

# The Halton Agreed Syllabus for Religious Education

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# Foreword

This second agreed syllabus for Halton is based firmly and deliberately on the non-statutory national framework for religious education published by QCA in 2004, amended to reflect the particular needs of pupils in Halton. The Halton Agreed Syllabus Conference welcomed this national framework as a significant step in raising standards in religious education. The national framework sets out a structure for Agreed Syllabus Conferences and faith communities to use to determine what pupils should be taught in religious education. It has been designed to be inclusive, setting out guidance on the teaching and learning of religious education that is appropriate for all schools including faith schools.

This syllabus, therefore, like the framework, is intended to be robust enough to define and defend the knowledge, skills and understanding that is the entitlement of every pupil but at the same time flexible enough to give teachers the scope and creativity to enhance teaching and learning in religious education.

This syllabus sets out a system that places value on the ethos and morals that religious education can establish, independent of any faith, and promotes high levels of consistency in teaching and learning. It should also give teachers the freedom to find the best ways to inspire in their pupils a joy and commitment to learning that will last a lifetime. Good-quality religious education can transform pupils' knowledge and understanding of themselves and others, and of the world in which we live.

Religious education must be an entitlement for all pupils, regardless of their faith or belief. This syllabus makes clear the principles that schools should follow in the teaching of religious education, to ensure that all pupils have the chance to succeed, whatever their individual needs or the potential barriers to their learning may be.

Equality of opportunity is part of the broad set of common values and purposes that underpin the school curriculum and the work of schools. These also include a commitment to valuing ourselves, our families and other relationships, the wider groups to which we belong, the environment in which we live and the diversity within our society. Pupils need to understand, therefore, the role and significance of religion in the modern world and the important beliefs and values that shape it.

We hope that this second agreed syllabus for religious education in Halton will bring together the ways in which all pupils are helped to develop a full understanding of their roles and responsibilities as citizens in a modern democracy. It should play an important role, alongside other aspects of the curriculum and school life, in helping pupils to engage with challenging spiritual, moral and social questions that arise in their lives and in society.

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# Introduction

## The importance of religious education

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

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

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





# About religious education in the curriculum

**Religious education should be a stimulating, interesting and enjoyable subject**

The contribution of religious education to the school curriculum

## **Supporting the values of the curriculum**

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

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

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

## **Supporting the aims of the curriculum**

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

The **knowledge, skills and understanding** outlined in this syllabus are designed to promote the best possible progress and attainment for all pupils. Religious education develops independent and interdependent learning. It makes an important contribution to pupils' skills in literacy and information and communication technology (ICT). Religious education promotes an enquiring approach in which pupils carefully consider issues of beliefs and truth in religion. It also enhances the capacity to think coherently and consistently. This enables pupils to evaluate thoughtfully their own and others' views in a reasoned and informed manner.

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

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

The syllabus aims to promote religious understanding, discernment and respect and challenge prejudice and stereotyping. Religious education is committed to exploring the significance of the environment, both locally and globally, and the role of human beings and other species within it. A central concern of religious education is the promotion of each pupil's feeling of self-worth. A sense of self-worth helps pupils to reflect on their uniqueness as human beings, share their feelings and emotions with others and appreciate the importance of forming and maintaining positive relationships.

# The aims of religious education

## The aims of religious education are to help pupils to:

- acquire and develop knowledge and understanding of Christianity and the other principal religions represented in Great Britain;
- develop a positive attitude towards:
  - other people, respecting their right to hold different beliefs from their own;
  - living in a society of diverse religions and beliefs;
- develop an understanding of the influence of beliefs, values and traditions on individuals, communities, societies and cultures;
- develop the ability to make reasoned and informed judgements about religious and moral issues, with reference to the teachings of the principal religions represented in Great Britain;
- enhance their spiritual, moral, cultural and social development by:
  - developing awareness of the fundamental questions of life raised by human experiences, and of how religious teachings can relate to them;
  - responding to such questions with reference to the teachings and practices of religions, and to their own experience;
  - reflecting on their own beliefs, values and experiences in the light of their study.

# Attitudes in religious education

While the knowledge, skills and understanding are central to this syllabus for religious education, it is also vital that religious education encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others. The following four attitudes are essential for good learning in religious education and should be developed at each stage or phase of religious education:

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

**At each key stage, the framework identifies examples of specific opportunities for developing these attitudes.**

**Self-awareness** in religious education includes pupils:

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

**Respect for all** in religious education includes pupils:

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

**Open-mindedness** in religious education includes pupils:

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

**Appreciation and wonder** in religious education includes pupils:

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

# Learning across the curriculum: the contribution of religious education

The importance of religious education is set out in the introduction. This section sets out in general terms how religious education can promote learning across the curriculum in a number of areas such as spiritual, moral, social and cultural development, key skills and thinking skills.

## **Promoting spiritual, moral, social and cultural development through religious education**

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

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

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

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

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

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

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

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

### **Promoting other aspects of the curriculum**

Religious education provides opportunities to promote:

**citizenship** through:

- developing pupils' knowledge and understanding about the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding
- enabling pupils to think about topical spiritual, moral, social and cultural issues including the importance of resolving conflict fairly
- exploring the rights, responsibilities and duties of citizens locally, nationally and globally
- enabling pupils to justify and defend orally, and in writing, personal opinions about issues, problems and events.

**personal, social and health education** through pupils:

- developing confidence and responsibility and making the most of their abilities by learning about what is fair and unfair, right and wrong and being encouraged to share their opinions
- developing a healthy, safer lifestyle by learning about religious beliefs and teachings on drug use and misuse, food and drink, leisure, relationships and human sexuality, learning about the purpose and value of religious beliefs and sensitivities in relation to sex education and enabling pupils to consider and express their own views
- developing good relationships and respecting the differences between people by learning about the diversity of different ethnic and religious groups and the destructive power of prejudice; challenging racism, discrimination, offending behaviour and bullying; being able to talk about relationships and feelings; considering issues of marriage and family life and meeting and encountering people whose beliefs, views and lifestyles are different from their own.

**key skills** including:

- **communication** through developing a broad and accurate religious vocabulary, reading and responding to a range of written and spoken language (including sacred texts, stories, poetry, prayers, liturgy and worship), communicating ideas using the creative and expressive arts, talking and writing with understanding and insight about religious and other beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments
- **application of number** through calendrical reckoning, collecting, recording, presenting and interpreting data involving graphs, charts and statistical analysis

- **information communication technology** through using CD-ROMs and the internet selectively, researching information about religions and beliefs, teaching and practices, using email to communicate and analyse information with people of differing beliefs and cultures, using spreadsheets and databases to handle and present data relevant to the study of religious education
- **working with others** through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity
- **improving own learning and performance** through setting targets as part of religious education development, reviewing their achievements and identifying ways to improve their own work
- **problem solving** through recognising key issues to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues (for example, considering their own and religious ideas on good and evil), ethical dilemmas and priorities in life.

Religious education can also provide opportunities to promote;

- **thinking skills** through helping pupils to research, select, interpret and analyse information from religious traditions, reflect and question their own views and ideas and those of others and communicate their ideas in a variety of ways
- **financial capability** through considering the responsible use of money, the importance of giving and the ethics of wealth, debt, poverty, gambling, business and investment
- **creativity and culture** through considering the scope of human nature, sources of inspiration and discovery, connections between beliefs, values and forms of artistic expression, appreciating the value of cultural distinctiveness and reflecting on beauty, goodness and truth in creative and expressive arts
- **education for racial equality and community cohesion** through studying the damaging effects of xenophobia and racial stereotyping, the impact of conflict in religion and the promotion of respect, understanding and cooperation through dialogue between people of different faiths and beliefs
- **effective contributions to scientific, medical and health issues** through exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it, exploring the nature of humanity and human interaction with the world, exploring developments in genetics and medicine and their application and use and exploring concepts of health and well-being and their promotion
- **links to employment, vocations and work-related learning** through a focus on individual sense of purpose and aspiration in life, and through considering the appropriateness and relevance of religious education to a wide range of employment opportunities and the development of spiritual and ethical issues linked to the world of work
- **education for sustainable development** through helping pupils consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment and other species.

