historical and cultural reasons. Religions/worldviews tend to be made up of several smaller groups. They usually share core beliefs and practices but there may be differences between them.</p>	<p>KS3 Many religions/worldviews provide accounts of what the universe is like and why. These accounts may be called 'grand narratives'. For many religious people the most important source of their big picture of the world is found in sacred texts, often believed to have been divinely inspired. Many people identify with narratives that deny the existence of any divine beings or predetermined purpose in life but others believe that science and reason can explain everything and religious explanations are unnecessary.</p>	<p>KS3 Many of the rules of religions/worldviews were created a long time ago. Interpretation of such rules may be needed to apply them to today's world. Some religions/worldviews distinguish between rules revealed by God, those developed through human reasoning, those that are customs/traditions developed over many years, and those that reflect the nature of the world. This matters as people need to know the origin of a 'rule' before deciding how far it can be changed. All our moral actions have consequences for ourselves. Some believe the consequences extend beyond this life.</p>	<p>KS3 Religions/worldviews are influential at several levels: individual, local, national and global. They will exert different levels of influence in different places and at different times.</p>
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<p>Suggested Focus</p>	<p>These experiences may be prompted by encounters with the wonders of nature, beautiful works of art or music or with tragic events. Some believe these experiences put individuals in touch with a greater power or with other realms of existence and provide insights into the world and their place in it. Whether they see themselves as spiritual, religious or not, many people get a sense of identity from belonging to the same group as others who believe the same things, see the world in the same way, and have the same values. This can develop strong feelings of identity, belonging, loyalty and commitment. Different sources of authority and how they inform believers' lives and raise questions.</p>	<p>Beliefs and experiences may be in verbal form, communicated orally or in writing. There are different beliefs about the origins and inspiration behind them. Religions/worldviews may have oral or verbal texts which are considered of key importance. These may be viewed as of divine origin, or inspired, although what that means may be seen in different ways. Non-verbal forms include portraits, calligraphy, icons, sculptures, abstract, geometric and decorative art and artefacts. Different styles of non-verbal communication may be used to express different aspects of religious or non-religious ideas or experiences. Pictures, songs and choral music remind people of important events, myths and stories in their tradition. Interpretations depend on what is believed about the origins and inspiration behind them.</p>	<p>Most people recognise that religions/worldviews do not stay the same. They change for many reasons, such as political and cultural differences, disagreements about ideology and authority, changes in population, the intervention of an influential person or group with a new interpretation of the religion - often several of these. Some people who do not agree with the decisions their leaders have made may break away and set up a new group. What religions and beliefs say about human rights and responsibilities, social justice and citizenship and animal welfare.</p>	<p>Grand narratives explain the meaning and purpose of life and come from a variety of sources, including community traditions, scientific evidence, personal experience, and reasoning. They frequently begin with stories of how the universe came to be, whether or how it will end, and the place of human beings in it. Other narratives focus on an ongoing cycle of life, death and rebirth. In most religious and non-religious narratives, people are seen as imperfect. There are many different ideas about this and some grand narratives provide guidance on how to be liberated from this state. Most religious narratives believe there is some form of after-life - may be a spiritual existence or another physical one. Some religious narratives claim people's after life depends on how good a life they have led; others emphasise faith in divine power; others stress belonging to a community and performing appropriate ceremonies; many combine all of these. Key ideas, include issues related to: God, truth, the World and its origins, human life - its meaning, purpose and future.</p>	<p>Some prioritise developing virtues, personal qualities and characteristics that would make them a 'good' person. Many people turn to religions/worldviews for guidance and personal examples of the virtues and qualities they should aspire to. Some people consider how their actions affect other people; some think that if they follow rules and codes of conduct they will do the right thing. Guidance from all traditions, religious or non-religious, does not extend to every situation. We ask questions like 'what would be the best outcome from this situation?' Questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil.</p>	<p>In communities where religions are influential, not everyone is affected to the same extent. Leaders may appeal to religions and non-religious worldviews in order to justify their policies, for good or ill. Claiming a connection to God or gods or to a non-religious vision or ideal can give them great power. These actions may benefit or harm communities and individuals. The relationship between a community and its religions is related to its history, distant and recent, and to events that have changed attitudes and allegiances. As populations become more diverse so does the landscape of religious and belief and its impact on communities. Throughout the world, the arts reflect both the religious heritage of communities and the changes in religious belief that have occurred over time. What religions and beliefs say about health, wealth, conflict and global collaboration within and between religions.</p>
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The Big Ideas shown above and their exemplification are derived from 'Putting Big Ideas into Practice' - Barbara Wintersgill 2019. The original charts are to be found in this publication

Skills for Secondary RE

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

Investigation	Interpretation	Reflection	Empathy	Application	Evaluation	Analysis	Synthesis	Explanation	Expression
Asking relevant questions, knowing how to use different types of sources for information, knowing what may constitute evidence for understanding religion.	Drawing meaning from artefacts, works of art, poetry and symbolism, interpreting religious language and meanings of religious texts.	Reflecting on feelings, relationships, experience, ultimate questions, religious practices and beliefs.	Considering thoughts, feelings, attitudes, beliefs, values of others. Developing imagination to identify feelings such as love, wonder, forgiveness and sorrow. Seeing the world through the eyes of others.	How religious beliefs can help people reach decisions and understand other people's reasons for their decisions.	Debating 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.	Distinguishing between opinion, belief and fact, and between features of different religions.	Linking significant features of religious and individual, community, national and international life. Identifying key religious values and their interplay with secular ones.	Presenting own and other people's points of view and identifying reason and purpose.	Explaining concepts, rituals and practices, identifying and articulating matters of deep conviction and concern.

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.



We looked at the issue of palm oil in our P4C lesson. We watched the Iceland video and found out that 25 orangutans die every day as their natural habitat is destroyed. We generated questions and voted for our favourite one. We then decided to make information posters to highlight the problem with palm oil production.



STOP THIS



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.

BI 6. The Big Picture	BI 4. Making Sense of Life's Experiences	BI 2. Words and Beyond	BI 3. A Good Life	BI 1. Continuity, Change and Diversity	BI 5. Influence, Community, Culture and Power
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 (<i>relationships between religion and science</i>). 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 (<i>liturgical, non-liturgical</i>) 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 (<i>numinosity</i>). Theism (<i>monopoly</i>); atheism; agnosticism. Good and Evil. Life after Death - the immortality of the soul e.g. resurrection, reincarnation, rebirth - e.g. Jesus -	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 (<i>moral issues in soaps, religious themes in films; religious programmes</i>). Religious pluralism and secularism. Responses to AIDS. Religious conflicts both historical and contemporary. Religious fundamentalism. Ecumenism. Religious cooperation over global issues e.g. poverty.

				incarnation, resurrection as sign of redemption and reconciliation. God, truth, world, human life and life after death.	
<p>Many religions/worldviews have constructed an overarching narrative, sometimes called a 'grand narrative', which in most cases refers to the relationship between God or ultimate reality and the world, the nature of human beings and their place in the universe. Most narratives that attempt to explain what the world is like claim an authority for their explanation. Nevertheless within each tradition there are variations of belief about the truth and meaning of these narratives. Many religious people accept scientific accounts and find no conflict with their religious beliefs. Others say it is only possible to believe one or the other.</p>	<p>Some claim that consciousness is the distinguishing feature of being human and speak of human 'spirituality'. Some people regard their spirituality as the inner personal dimension of being religious, while others see themselves as spiritual rather than religious because they do not identify with traditional religious institutions or beliefs. There are also people who do not identify with religion or spirituality. Membership of groups with whom they share beliefs, values and traditions often gives people a heightened sense of awareness, mystery, identity and belonging, and bring about a transformation in their lives.</p>	<p>It is very difficult to describe metaphysical or abstract concepts using everyday language. In attempting to express the inexpressible, people have used what philosophers call 'religious language'. They also use everyday language through metaphor and analogy. Many artists and musicians of all genres have created works in order to express their, or their sponsors', views on a moral or religious issue. This continues to the present today. People of all beliefs and none are equally capable of being moved by creative works that communicates a religious message, although people inside and outside a tradition are.</p>	<p>Religious and non-religious groups agree on some moral issues and disagree on others. Different theories are offered about how and why humans ought to live a good life; these theories are not necessarily religious. When these perspectives are used in discussions about moral issues, they yield very different answers. Various religious and non-religious organisations have tried to identify rules and principles that should apply universally, and they often contain teachings about the character and virtues needed to lead a 'good' life. Some religions/worldviews have different expectations for different groups of people, often in relation to hierarchies within their traditions.</p>	<p>There is no consensus on the meaning of the word 'religion' or how it may be clearly distinguished from a non-religious worldview. During the 20th and 21st centuries in particular, systems of belief have had to respond to different global, political and social issues. No religion/worldview is monolithic; rather, they are diverse</p>	<p>Religions/worldviews reach into many different areas of human life and have various degrees of influence; their influence is often linked to the extent to which those religions possess degrees of power (see BI 1). When something within a religion/worldview becomes authoritative, it may be used to justify social and political actions. The outcomes of these actions are varied and complex, from social improvement or spiritual development to greater intolerance and violence.</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.