# Religious education and the general teaching requirements

This section outlines the particular contribution religious education can make to the general teaching requirements of the National Curriculum. These are included in the appendices.

## Religious education and inclusion

Religious education can make a significant contribution to inclusion, particularly in its focus on promoting respect for all. This syllabus emphasizes the role of religious education in challenging stereotypical views and appreciating, positively, differences in others. The syllabus should enable all pupils to consider the impact of people's beliefs on their own actions and lifestyle. The syllabus also highlights the importance of religions and beliefs and how religious education can develop pupils' self-esteem.

Effective inclusion involves teaching a lively, stimulating religious education curriculum that:

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

To overcome any potential barriers to learning in religious education, some pupils may require:

- support to access text, such as through prepared tapes, particularly when working with significant quantities of written materials or at speed
- help to communicate their ideas through methods other than extended writing, where this is a requirement. For example, pupils may demonstrate their understanding through speech or the use of ICT
- a non-visual way of accessing sources of information when undertaking research in aspects of religious education, for example using audio materials.



## **Religious education and the use of language**

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

- acquire and develop a specialist vocabulary
- communicate their ideas with depth and precision
- listen to the views and ideas of others, including people from religious traditions
- be enthused about the power and beauty of language, recognising its limitations
- develop their speaking and listening skills when considering religions, beliefs and ideas and articulating their responses
- read, particularly from sacred texts
- write in different styles, such as poetry, diaries, extended writing and the synthesis of differing views, beliefs and ideas
- evaluate clearly and rationally, using a range of reasoned, balanced arguments.

## **Religious education and the use of information and communication technology**

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

- make appropriate use of the internet or CD-ROM sources to investigate, analyse and evaluate different aspects of religious beliefs and practices, ultimate questions and ethical issues
- use email or videoconferencing to communicate and collaborate with individuals in different locations, enabling associations to be made between religions and individual, national and international life
- use multimedia and presentation software to communicate a personal response, the essence of an argument or a stimulus for discussion
- use writing-support and concept-mapping software to organise thoughts and communicate knowledge and understanding of the diversity of belief and practice within and between religious traditions
- use equipment such as digital cameras and digital video to bring authentic images into the classroom to support discussion and reflection, and to enhance understanding of the impact of religious beliefs and practices on the lives of local individuals and faith communities.

Further information can be obtained from the appendices.

# The purposes of this syllabus

This syllabus for religious education has four purposes, which mirror those of the National Curriculum.

- 1 **To establish an entitlement.** The syllabus endorses an entitlement to learning in religious education for all pupils, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities. This entitlement contributes to their developing knowledge, skills, understanding and attitudes. These are necessary for pupils' self-fulfillment and development as active and responsible citizens.
- 2 **To establish standards.** The syllabus sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public. It establishes standards for the performance of all pupils in religious education. These standards may be used to support assessment for learning. They may also be used to help pupils and teachers set targets for improvement and evaluate progress towards them.
- 3 **To promote continuity and coherence.** The syllabus seeks to contribute to a coherent curriculum that promotes continuity. It helps the transition of pupils between schools and phases of education and can provide a foundation for further study and lifelong learning.
- 4 **To promote public understanding.** The syllabus aims to increase public understanding of, and confidence in, the work of schools in religious education. It recognises the large extent to which the public is already involved with religious education, in the form of the Halton Agreed Syllabus Conference, the Halton Standing Advisory Council for Religious Education (SACRE) the Local Authority, governing bodies and the relevant religious and secular authorities and communities. It encourages those who are interested to participate in enriching the provision of religious education.

# The structure of the agreed syllabus for religious education

## **The legal position**

Religious education must be taught to all registered pupils in maintained schools, including those in the sixth form, except those withdrawn by their parents. This requirement does not apply to nursery classes in maintained schools.

Religious education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools. In all Halton maintained schools, other than voluntary aided schools with a religious character, it must be taught according to this locally agreed syllabus.

The programme of study of the agreed syllabus sets out what pupils should be taught. The attainment levels set out the expected standards of pupils' performance at different ages. In line with the Education Act 1996 this agreed syllabus reflects the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions represented in Great Britain. The Halton Standing Advisory Council on Religious Education (SACRE) may require a review of the agreed syllabus at any time. This is in addition to the requirement on Local Authorities to convene a conference to reconsider the agreed syllabus every five years.

The syllabus sets out what pupils should study in religious education from the ages of 3 to 19. It is organised in five sections for pupils of different ages:

- Foundation Stage
- Key Stage 1
  - Key Stage 2
  - Key Stage 3
- Ages 14–19.

These are followed by the attainment targets and level descriptions.

The National Curriculum general teaching requirements, which are a statutory requirement across National Curriculum subjects, are included as an appendix.

To teach this syllabus effectively approximately 5% of taught time should be allocated to the teaching of religious education in each key stage.

### **The foundation stage (ages 3–5)**

*Curriculum guidance for the foundation stage* (QCA, 2000) sets out expectations of what pupils should learn to meet the early learning goals. This syllabus describes how religious education can contribute to the early learning goals and provides examples of religious education-related activities.

### **Key stages 1, 2 and 3 (ages 5–14)**

The syllabus follows the same format as the National Curriculum programmes of study with sections on knowledge, skills and understanding and breadth of study.

**In teaching religious education, it is vital that the skills are developed through the knowledge and understanding, and vice versa. It is also important that pupils understand how their learning in religious education is progressing, and what they need to do to improve it.**

### **Knowledge, skills and understanding**

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’.

**Learning about religion** includes enquiry into, and investigation of, the nature of religion, its 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 also includes identifying and developing an understanding of ultimate questions and ethical issues. Learning about religion covers pupils’ knowledge and understanding of individual religions and how they relate to each other as well as 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 and truth, and values and commitments.

### **Breadth of study**

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

- religions and beliefs
- themes
- experiences and opportunities.

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

## **Religions and beliefs**

To make sure the requirements are met and the curriculum is broad and balanced:

- Christianity should be studied throughout each key stage
- the other principal religions represented in Great Britain (here regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the key stages as set out in the syllabus. It is important that schools ensure that by the end of key stage 3 pupils have encountered all of these six principal religions in sufficient depth.

It is also essential that religious education enables pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but others have no attachment to religious beliefs and practices. To ensure that all pupils' voices are heard and the religious education curriculum is broad and balanced, it is recommended that there are opportunities for all pupils to study:

- other religious traditions where appropriate
- secular philosophies such as humanism.

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

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

### **Themes**

The themes provide the context for 'learning about religion' and 'learning from religion'. They may be taught separately, in combination with other themes, or as part of religions and beliefs. However the themes are combined, the knowledge, skills and understanding should be covered with sufficient breadth and depth.

### **Experiences and opportunities**

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

### **Ages 14–19**

This syllabus sets out an entitlement for all students to study religious education and to have their learning accredited.

# Visitors' Contribution

## Practice regarding visitors contributing to religious education

Teachers inviting outside speakers from faith communities to contribute to the curriculum content should be aware of the following issues when establishing good practice:

- that the nominated Governor is aware of a prospective visitor and the purpose of the visit
- that clear guidance is provided to visitors with respect to the pupils' age, ability and learning context of the visit
- that the teacher remains with the class with the visitor
- that feedback is given to the visitor and the Governor, in order to establish quality assurance.

It is important to consider:

- quality of the content
- appropriateness to the setting
- appropriateness to the group
- conduct of the visitors
- uniqueness
- what is added to the pupils' spiritual experience.