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drugs and alcohol
education



Effects



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? (*Including: 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.

Information Relating to Expectations of Pupils' Achievement and Progress from Key Stage 1 Through to Key Stage 3

The table 'End of Key Stage Expectations' uses information from 'Big Ideas' in order to provide an indication of what, it may reasonably be expected, pupils may be capable of at and between KS1-3.

After this table was completed for inclusion here, 'Putting Big Ideas into Practice' was published (Barbara Wintersgill 2019). The latter publication uses briefer definitions for each Big Idea (*these are shown below*). On considering the matter carefully, it was decided to retain the 'End of Key Stage Expectations' table - with the 3 standards for each Key Stage - in the hope that this may still be of some assistance to teachers. This table appears after those taken from 'Putting Big Ideas into Practice'.

Big Idea	KS1	KS2	KS3
1. Continuity, Change and Diversity	We are surrounded by distinctive things that are very important to people. Some of these are called 'precious', 'sacred' or 'holy'. People belonging to the same religion/worldview may have different 'holy' or important things and express their religion/worldview in different ways.	The name 'religion' or 'worldview' is commonly given to systems of belief, practices and values, which share some common features that make sense when thought of as linked to each other. Each religion/worldview is made up of several groups of people who often believe different things and practise in different ways.	Many people in the world claim membership of a religion/worldview. Each religion/worldview can only be understood in relation to its historical and cultural setting. There are important differences in beliefs, values and practices between religions/worldviews but also close connections between some of them for historical and cultural reasons. Religions/worldviews tend to be made up of several smaller groups. They usually share core beliefs and practices but there can be many differences between them.
2. Words and Beyond	People often give words different meanings when they are trying to express what is most important to them. Many people also use symbols to express important ideas. We need to interpret these word and symbols to find out what they mean.	People often express their feelings and beliefs through art, music, poetry, story, drama and physical movement - both creating and observing or performing. These creative forms of expression also play important roles in most religions and cultures.	It is difficult to describe metaphysical or abstract concepts using everyday language. In attempting to express the inexpressible, people have used what philosophers call 'religious language'. They also use everyday language through metaphor and analogy. Many artists and musicians of all genres have created works in order to express their, or their sponsors', views on a moral or religious issue. This continues to the present today. People of all beliefs and none are equally capable of being moved by creative works that communicates a religious message, although people inside and outside a tradition are likely to interpret them very differently. In more recent times, people are learning to value the arts of traditions other than their own.

<p>3. A Good Life</p>	<p>Most religions / worldviews introduce children to stories from the lives of their exemplary people as examples of the qualities and characteristics they might try to achieve. They also teach about specific actions that are right and wrong and about good and bad attitudes.</p>	<p>Most religions / worldviews have stories about people from the distant past or from recent times who set a moral example to their followers. Religions / worldviews provide guidance for their followers on how to live a good life. There are different ideas about why people should aim to live a good life and considerable agreement and disagreement over desirable virtues and qualities and what is right and wrong, good and bad, between and within groups.</p>	<p>Many of the rules of religions/worldviews were created a long time ago. Different interpretations of such rules may be needed for application to today's world. Some religions/worldviews distinguish between rules revealed by God, those developed as a result of reasoned human reflection, those that are customs and traditions developed by community leaders over many years, and those that reflect the nature of the world. This matters because people need to know the origin of a 'rule' before deciding how far it can be changed. All our moral actions have consequences for ourselves and others. Some believe that the consequences extend beyond this life.</p>
<p>4. Making Sense of Life's Experiences</p>	<p>Some people have amazing, puzzling or mysterious experiences that make them ask big questions about life. Others find deep spiritual meaning in everyday experiences. There are many stories about people's experiences and encounters that have made them change their lives.</p>	<p>Some people have amazing, puzzling or mysterious experiences that they may explain as an encounter with a power above, beyond or within the material world, and which they may claim has given them new insights into life.</p>	<p>Many people find profound meaning at some points in their lives in mystical, religious, spiritual or peak experiences. Some individuals and groups say experience of religious rituals and other practices help them make a connection with God or gods and with each other, or with what is most important to them. The experiences of a few key people are believed to have given them extraordinary insights into the nature of reality. Some believe these experiences are related to a spiritual dimension of human beings, which may or may not be associated with religion. Others deny humans have a spiritual nature, believing that a human being is no more than a complex, highly evolved animal.</p>
<p>5. Influence, Community, Culture and Power</p>	<p>All around us there is evidence of the influence of religions/worldviews on our community. Religion does not influence everyone's life in the same way.</p>	<p>Many communities around the world are influenced at several levels by their traditional religions/worldviews. In some communities, one religion/worldview is influential; other communities are influenced by many different religions/worldviews living alongside each other. In some communities, religions/worldviews have little influence apart from among their followers.</p>	<p>Religions/worldviews are influential at several levels: individual, local, national and global. They will exert different levels of influence in different places and at different times.</p>