**It is essential for schools inviting visitors into school to refer to Halton Borough Council policy – “Effective Use of Visitors – Guidance for Schools”**

Please contact the Children and Young People's Advisory Service to obtain a copy. Document reference ABaLY456.

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# Guidelines for Collective Worship in Schools

## Aims of collective worship

DfE Circular 1/94 (the latest guidance), suggests collective worship should aim to:

- provide the opportunity for pupils to worship God
- enable pupils to consider spiritual and moral issues
- enable pupils to explore their own beliefs
- encourage pupils to participate and respond
- develop community spirit
- promote a common ethos and shared values
- reinforce positive attitudes

## The legal position of collective worship

The 1944 Education Act required every school to have a daily act of collective worship. The Education Reform Act 1988 reaffirmed the place of a daily act of collective worship for all schools, strengthened some provisions and gave greater flexibility in others. More recent Education Acts have made no further changes but Department for Education Circular 1/94, gives both general and particular guidance to schools.

### The law currently requires that:

- schools provide a daily act of collective worship for all pupils and students up to the age of 19
- all community schools provide collective worship which 'is wholly or mainly of a broadly Christian character' and which reflects the broad traditions of Christian belief
- church schools provide collective worship 'in accordance with their school's Trust Deed' and follow the guidance of their denomination.

### The law currently allows schools to:

- provide collective worship in appropriate groupings within the school. The whole school does not have to meet together
- provide collective worship at any suitable time during the school day. It does not have to be first thing in the morning
- hold collective worship in places other than school e.g. a local church, in the open air, at a school camp/residential centre
- hold collective worship, which broadly reflects other religions and faiths as long as the majority of acts of worship within each school term are broadly Christian in character
- apply to the local SACRE for an exemption (or 'determination') from the broadly Christian collective worship requirement for some or all pupils on the grounds that the requirement is not appropriate to their family background. Where exemption is granted the school must still provide a daily act of collective worship, albeit of a non-Christian nature.

## **Parents' Rights**

Parents or guardians have the legal right to withdraw their child from collective worship.

## **School Provision for Collective Worship**

The purpose of collective worship is to foster the spiritual growth of both the individual and the community. It can also contribute much to moral, social and cultural growth. A school's collective worship allows participants, in an inclusive manner, to encounter and reflect upon a variety of important and widely held values, attitudes and beliefs. Schools therefore need to give extremely careful consideration to both the content and presentation of their collective worship and endeavour to make it appropriate to pupils' age, experience, aptitude and background. Pupils should be free to respond in a variety of ways.

### **To provide the most effective collective worship, a school will need:**

- a policy appropriate to its own circumstances
- a collective worship programme coordinator
- collective worship leaders who are trained and willing to lead (from within the school, the local community and beyond)
- a calendar of themes/topics, etc.
- a record of all acts of collective worship
- a variety of resources (including specialist advice)
- a budget for collective worship
- systematic monitoring and evaluation of its collective worship.

## **Conclusion**

The daily act of collective worship plays an important part in the overall development of pupils. It provides a unique opportunity for the school community to re-affirm its beliefs and ponder questions of profound meaning. It also provides an opportunity to celebrate what is good, to establish common ideals and to identify a way of working and living with other human beings that will hopefully influence pupils throughout childhood and into their adult years.





# **The Halton Agreed Syllabus for Religious Education**



# Foundation stage

The foundation stage describes the phase of a child's education from the age of 3 to the end of Reception at the age of 5. Religious education is statutory for all pupils registered on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the foundation stage. It may, however, form a valuable part of the educational experience of children throughout the key stage.

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

# Foundation stage

## The contribution of religious education to the early learning goals

The early learning goals set out what most children should achieve by the end of the foundation stage. The six areas of learning identified in these goals are:

- personal, social and emotional development
- communication, language and literacy
- mathematical development
- knowledge and understanding of the world
- physical development
- creative development.

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

- personal, social and emotional development
- communication, language and literacy
- knowledge and understanding of the world
- creative development.

For each of these four areas, there are examples of religious education-related experiences and opportunities and an activity. Each activity is indicative only and is included to exemplify particular ways in which religious education-related activities contribute to the early learning goals.

## Personal, social and emotional development

### Examples of religious education–related experiences and opportunities

- Children use some stories from religious traditions as a stimulus to reflect on their own feelings and experiences and explore them in various ways.
- Using a story as a stimulus, children reflect on the words and actions of characters and decide what they would have done in a similar situation. They learn about the story and its meanings through activity and play.
- Using role-play as a stimulus, children talk about some of the ways that people show love and concern for others and why this is important.
- Children think about issues of right and wrong and how humans help one another.

### Example of an activity

In the context of a learning theme to do with 'growing' or 'the natural world', children encounter the parable of the mustard seed. They look at and talk about some tiny seeds and the teacher tells the parable, putting it into context as a story Jesus told. The teacher emphasises how, in the story, the tree that grew from the little seed became a safe home for birds. Children talk about what helps them to feel safe. They take a walk to look at trees and touch trees. They think about how they should look after trees. They talk about what it would be like to fly up into the branches. They plant seeds and role-play the growth of the seed in dance. They produce shared or independent writing on what they would like to grow into. Through these experiences children become more aware of themselves, for example of the concepts 'I am growing' 'I need to feel safe'. They respond to the significant experiences of exploring a story and wonder at the growth of seeds. They learn to understand their responsibility to the natural world and begin to consider beliefs about Jesus.

## Communication, language and literacy

### Examples of religious education–related experiences and opportunities

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

### Example of an activity

In the context of a learning theme to do with 'books' or 'favourite stories', children look at a child's Haggadah and are encouraged to ask questions about it. The children are told that the book belongs to a Jewish child who is celebrating Passover. The story of Passover is briefly told. Children are invited to think about their favourite books. The teacher talks about the child learning Hebrew and having an important job to do at the celebration meal. Children think about where and how they learn and how it feels to do something really well. They learn the words 'Jewish' and 'Hebrew'. They use language in role-playing a family meal. They look at and talk about a variety of dual-language books, share other old stories from both oral and written traditions and make a class book based on a favourite story or a celebration they have shared. A questions board is set up for children to record any

questions that come into their heads. Through these experiences, they learn about the importance of story and sacred texts in religion, develop respect for the beliefs and values of others and extend their vocabulary.

## Knowledge and understanding of the world

### Examples of religious education–related experiences and opportunities

- Children ask and answer questions about religion and culture, as they occur naturally within their everyday experiences.
- Children visit places of worship.
- They listen to and respond to a wide range of religious and ethnic groups.
- They handle artefacts with curiosity and respect.
- Having visited a local place of worship, children learn new words associated with the place, showing respect.

### Example of an activity

In the context of a learning theme to do with ‘buildings’ or ‘special places’, children are shown a selection of pictures. They then learn about three different places children go with their families to worship God: a church, the Golden Temple and a mosque. Children are invited to talk about the pictures of places of worship, looking for common and distinctive features. Children talk about somewhere they have been that they will remember. They go out and photograph significant places (and people) in the local area and display their pictures in school. They visit a place of worship and record what they see. They talk about building materials and how they are used. They look at patterns. They sort collections of photographs of buildings and they compare buildings in their local environment and far away, talking particularly about the local church, the Golden Temple and the mosque. Through these experiences, children learn about the importance of places of worship, relating this to their own special places. They begin to be aware of their own cultures and beliefs and those of other people.

## Creative development

### Examples of religious education–related experiences and opportunities

- Using religious artefacts as a stimulus, children think about and express meanings associated with the artifact.
- Children share their own experiences and feelings and those of others, and are supported in reflecting on them.

### Example of an activity

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

variety of creative and expressive arts. They begin to think about the importance of water as a symbol in religion and why some people regard particular places as sacred.