<p>6. The Big Picture</p>	<p>Human beings, including groups of religious people, tell stories that help them grapple with some of the big questions of life. Many of these stories are well-known as they have been handed down over generations.</p>	<p>Human beings tell different stories to communicate important teachings and these stories often form part of longer narratives. Groups of religious and non-religious people tell different stories, which reflect the different ways in which they view the world.</p>	<p>Many religions/worldviews provide a coherent account of what the universe is like and why it is as it is. These accounts may be called 'grand narratives'. For many religious people the most important source of their big picture of the world is found in sacred texts, often believed to have been divinely inspired. Many people identify with narratives that deny the existence of any divine beings or predetermined purpose in life. Other people believe that science and reason can explain everything and that there is no need for religious explanations.</p>
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End of Key Stage Expectations

Drawn from Big Ideas (2017)

	BI 1. Continuity, Change and Diversity	BI 2. Words and Beyond	BI 3. A Good Life	BI 4. Making Sense of Life's Experiences	BI 5. Influence, Community, Culture and Power	BI 6. The Big Picture
Key Stage 1 Working towards	We are surrounded by distinctive things that are often called 'religious' or 'holy'. These include buildings, festivals and celebrations, rituals, books, acts of worship and symbols. These are usually different for each religion and non-religious worldview.	People have developed several different ways to express their beliefs and feelings, such as using words in different ways when writing about spiritual or religious things in stories, poetry and drama. People also use symbols, art, music, drama and dance to express their beliefs and to tell their favourite stories.	Most religions and non-religious worldviews introduce children to stories from the lives of their exemplary people as examples of the qualities and characteristics they might try to achieve.	Some people have amazing, puzzling or mysterious experiences that make them ask big questions about life. Others find deep spiritual meaning in everyday experiences. There are many stories about people's experiences and encounters that have made them change their lives.	There are signs of religious and non-religious worldviews all around us and lots of evidence of their influence on our communities. Many local and national holidays are held at the time of religious or other festivals, and religious leaders are often important people locally.	Stories are very important in religions and in non-religious worldviews. They are used to explain ideas about life, and may include God, gods, spirits, humans and animals and the rest of the natural world.
Key Stage 1 Meeting expectations	We are surrounded by distinctive things that are often called 'religious' or 'holy'. These include buildings, festivals and celebrations, rituals, books, acts of worship and symbols. These are usually different for each religion and non-religious worldview. Within the same religion or non-religious worldview people may believe different things and practice in different ways.	People have developed several different ways to express their beliefs and feelings, such as using words in different ways when writing about spiritual or religious things in stories, poetry and drama. People also use symbols, art, music, drama and dance to express their beliefs and to tell their favourite stories. Some people believe that it is wrong to use certain forms of non-verbal expression. People may learn different things from	Most religions and non-religious worldviews introduce children to stories from the lives of their exemplary people as examples of the qualities and characteristics they might try to achieve. They also teach about specific actions that are right and wrong and about good and bad attitudes. This guidance can help people treat each other fairly and live together without upsetting or hurting each other or damaging the environment.	Some people have amazing, puzzling or mysterious experiences that make them ask big questions about life. Others find deep spiritual meaning in everyday experiences. There are many stories about people's experiences and encounters that have made them change their lives. Some people find that belonging to religious or non-religious groups which share their beliefs, values and traditions gives them a sense of identity	There are signs of religious and non-religious worldviews all around us and lots of evidence of their influence on our communities. Many local and national holidays are held at the time of religious or other festivals, and religious leaders are often important people locally. Several well-known traditional stories and songs reflect the ideas of religious traditions present in the community. Religions are not equally influential	Stories are very important in religions and in non-religious worldviews. They are used to explain ideas about life, and may include God, gods, spirits, humans and animals and the rest of the natural world. Religious and non-religious worldviews help people grapple with some of the big questions of life, such as 'What happens when people die?' and 'Where did the world come from?'. Many of these stories are well known because they have

		these stories and symbols and might not agree about their meaning.		and belonging.	everywhere. Some places are more religious than others; some families are more religious than others. Most schools have children from different religions and non-religious worldviews and may have many who do not identify with any religion or worldview.	been handed down over generations for hundreds of years. They are often found in holy books.
Key Stage 1 Working beyond expectations	As above + we are surrounded by distinctive things that are often called 'religious' or 'holy'. These include buildings, festivals and celebrations, rituals, books, acts of worship and symbols. These are usually different for each religion and non-religious worldview. Within the same religion or non-religious worldview people may believe different things and practice in different ways.	As above + people often cannot find the words to express their feelings and beliefs. They often use imagery, for example symbol, metaphor, simile, analogy and allusion, to interpret their religious or spiritual experiences and beliefs.	As above + religions and non-religious worldviews provide guidance for their followers on how to live a good life.	As above + many people have amazing, puzzling or mysterious experiences with the wonders of nature, other people, the arts, or with a power above or beyond the material world.	As above + many communities around the world are influenced at several levels by their traditional religions and non-religious worldviews.	As above + religions and non-religious worldviews are used to communicate important teachings and often form part of longer narratives.
Key Stage 2 Working towards	The names 'religions' or 'non-religious world views' are given to systems of belief, practices and values which share some common features, such as beliefs, values, places of worship, festivals, pilgrimages, rituals, texts and symbols. All the elements of each religion or non-religious	People often cannot find the words to express their feelings and beliefs. They often use imagery, for example symbol, metaphor, simile, analogy and allusion, to interpret their religious or spiritual experiences and beliefs.	Religions and non-religious worldviews provide guidance for their followers on how to live a good life. Moral teachings come in many forms including songs and poems, codes of conduct and rules, proverbs and wisdom sayings and stories, including stories about people,	Many people have amazing, puzzling or mysterious experiences with the wonders of nature, other people, the arts, or with a power above or beyond the material world. These encounters may be highly affecting, changing their lives in a positive way and sometimes giving them a	Many communities around the world are influenced at several levels by their traditional religions and non-religious worldviews. Families who no longer practise a religion may continue to celebrate religious festivals, follow traditional religious rituals at key points in life and uphold	Stories from religions and non-religious worldviews are used to communicate important teachings and often form part of longer narratives. Some religious narratives begin with stories to explain how and why God created the universe and everything in it. Others focus more on the nature of the world