### Early learning goals

#### Self-confidence and self-esteem

- respond to significant experiences showing a range of feelings when appropriate
- have a developing awareness of their own needs, views and feelings and be sensitive to the needs, views and feelings of others
- have a developing respect for their own cultures and beliefs and those of other people.

#### Making relationships

- work as part of group or class, taking turns, sharing fairly, understanding that there need to be agreed values and codes of behaviour for groups of people including adults and children, to work together harmoniously.

#### Behaviour and self-control

- understand what is right, what is wrong and why
- consider the consequences of their words and actions for themselves and others.

#### Sense of community

- understand that people have different needs, views, cultures and beliefs that need to be treated with respect
- understand that they can expect others to treat their needs, views, cultures and beliefs with respect.

#### Language for communication

- listen with enjoyment and respond to stories, songs and other music, rhymes and poems and make up their own stories, songs, rhymes and poems
- extend their vocabulary, exploring the meaning and sounds of new words.

#### Language for thinking

- use language to imagine and recreate roles and experiences
- use talk to organise, sequence and clarify thinking, ideas, feelings and events.

#### Reading

- retell narratives in the correct sequence, drawing on language patterns of stories.

#### Exploration and investigation

- investigate objects and materials by using all of their senses as appropriate
- find out about and identify some features of living things, objects and events they observe.

#### Information and communication technology

- use information and communication technology to support their learning.

#### A sense of time

- find out about past and present events in their own lives, and in those of their families and other people they know.



### A sense of place

- find out about their environment and talk about those features they like and dislike.

### Cultures and beliefs

- begin to know about their own cultures and beliefs and those of other people.

### Imagination

- use their imagination in art and design, music, dance, imaginative play, role-play and stories.

### Responding to experiences, and expressing and communicating ideas

- respond in a variety of ways to what they see, hear, smell, touch and feel.



# Key stage 1

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

# Key stage 1

## Knowledge, skills and understanding

### Learning about religion

- 1 Pupils should be taught to:
  - a) explore a range of religious stories and sacred writings and talk about their meanings
  - b) name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate
  - c) identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives
  - d) explore how religious beliefs and ideas can be expressed through the arts and communicate their responses
  - e) identify and suggest meanings for religious symbols and begin to use a range of religious words

### Learning from Religion

- 2 Pupils should be taught to:
  - a) reflect on and consider religious and spiritual feelings, experiences and concepts such as worship, wonder, praise, thanks, concern, joy and sadness
  - b) ask and respond imaginatively to puzzling questions, communicating their ideas
  - c) identify what matters to them and others, including those with religious commitments, and communicate their responses
  - d) reflect on how spiritual and moral values relate to their own behaviour
  - e) recognise that religious teachings and ideas make a difference to individuals, families and the local community.

## Breadth of study

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

### Religions and beliefs

- a) Christianity
- b) at least one other principal religion including Judaism
- c) a religious community with a significant local presence, where appropriate
- d) a secular world view, where appropriate

### Themes

- e) believing: what people believe about God, humanity and the natural world
- f) story: how and why some stories are sacred and important in religion
- g) celebrations: how and why celebrations are important in religion
- h) symbols: how and why symbols express religious meaning
- i) leaders and teachers: figures who have an influence on others locally, nationally and globally in religion
- j) belonging: where and how people belong and why belonging is important
- k) myself: who I am and my uniqueness as a person in a family and community

### Experiences and opportunities

- l) visiting places of worship and focusing on symbols and feelings
- m) listening and responding to visitors from local faith communities
- n) using their senses and having times of quiet reflection
- o) using art and design, music, dance and drama to develop their creative talents and imagination
- p) sharing their own beliefs, ideas and values and talking about their feelings and experiences
- q) beginning to use ICT to explore religions and beliefs as practised in the local and wider community.

### 1a → Links to other subjects

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

### 1a–b → ICT opportunity

Pupils could use the internet or CD-ROMs to obtain a wide range of stories about religious beliefs and teachings.

### 1c → Attitudes

Pupils have the opportunity to develop respect for all.

### 2a → Links to other subjects

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

### 2a → Attitudes

Pupils have the opportunity to develop appreciation and wonder.

### 2c–d → Links to other subjects

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

### 3i → Links to other subjects

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

### 3i → ICT opportunity

Pupils could use digital recording equipment to enhance their learning about places of worship.

### 3m → ICT opportunity

Pupils could record their work using digital video and use ICT painting, desktop publishing or multimedia authoring packages.



# Key stage 2

**Throughout key stage 2, pupils learn about Christianity, Judaism and at least two of the other principal religions including Hinduism and Islam, recognising the impact of religion and belief locally, nationally and globally.** They make connections between differing aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in religious education.

# Key stage 2

## Knowledge, skills and understanding

### Learning about religion

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

### Learning from religion

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

## Breadth of study

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

### Religions and beliefs

- a) Christianity
- b) at least three other principal religions including Judaism, Hinduism and Islam.
- c) a religious community with a significant local presence, where appropriate
- d) a secular world view, where appropriate

### Themes

- e) beliefs and questions: how people's beliefs about God, the world and others impact on their lives
- f) teachings and authority: what sacred texts and other sources say about God, the world and human life

- g) worship, pilgrimage and sacred places: where, how and why people worship, including at particular sites
- h) the journey of life and death: why some occasions are sacred to believers, and what people think about life after death
- i) symbols and religious expression: how religious and spiritual ideas are expressed
- j) inspirational people: figures from whom believers find inspiration
- k) religion and the individual: what is expected of a person in following a religion or belief
- l) religion, family and community: how religious families and communities practise their faith, and the contributions this makes to local life
- m) beliefs in action in the world: how religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment

### Experiences and opportunities

- n) encountering religion through visitors and visits to places of worship, and focusing on the impact and reality of religion on the local and global community
- o) discussing religious and philosophical questions, giving reasons for their own beliefs and those of others
- p) considering a range of human experiences and feelings
- q) reflecting on their own and others' insights into life and its origin, purpose and meaning
- r) expressing and communicating their own and others' insights through art and design, music, dance, drama and ICT
- s) developing the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.

### 1a–b → Links to other subjects

These build on PSHE/Ci4b, where pupils are taught about the lives of people in other places and times, and people with different values and customs.

### 1a–d → ICT opportunity

Pupils can use ICT to find information on a variety of subjects and use ICT tools to present their findings.

### 1b → Links to other subjects

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

### 1d → Attitudes

Pupils have the opportunity to develop open-mindedness.

### 1e → Links to other subjects

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

### 1g → Links to other subjects

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

### 2d → Attitudes

Pupils have the opportunity to develop self-awareness.



### **3e–m → ICT opportunity**

Pupils could find information on the internet and CD-ROMs and could use email, particularly to share their views on global issues of human rights, social justice and the importance of the environment.

### **3l → Links to other subjects**

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





# Key stage 3

**Throughout key stage 3, pupils extend their understanding of Christianity and study at least two of the other principal religions, including Buddhism and Sikhism in a local, national and global context.** They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self-awareness, relationships, rights and responsibilities. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

# Key stage 3

## Knowledge, skills and understanding

### Learning about religion

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

### Learning from religion

- 2 Pupils should be taught to:
  - a) reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned arguments
  - b) evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas
  - c) express insights into the significance and value of religion and other world views on human relationships personally, locally and globally
  - d) reflect and evaluate their own and others' beliefs about world issues such as peace and conflict, wealth and poverty and the importance of the environment, communicating their own ideas
  - e) express their own beliefs and ideas, using a variety of forms of expression.

## Breadth of study

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

### Religions and beliefs

- a) Christianity
- b) at least two other principal religions including Buddhism and Sikhism
- c) a religious community with a significant local presence, where appropriate
- d) a secular world view, where appropriate

### Themes

- e) beliefs and concepts: the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life, and life after death
- f) authority: different sources of authority and how they inform believers' lives

- g) religion and science: issues of truth, explanation, meaning and purpose
- h) expressions of spirituality: how and why human self-understanding and experiences are expressed in a variety of forms
- i) ethics and relationships: questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil
- j) rights and responsibilities: what religions and beliefs say about human rights and responsibilities, social justice and citizenship
- k) global issues: what religions and beliefs say about health, wealth, war, animal rights and the environment
- l) interfaith dialogue: a study of relationships, conflicts and collaboration within and between religions and beliefs

### Experiences and opportunities

- m) encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
- n) visiting, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion
- o) discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues
- p) reflecting on and carefully evaluating their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments
- q) using a range of forms of expression (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully
- r) exploring the connections between religious education and other subject areas such as the arts, humanities, literature, science.

### 1a → Links to other subjects

This builds on Ci1b, where pupils develop their knowledge and understanding of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding.

### 1c → ICT opportunity

Pupils could use the internet to investigate the websites of a range of religious groups.

### 1d → Links to other subjects

This builds on En3/1i and 3m, where pupils develop logical arguments and cite evidence, and form their own views, taking into account a range of evidence and options.

### 1d → Attitudes

Pupils have the opportunity to develop open-mindedness.

### 1h → Links to other subjects

This requirement builds on A&D5d where pupils investigate art, craft and design in a variety of styles and traditions and from a range of historical, social and cultural contexts.

### 2b → Attitudes

Pupils have the opportunity to develop respect for all.

### 2d → Links to other subjects

This builds on Gg5a–b and 6i–k, where pupils investigate issues concerning the environment and sustainability and the need to reflect on and evaluate their own and other beliefs about the issues.

### 2e → ICT opportunity

Pupils could use presentation software, digital video and desktop publishing to express their own beliefs and ideas.

### 3e–f → Links to other subjects

This builds on Hi7a–b, where pupils learn about significant events, people and changes from the recent and more distant past, and history from a variety of perspectives including political, religious, social, cultural and aesthetic.

### 3g → Links to other subjects

This builds on Sc1a–c, where pupils learn about empirical questions, evidence and scientific explanations using contemporary examples.

### 3i → Links to other subjects

This builds on PSHE3b–l, where pupils learn about the nature of friendship, the range of lifestyles and relationships, the role and importance of marriage in family relationships and the value of family life.

### 3n → ICT opportunity

Pupils could use CD-ROMs to experience a virtual visit and videoconference to develop their understanding of places of major religious significance.



# Ages 14–19

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



# Ages 14–19

## Knowledge, skills and understanding

### Learning about religion

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

### Learning from religion

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

## What should schools do?

**Schools should provide religious education to every student in accordance with legal requirements.**

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

Students deserve the opportunity to have their learning in the statutory curriculum subject of religious education accredited. Accreditation can be through courses leading to qualifications with the title 'Religious Studies' and/or other approved courses that require the study of religion and ethics. Religious education should be taught at the following ages through accredited qualifications so that, from the earliest opportunity, and for Year 10 in September 2008, at the latest, schools provide:

- for all students aged 14–16, at least one course in religious education or religious studies leading to a qualification approved under Section 96

- for all students aged 16–19, at least one course in religious education or religious studies leading to a qualification approved under Section 96 that represents progression from 14–16.

## How can schools fulfil their requirement to provide religious education to all registered students?

Schools should plan for continuity of provision of religious education that is progressive and rigorous from key stage 3 for all students. Schools can make this possible by providing access to discrete courses or units leading to qualifications that meet legal requirements regarding the study of Christianity, and/or other principal religions, and/or other beliefs, world views or philosophies, within the context of a pluralistic society. All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events (for example the local area, places of worship and community activities, public meetings, and places of employment, education, training or recreation). Students will have different experiences of religious education according to the courses chosen.

### 1a → Links to other subjects

This builds on Sc4a–c, where students learn about scientific controversies and ethical issues.

### 1a → Links to other subjects

This builds on Ci1b, where students learn about the origins and implications of the diverse national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding.

### 1b → ICT opportunity

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

### 1d → Attitudes

Students have the opportunity to develop appreciation and wonder.

### 1e → Links to other subjects

This builds on En2/2a–c, where students learn about how and why texts have been influential and significant, and the appeal and importance of these texts over time.

### 2b → Links to other subjects

This builds on PSHE3a–c, where students are taught about the power of prejudice, and to challenge racism and discrimination assertively.

### 2c → Attitudes

Students have the opportunity to develop self-awareness.

### 2d → Links to other subjects

This builds on ICT1a, 2b and 3a–b, where students analyse the information they need and ways they will use it, presenting it in forms that are sensitive to the needs of particular audiences.



# The attainment targets for religious education

# About the attainment targets

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

The key indicators of attainment in religious education are contained in two attainment targets:

- Attainment target 1: Learning about religion
- Attainment target 2: Learning from religion.

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

**Learning from religion** is concerned with developing pupils' reflection on, and response to, their own experiences and learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly questions of identity and belonging, meaning, purpose, truth, values and commitments, and communicating their responses.

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

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

## Assessing attainment at the end of a key stage

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

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels. There are no national statutory assessment requirements in religious education, but schools must report to parents on pupils' progress in religious education. Schools are required to report progress in terms of levels of attainment at KS3, but not at Foundation Stage, Key Stage 1 and Key Stage 2 or in the case of statemented pupils.

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

## Attainment targets for religious education

The level descriptions for **Attainment target 1**:

**Learning about religion** refer to how pupils develop their knowledge, skills and understanding with reference to:

- beliefs, teachings and sources
- practices and ways of life
- forms of expression.

The level descriptions for **Attainment target 2**:

**Learning from religion** refer to how pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:

- identity and belonging
- meaning, purpose and truth
- values and commitments.

### Level 1

#### Attainment target 1

Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.

#### Attainment target 2

Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.

### Level 2

#### Attainment target 1

Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.

### Attainment target 2

Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own values and those of others.

### Level 3

#### Attainment target 1

Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.

#### Attainment target 2

Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments, and their own attitudes and behaviour.

### Level 4

#### Attainment target 1

Pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences. They make links between them, and describe some similarities and differences both within and between religions. They describe the impact of religion on people's lives. They suggest meanings for a range of forms of religious expression.

#### Attainment target 2

Pupils raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people's lives. They describe what inspires and influences themselves and others.

### Level 5

#### Attainment target 1

Pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.

#### Attainment target 2

Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.

### Level 6

#### Attainment target 1

Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies.

They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression.

#### Attainment target 2

Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.

### Level 7

#### Attainment target 1

Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.

#### Attainment target 2

Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples.

### Level 8

#### Attainment target 1

Pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualise interpretations of religion with reference to historical, cultural, social and philosophical ideas. They critically evaluate the impact of religions and beliefs on differing communities and societies. They analyse differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied. They interpret and evaluate varied forms of religious, spiritual and moral expression.

#### Attainment target 2

Pupils coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others.

### Exceptional performance

#### Attainment target 1

Pupils use a complex religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs. They evaluate in depth the importance of religious diversity in a pluralistic society. They clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time. They provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression.



## Attainment target 2

Pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments. They give independent, well-informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions.

# Appendices



# Inclusion: providing effective learning opportunities for all pupils

Schools have a responsibility to provide a broad and balanced curriculum for all pupils. The National Curriculum is the starting point for planning a school curriculum that meets the specific needs of individuals and groups of pupils.

This statutory inclusion statement on providing effective learning opportunities for all pupils outlines how teachers can modify, as necessary, the National Curriculum programmes of study to provide all pupils with relevant and appropriately challenging work at each key stage. It sets out three principles that are essential to developing a more inclusive curriculum:

- A Setting suitable learning challenges
- B Responding to pupils' diverse learning needs
- C Overcoming potential barriers to learning and assessment for individuals and groups of pupils.