	worldview are closely connected and can only properly be understood in relation to each other.		(past and present).	sense of destiny.	traditional values.	itself rather than how it came to be.
Key Stage 2 Meeting expectations	The names 'religions' or 'non-religious world views' are given to systems of belief, practices and values which share some common features, such as beliefs, values, places of worship, festivals, pilgrimages, rituals, texts and symbols. All the elements of each religion or non-religious worldview are closely connected and can only properly be understood in relation to each other. Each religion and non-religious worldview is made up of several groups of people who often believe different things and practise in different ways. For some people their religion or worldview is more important to them than it is for others.	People often cannot find the words to express their feelings and beliefs. They often use imagery, for example symbol, metaphor, simile, analogy and allusion, to interpret their religious or spiritual experiences and beliefs. People also express and communicate beliefs and experiences without words: through art, artefacts, symbols and icons; through dance, drama and symbolic gestures; and through music and ritual. There are different views as to which forms of non-verbal communication are appropriate to use, particularly in a religious context.	Religions and non-religious worldviews provide guidance for their followers on how to live a good life. Moral teachings come in many forms including songs and poems, codes of conduct and rules, proverbs and wisdom sayings and stories, including stories about people from the distant past or from recent times who set a moral example to their followers. It may be their particular actions or behaviour that inspire others, or it may be their teachings that their followers apply to their lives. Many religions and non-religious worldviews also have codes of behaviour or sets of rules which tell people what actions are right and wrong and what their duties are. In many cases a balance is struck between advocating specific behaviours and guiding people to judge what is the right thing to do in a given situation and to act for the right reasons.	Many people have amazing, puzzling or mysterious experiences with the wonders of nature, other people, the arts, or with a power above or beyond the material world. These encounters may be highly affecting, changing their lives in a positive way and sometimes giving them a sense of destiny. Some people account for these experiences by saying that humans have an inner consciousness or spiritual nature. Certain individuals throughout history are said to have had extraordinary insights into the meaning of human life and have passed those insights on to others. In many cases their experiences have had a major impact on religions and non-religious worldviews or have even led to a new one.	Many communities around the world are influenced at several levels by their traditional religions and non-religious worldviews. Families who no longer practise a religion may continue to celebrate religious festivals, follow traditional religious rituals at key points in life and uphold traditional values. Local community leaders may be motivated by religious or non-religious worldviews, and religious leaders are often important people in the community. Organisations and individuals may be inspired by religions and beliefs to make a positive difference in their communities, while others sometimes use their religion or worldview to justify actions that do harm. Many well-known pieces of music and works of art reflect the ideas of religious and non-religious traditions present in the community.	Stories from religions and non-religious worldviews are used to communicate important teachings and often form part of longer narratives. Some religious narratives begin with stories to explain how and why God created the universe and everything in it. Others focus more on the nature of the world itself rather than how it came to be. All religions and non-religious narratives have a lot to say about where human beings fit into the grand order of things. They seek to help people understand the mysteries of life such as whether or not there is life after death and how people might find meaning and purpose in their own lives. People come to understand these stories in different ways. These stories are valued because they come from trusted people or traditions.

<p>Key Stage 2 Working beyond expectations</p>	<p>As above + religions and non-religious worldviews change over time; sometimes as a result of historical events or technological developments or as a result of people moving from country to country and taking their traditions with them.</p>	<p>As above + all of these forms of expression not only provide a means of expressing complex ideas, they are also vehicles for learning, wisdom and inspiration and important evidence for those who want to understand the beliefs, ideas and values of others. Nevertheless, people find different meanings in all these forms of expression.</p>	<p>As above + there are different ideas about why people should aim to live a good life. Some believe it is the will of God, others that it is for the good of everyone, or for the good of the whole world. There is considerable agreement over desirable virtues and qualities and what is right and wrong, good and bad, across religious and non-religious groups.</p>	<p>As above + many people find that religious rituals and other practices provide opportunities for them to make connections with God or gods and each other, or with what is most important to them. When practised in community with others, these experiences may give them a deep sense of identity and belonging.</p>	<p>As above + in some communities, one religion or worldview is influential; other communities are influenced by many different religions and worldviews living alongside each other. In some communities, religions and non-religious worldviews have little influence apart from among their followers.</p>	<p>As above + they are often found in texts believed to be divinely inspired and therefore sacred or holy. Non-religious narratives today usually draw upon scientific theories of how the universe began and predictions about how it will end.</p>
<p>Key Stage 3 Working towards</p>	<p>There are many features that constitute a religion or non-religious world view which can be understood in relation to each other and in the context of their historical and cultural settings. Many people in belong to a religion; many others have non-religious world views; many do not identify with any belief group. Religions and non-religious worldviews tend to be made up of several smaller groups. They usually share core beliefs and practices but there can be many differences between them.</p>	<p>People use many methods to express their most profound beliefs and experiences. In verbal form - communicated, orally or in writing. Non-verbal forms of communication may be used to communicate complex issues and make connections to key ideas e.g. portraits, calligraphy, icons, sculptures, abstract, geometric and decorative arts and artefacts.</p>	<p>People have different ways of viewing moral issues. Some develop virtues and personal qualities to be a 'good' person - someone who would live by.</p>	<p>Many people find profound meaning at some points in their lives in mystical, religious or spiritual or experiences, which may be prompted by encounters with the wonders of nature, beautiful works of art or music or with tragic events.</p>	<p>Religions and non-religious worldviews are influential at several levels: global, national, local and individual. In communities where religions are influential, not everyone is affected to the same extent.</p>	<p>Many religions and non-religious world views provide accounts of what and why universe is like - 'grand narratives', which often begin with stories of how the universe came to be, whether or how it will end, the place of humans in it.</p>