Applying these principles should keep to a minimum the need for aspects of the National Curriculum to be disapplied for a pupil.

Schools are able to provide other curricular opportunities outside the National Curriculum to meet the needs of individuals or groups of pupils, such as speech and language therapy and mobility training.

## Three principles for inclusion

In planning and teaching the National Curriculum, teachers are required to have due regard to the following principles.

### **A Setting suitable learning challenges**

- 1 Teachers should aim to give every pupil the opportunity to experience success in learning and to achieve as high a standard as possible. The National Curriculum programmes of study set out what most pupils should be taught at each key stage – but teachers should teach the knowledge, skills and understanding in ways that suit their pupils' abilities. This may mean choosing knowledge, skills and understanding from earlier or later key stages so that individual pupils can make progress and show what they can achieve. Where it is appropriate for pupils to make extensive use of content from an earlier key stage, there may not be time to teach all aspects

of the age-related programmes of study. A similarly flexible approach will be needed to take account of any gaps in pupils' learning resulting from missed or interrupted schooling [for example, that may be experienced by travellers, refugees, those in care or those with long-term medical conditions, including pupils with neurological problems, such as head injuries, and those with degenerative conditions].

- 2 For pupils whose attainments fall significantly below the expected levels at a particular key stage, a much greater degree of differentiation will be necessary. In these circumstances, teachers may need to use the content of the programmes of study as a resource or to provide a context, in planning learning appropriate to the age and requirements of their pupils.
- 3 For pupils whose attainments significantly exceed the expected level of attainment within one or more subjects during a particular key stage, teachers will need to plan suitably challenging work. As well as drawing on materials from later key stages or higher levels of study, teachers may plan further differentiation by extending the breadth and depth of study within individual subjects or by planning work which draws on the content of different subjects.

## **B Responding to pupils' diverse learning needs**

- 1 When planning, teachers should set high expectations and provide opportunities for all pupils to achieve, including boys and girls, pupils with special educational needs, pupils with disabilities, pupils from all social and cultural backgrounds, pupils of different ethnic groups including travellers, refugees and asylum seekers, and those from diverse linguistic backgrounds. Teachers need to be aware that pupils bring to school different experiences, interests and strengths which will influence the way in which they learn. Teachers should plan their approaches to teaching and learning so that all pupils can take part in lessons fully and effectively.
- 2 To ensure that they meet the full range of pupils' needs, teachers should be aware of the requirements of the equal opportunities legislation that covers race, gender and disability.
- 3 Teachers should take specific action to respond to pupils' diverse needs by:
  - a creating effective learning environments
  - b securing their motivation and concentration
  - c providing equality of opportunity through teaching approaches
  - d using appropriate assessment approaches
  - e setting targets for learning.

### **Examples for B/3a – creating effective learning environments**

Teachers create effective learning environments in which:

- the contribution of all pupils is valued
- all pupils can feel secure and are able to contribute appropriately
- stereotypical views are challenged and pupils learn to appreciate and view positively differences in others, whether arising from race, gender, ability or disability
- pupils learn to take responsibility for their actions and behaviours both in school and in the wider community
- all forms of bullying and harassment, including racial harassment, are challenged

- pupils are enabled to participate safely in clothing appropriate to their religious beliefs, particularly in subjects such as science, design and technology and physical education.

### **Examples for B/3b – securing motivation and concentration**

Teachers secure pupils' motivation and concentration by:

- using teaching approaches appropriate to different learning styles
- using, where appropriate, a range of organisational approaches, such as setting, grouping or individual work, to ensure that learning needs are properly addressed
- varying subject content and presentation so that this matches their learning needs
- planning work which builds on their interests and cultural experiences
- planning appropriately challenging work for those whose ability and understanding are in advance of their language skills
- using materials which reflect social and cultural diversity and provide positive images of race, gender and disability
- planning and monitoring the pace of work so that they all have a chance to learn effectively and achieve success
- taking action to maintain interest and continuity of learning for pupils who may be absent for extended periods of time.

### **Examples for B/3c – providing equality of opportunity**

Teaching approaches that provide equality of opportunity include:

- ensuring that boys and girls are able to participate in the same curriculum, particularly in science, design and technology and physical education
- taking account of the interests and concerns of boys and girls by using a range of activities and contexts for work and allowing a variety of interpretations and outcomes, particularly in English, science, design and technology, ICT, art and design, music and physical education
- avoiding gender stereotyping when organising pupils into groups, assigning them to activities or arranging access to equipment, particularly in science, design and technology, ICT, music and physical education
- taking account of pupils' specific religious or cultural beliefs relating to the representation of ideas or experiences or to the use of particular types of equipment, particularly in science, design and technology, ICT and art and design
- enabling the fullest possible participation of pupils with disabilities or particular medical needs in all subjects, offering positive role models and making provision, where necessary, to facilitate access to activities with appropriate support, aids or adaptations.  
**(See Overcoming potential barriers to learning and assessment for individuals and groups of pupils.)**

### **Examples for B/3d – using appropriate assessment approaches**

Teachers use appropriate assessment approaches that:

- allow for different learning styles and ensure that pupils are given the chance and encouragement to demonstrate their competence and attainment through appropriate means
- are familiar to the pupils and for which they have been adequately prepared
- use materials which are free from discrimination and stereotyping in any form
- provide clear and unambiguous feedback to pupils to aid further learning.

## **Examples for B/3e – setting targets for learning**

Teachers set targets for learning that:

- build on pupils' knowledge, experiences, interests and strengths to improve areas of weakness and demonstrate progression over time
- are attainable and yet challenging and help pupils to develop their self-esteem and confidence in their ability to learn.

## **C Overcoming potential barriers to learning and assessment for individuals and groups of pupils**

A minority of pupils will have particular learning and assessment requirements which go beyond the provisions described in sections A and B and, if not addressed, could create barriers to learning. These requirements are likely to arise as a consequence of a pupil having a special educational need or disability or may be linked to a pupil's progress in learning English as an additional language.

- 1 Teachers must take account of these requirements and make provision, where necessary, to support individuals or groups of pupils to enable them to participate effectively in the curriculum and assessment activities. During end of key stage assessments, teachers should bear in mind that special arrangements are available to support individual pupils.

### **Pupils with special educational needs**

- 2 Curriculum planning and assessment for pupils with special educational needs must take account of the type and extent of the difficulty experienced by the pupil. Teachers will encounter a wide range of pupils with special educational needs, some of whom will also have disabilities (see paragraphs C/4 and C/5). In many cases, the action necessary to respond to an individual's requirements for curriculum access will be met through greater differentiation of tasks and materials, consistent with school-based intervention as set out in the SEN Code of Practice. A smaller number of pupils may need access to specialist equipment and approaches or to alternative or adapted activities, consistent with school-based intervention augmented by advice and support from external specialists as described in the SEN Code of Practice, or, in exceptional circumstances, with a statement of special educational need. Teachers should, where appropriate, work closely with representatives of other agencies who may be supporting the pupil.
- 3 Teachers should take specific action to provide access to learning for pupils with special educational needs by:
  - a providing for pupils who need help with communication, language and literacy
  - b planning, where necessary, to develop pupils' understanding through the use of all available senses and experiences
  - c planning for pupils' full participation in learning and in physical and practical activities
  - d helping pupils to manage their behaviour, to take part in learning effectively and safely and, at key stage 4, to prepare for work
  - e helping individuals to manage their emotions, particularly trauma or stress, and to take part in learning.

### **Examples for C/3a – helping with communication, language and literacy**

Teachers provide for pupils who need help with communication, language and literacy through:

- using texts that pupils can read and understand
- using visual and written materials in different formats, including large print, symbol text and braille
- using ICT, other technological aids and taped materials
- using alternative and augmentative communication, including signs and symbols
- using translators, communicators and amanuenses.

### **Examples for C/3b – developing understanding**

Teachers develop pupils' understanding through the use of all available senses and experiences, by:

- using materials and resources that pupils can access through sight, touch, sound, taste or smell
- using word descriptions and other stimuli to make up for a lack of first-hand experiences
- using ICT, visual and other materials to increase pupils' knowledge of the wider world
- encouraging pupils to take part in everyday activities such as play, drama, class visits and exploring the environment.

### **Examples for C/3c – planning for full participation**

Teachers plan for pupils' full participation in learning and in physical and practical activities through:

- using specialist aids and equipment
- providing support from adults or peers when needed
- adapting tasks or environments
- providing alternative activities, where necessary.

### **Examples for C/3d – managing behaviour**

Teachers help pupils to manage their behaviour, take part in learning effectively and safely and, at key stage 4, prepare for work by:

- setting realistic demands and stating them explicitly
- using positive behaviour management, including a clear structure of rewards and sanctions
- giving pupils every chance and encouragement to develop the skills they need to work well with a partner or a group
- teaching pupils to value and respect the contribution of others
- encouraging and teaching independent working skills
- teaching essential safety rules.

### **Examples for C/3e – managing emotions**

Teachers help individuals manage their emotions and take part in learning through:

- identifying aspects of learning in which the pupil will engage and plan short-term, easily achievable goals in selected activities providing positive feedback to reinforce and encourage learning and build self-esteem
- selecting tasks and materials sensitively to avoid unnecessary stress for the pupil
- creating a supportive learning environment in which the pupil feels safe and is able to engage with learning



- allowing time for the pupil to engage with learning and gradually increasing the range of activities and demands.

### **Pupils with disabilities**

- 4 Not all pupils with disabilities will necessarily have special educational needs. Many pupils with disabilities learn alongside their peers with little need for additional resources beyond the aids which they use as part of their daily life, such as a wheelchair, a hearing aid or equipment to aid vision. Teachers must take action, however, in their planning to ensure that these pupils are enabled to participate as fully and effectively as possible within the National Curriculum and the statutory assessment arrangements. Potential areas of difficulty should be identified and addressed at the outset of work, without recourse to the formal provisions for disapplication.
- 5 Teachers should take specific action to enable the effective participation of pupils with disabilities by:
  - a planning appropriate amounts of time to allow for the satisfactory completion of tasks
  - b planning opportunities, where necessary, for the development of skills in practical aspects of the curriculum
  - c identifying aspects of programmes of study and attainment targets that may present specific difficulties for individuals.

### **Examples for C/5a – planning to complete tasks**

Teachers plan appropriate amounts of time to allow pupils to complete tasks satisfactorily through:

- taking account of the very slow pace at which some pupils will be able to record work, either manually or with specialist equipment, and of the physical effort required
- being aware of the high levels of concentration necessary for some pupils when following or interpreting text or graphics, particularly when using vision aids or tactile methods, and of the tiredness which may result
- allocating sufficient time, opportunity and access to equipment for pupils to gain information through experimental work and detailed observation, including the use of microscopes
- being aware of the effort required by some pupils to follow oral work, whether through use of residual hearing, lip reading or a signer, and of the tiredness or loss of concentration which may occur.

### **Examples for C/5b – developing skills in practical aspects**

Teachers create opportunities for the development of skills in practical aspects of the curriculum through:

- providing adapted, modified or alternative activities or approaches to learning in physical education and ensuring that these have integrity and equivalence to the National Curriculum and enable pupils to make appropriate progress
- providing alternative or adapted activities in science, art and design and design and technology for pupils who are unable to manipulate tools, equipment or materials or who may be allergic to certain types of materials
- ensuring that all pupils can be included and participate safely in geography fieldwork, local studies and visits to museums, historic buildings and sites.

### **Examples for C/5c – overcoming specific difficulties**

Teachers overcome specific difficulties for individuals presented by aspects of the programmes of study and attainment targets through:

- using approaches to enable hearing impaired pupils to learn about sound in science and music
- helping visually impaired pupils to learn about light in science, to access maps and visual resources in geography and to evaluate different products in design and technology and images in art and design
- providing opportunities for pupils to develop strength in depth where they cannot meet the particular requirements of a subject, such as the visual requirements in art and design and the singing requirements in music
- discounting these aspects in appropriate individual cases when required to make a judgement against level descriptions.

### **Pupils who are learning English as an additional language**

- 6 Pupils for whom English is an additional language have diverse needs in terms of support necessary in English language learning. Planning should take account of such factors as the pupil's age, length of time in this country, previous educational experience and skills in other languages. Careful monitoring of each pupil's progress in the acquisition of English language skills and of subject knowledge and understanding will be necessary to confirm that no learning difficulties are present.
- 7 The ability of pupils for whom English is an additional language to take part in the National Curriculum may be ahead of their communication skills in English. Teachers should plan learning opportunities to help pupils develop their English and should aim to provide the support pupils need to take part in all subject areas.
- 8 Teachers should take specific action to help pupils who are learning English as an additional language by:
  - a developing their spoken and written English
  - b ensuring access to the curriculum and to assessment.

### **Examples for C/8a – developing spoken and written English**

Teachers develop pupils' spoken and written English through:

- ensuring that vocabulary work covers both the technical and everyday meaning of key words, metaphors and idioms
- explaining clearly how speaking and writing in English are structured to achieve different purposes, across a range of subjects
- providing a variety of reading material [for example, pupils' own work, the media, ICT, literature, reference books] that highlight the different ways English is used, especially those that help pupils to understand society and culture
- ensuring that there are effective opportunities for talk and that talk is used to support writing in all subjects
- where appropriate, encouraging pupils to transfer their knowledge, skills and understanding of one language to another, pointing out similarities and differences between languages
- building on pupils' experiences of language at home and in the wider community, so that their developing uses of English and other languages support one another.

**Examples for C/8b – ensuring access**

Teachers make sure pupils have access to the curriculum and to assessment through:

- using accessible texts and materials that suit pupils' ages and levels of learning
- providing support by using ICT or video or audio materials, dictionaries and translators, readers and amanuenses
- using home or first language, where appropriate.

## Appendix 2

# Use of language across the curriculum

- 1 Pupils should be taught in all subjects to express themselves correctly and appropriately and to read accurately and with understanding. Since standard English, spoken and written, is the predominant language in which knowledge and skills are taught and learned, pupils should be taught to recognise and use standard English.

### Writing

- 2 In writing, pupils should be taught to use correct spelling and punctuation and follow grammatical conventions. They should also be taught to organise their writing in logical and coherent forms.

### Speaking

- 3 In speaking, pupils should be taught to use language precisely and cogently.

### Listening

- 4 Pupils should be taught to listen to others, and to respond and build on their ideas and views constructively.

### Reading

- 5 In reading, pupils should be taught strategies to help them read with understanding, to locate and use information, to follow a process or argument and summarise, and to synthesise and adapt what they learn from their reading.
- 6 Pupils should be taught the technical and specialist vocabulary of subjects and how to use and spell these words. They should also be taught to use the patterns of language vital to understanding and expression in different subjects. These include the construction of sentences, paragraphs and texts that are often used in a subject [for example, language to express causality, chronology, logic, exploration, hypothesis, comparison, and how to ask questions and develop arguments].

## Appendix 3

# Use of information and communication technology across the curriculum

- 1 Pupils should be given opportunities to apply and develop their ICT capability through the use of ICT tools to support their learning in all subjects.
- 2 Pupils should be given opportunities to support their work by being taught to:
  - a find things out from a variety of sources, selecting and synthesizing the information to meet their needs and developing an ability to question its accuracy, bias and plausibility
  - b develop their ideas using ICT tools to amend and refine their work and enhance its quality and accuracy
  - c exchange and share information, both directly and through electronic media
  - d review, modify and evaluate their work, reflecting critically on its quality, as it progresses.