<p>Key Stage 3 Meeting expectations</p>	<p>There are many features that constitute a religion or non-religious world view which can be understood in relation to each other and in the context of their historical and cultural settings. Many people in belong to a religion; many others have non-religious world views; many do not identify with any belief group. Religions and non-religious worldviews tend to be made up of several smaller groups. They usually share core beliefs and practices but there can be many differences between them. Most people recognise that religions do not stay the same; they change as a result of a number of factors, such as political and cultural differences, disagreements about ideology and authority, changes in population.</p>	<p>People use many methods to express their most profound beliefs and experiences. In verbal form - communicated orally or in writing. Non-verbal forms of communication may be used to communicate complex issues and make connections to key ideas e.g. portraits, calligraphy, icons, sculptures, abstract, geometric and decorative arts and artefacts. The extent to which these non-verbal forms of expression are used varies from religion to religion and between people of the same religion or non-religious worldview. The aim of some pictures, songs and choral music is often to remind people of important events, myths and stories in their tradition. They are also evidence of the faith of the community for which they were created.</p>	<p>People have different ways of viewing moral issues. Some develop virtues and personal qualities to be a 'good' person - someone who would live by. Many people turn to religions and non-religious worldviews for guidance and personal examples of the virtues. Some consider how their actions affect other people; some think that if they follow rules and codes of conduct they will do right. Even people who follow rules and guidance provided by their tradition may find it difficult to lead a good life. This may be because the guidance from any religious or non-religious view does not include every situation with a moral dimension.</p>	<p>Many people find profound meaning at some points in their lives in mystical, religious or spiritual or experiences, which may be prompted by encounters with the wonders of nature, beautiful works of art or music or with tragic events. Some people believe these experiences are capable of putting them, or others, in touch with a greater power or powers or with other realms of existence and provide insights into the world and their place within it. The experiences of a few key people are believed to have given them extraordinary insights into the nature of reality. They hold important and different places within one or more religions or non-religious worldviews.</p>	<p>Religions and non-religious worldviews are influential at several levels: global, national, local and individual. In communities where religions are influential, not everyone is affected to the same extent. In some communities, leaders may appeal to religions and non-religious worldviews in order to justify their policies, for good or ill. In many places, religious and non-religious groups make an important contribution to community life through their contribution to education, youth work and work with the disadvantaged and with local charities. Claiming a connection to God or gods or to a non-religious vision or ideal can give them great power, to which they can appeal in order to justify their actions. These actions may benefit or harm communities and individuals. The relationship between a community and its religions is related to its history, distant and recent, and to particular events that have changed attitudes and allegiances.</p>	<p>Many religions and non-religious worldviews provide accounts of what and why universe is like - 'grand narratives', which often begin with stories of how the universe came to be, whether or how it will end, the place of humans in it. Other narratives focus on an ongoing cycle of life, death and rebirth. In most narratives, people are seen as imperfect. Most religious narratives have the idea that there is a form of after-life a spiritual existence or another physical one. Some religious narratives say what happens after death depends on how people live, others emphasise faith in divine power; others stress belonging to a community and performing appropriate ceremonies - including community traditions, scientific evidence, personal experience.</p>
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<p>Key Stage 3 Working beyond expectations</p>	<p>As above + some think religions and non-religious worldviews must adapt to the times. Others believe there is one eternal truth for all time and that therefore their religion or worldview does not change.</p>	<p>As above + both verbal and non-verbal forms of expression can be difficult to interpret and often raise further questions.</p>	<p>As above + some religions and non-religious worldviews have different expectations for different groups of people. Some distinguish between rules revealed by God, those developed as a result of reasoned human reflection, those that are customs and traditions developed by community leaders over many years, and those that reflect the nature of the world.</p>	<p>As above + some believe these experiences are related to a spiritual dimension of human beings, which may or may not be associated with religion. Others deny humans have a spiritual nature, believing that a human being is no more than a complex, highly evolved animal. Whether they see themselves as spiritual, religious or not, many people get a sense of identity from belonging to the same group as others who believe the same things, see the world in the same way, and have the same values. This can develop strong feelings of identity, belonging, loyalty and commitment.</p>	<p>As above + as populations become more diverse so does the landscape of religious and belief and its impact on communities. Throughout the world, the arts reflect both the religious heritage of communities and the changes in religious belief and unbelief that have occurred over time and continue.</p>	<p>As above + many religious people look to sacred texts, others identify with narratives that deny the existence of any divine being.</p>
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