## Appendix 4

# Resources

### **QCA/DfES Schemes of work**

QCA/DfES schemes of work can be accessed and downloaded from the following website:

[www.standards.dfes.gov.uk/schemes3](http://www.standards.dfes.gov.uk/schemes3)

### **Accredited Syllabi**

Accredited Syllabi can be accessed and downloaded from the Halton Learning Grid website:

[www.halton.gov.uk](http://www.halton.gov.uk)

# Religious Education: Glossary of Terms

The glossary has been devised by the different faith communities to give guidance to teachers on key words and their meanings within each religious tradition which appear within the model syllabuses and within GCSE and A Level syllabuses.

The glossary can be accessed via the Halton Learning Grid at [www.halton.gov.uk](http://www.halton.gov.uk)

## Appendix 6

# Religious Festivals

In order to raise pupils' awareness of different forms of worship a "calendar" has been produced that incorporates the religious festivals of some religious faiths encountered in the different schools. Celebrating the festivals of other religions as well as the Christian ones will enable pupils in our schools to gain a better understanding of others' beliefs and this helps in "harmonizing society" as opposed to alienating those who are not Christians.



<b>Christian Festivals</b>							
	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>
<b>Epiphany</b>	6 <sup>th</sup> January	6 <sup>th</sup> January	6 <sup>th</sup> January	6 <sup>th</sup> January	6 <sup>th</sup> January	6 <sup>th</sup> January	6 <sup>th</sup> January
<b>St Valentine's Day</b>	14 <sup>th</sup> February	14 <sup>th</sup> February	14 <sup>th</sup> February	14 <sup>th</sup> February	14 <sup>th</sup> February	14 <sup>th</sup> February	14 <sup>th</sup> February
<b>Shrove Tuesday</b>	28 <sup>th</sup> February	20 <sup>th</sup> February	5 <sup>th</sup> February	24 <sup>th</sup> February	16 <sup>th</sup> February	8 <sup>th</sup> March	21 <sup>st</sup> February
<b>Ash Wednesday</b>	29 <sup>th</sup> February	21 <sup>st</sup> February	6 <sup>th</sup> February	25 <sup>th</sup> February	17 <sup>th</sup> February	9 <sup>th</sup> March	22 <sup>nd</sup> February
<b>St David's Day</b>	1 <sup>st</sup> March	1 <sup>st</sup> March	1 <sup>st</sup> March	1 <sup>st</sup> March	1 <sup>st</sup> March	1 <sup>st</sup> March	1 <sup>st</sup> March
<b>St Patrick's Day</b>	17 <sup>th</sup> March	17 <sup>th</sup> March	17 <sup>th</sup> March	17 <sup>th</sup> March	17 <sup>th</sup> March	17 <sup>th</sup> March	17 <sup>th</sup> March
<b>Mother's Day</b>	26 <sup>th</sup> March	18 <sup>th</sup> March	2 <sup>nd</sup> March	22 <sup>nd</sup> March	14 <sup>th</sup> March		
<b>Palm Sunday</b>	9 <sup>th</sup> April	1 <sup>st</sup> April	16 <sup>th</sup> March	5 <sup>th</sup> April	28 <sup>th</sup> March	17 <sup>th</sup> April	1 <sup>st</sup> April
<b>Maundy Thursday</b>	13 <sup>th</sup> April	5 <sup>th</sup> April	20 <sup>th</sup> March	9 <sup>th</sup> April	1 <sup>st</sup> April	21 <sup>st</sup> April	5 <sup>th</sup> April
<b>Good Friday</b>	14 <sup>th</sup> April	6 <sup>th</sup> April	21 <sup>st</sup> March	10 <sup>th</sup> April	2 <sup>nd</sup> April	22 <sup>nd</sup> April	6 <sup>th</sup> April
<b>Easter Sunday</b>	16 <sup>th</sup> April	8 <sup>th</sup> April	23 <sup>rd</sup> March	12 <sup>th</sup> April	4 <sup>th</sup> April	24 <sup>th</sup> April	8 <sup>th</sup> April
<b>St George's Day</b>	23 <sup>rd</sup> April	23 <sup>rd</sup> April	23 <sup>rd</sup> April	23 <sup>rd</sup> April	23 <sup>rd</sup> April	23 <sup>rd</sup> April	23 <sup>rd</sup> April
<b>Ascension Day</b>	25 <sup>th</sup> May	17 <sup>th</sup> May	1 <sup>st</sup> May	21 <sup>st</sup> May	13 <sup>th</sup> May	25 <sup>th</sup> May	17 <sup>th</sup> May
<b>Whitsun</b>	4 <sup>th</sup> June	27 <sup>th</sup> May	11 <sup>th</sup> May	31 <sup>st</sup> May	23 <sup>rd</sup> May	12 <sup>th</sup> June	27 <sup>th</sup> May
<b>The Feast of St Alban</b>	22 <sup>nd</sup> June	22 <sup>nd</sup> June	22 <sup>nd</sup> June	22 <sup>nd</sup> June	22 <sup>nd</sup> June	22 <sup>nd</sup> June	22 <sup>nd</sup> June
<b>The Feast Day of John the Baptist</b>	24 <sup>th</sup> June	24 <sup>th</sup> June	24 <sup>th</sup> June	24 <sup>th</sup> June	24 <sup>th</sup> June	24 <sup>th</sup> June	24 <sup>th</sup> June
<b>St Swithin's Day</b>	15 <sup>th</sup> July	15 <sup>th</sup> July	15 <sup>th</sup> July	15 <sup>th</sup> July	15 <sup>th</sup> July	15 <sup>th</sup> July	15 <sup>th</sup> July
<b>St Andrew's Day</b>	30 <sup>th</sup> November	30 <sup>th</sup> November	30 <sup>th</sup> November	30 <sup>th</sup> November	30 <sup>th</sup> November	30 <sup>th</sup> November	30 <sup>th</sup> November
<b>First Sunday of Advent</b>	3 <sup>rd</sup> December	2 <sup>nd</sup> December	30 <sup>th</sup> November	29 <sup>th</sup> November	28 <sup>th</sup> November	27 <sup>th</sup> November	2 <sup>nd</sup> December
<b>The Feast Day of St Nicholas</b>	6 <sup>th</sup> December	6 <sup>th</sup> December	6 <sup>th</sup> December	6 <sup>th</sup> December	6 <sup>th</sup> December	6 <sup>th</sup> December	6 <sup>th</sup> December
<b>Christmas Day</b>	25 <sup>th</sup> December	25 <sup>th</sup> December	25 <sup>th</sup> December	25 <sup>th</sup> December	25 <sup>th</sup> December	25 <sup>th</sup> December	25 <sup>th</sup> December

<b>Jewish Festivals</b>							
	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>
<b>The Fast of Esther – Purim</b>	13 <sup>th</sup> March	4 <sup>th</sup> March	21 <sup>st</sup> March	10 <sup>th</sup> March	28 <sup>th</sup> February	20 <sup>th</sup> March	8 <sup>th</sup> March
<b>The Passover – Pesach</b>	12 <sup>th</sup> -19 <sup>th</sup> April	3 <sup>rd</sup> - 10 <sup>th</sup> April	20 <sup>th</sup> -21 <sup>st</sup> April 24 <sup>th</sup> -26 <sup>th</sup> April	9 <sup>th</sup> –10 <sup>th</sup> April 24 <sup>th</sup> -26 <sup>th</sup> April	30 <sup>th</sup> -31 <sup>st</sup> March 4 <sup>th</sup> – 5 <sup>th</sup> April	19 <sup>th</sup> -20 <sup>th</sup> April 24 <sup>th</sup> -26 <sup>th</sup> April	7 <sup>th</sup> -8 <sup>th</sup> April
<b>The Feast of Weeks – Shavuot</b>	2 <sup>nd</sup> June	22 <sup>nd</sup> – 23 <sup>rd</sup> May	9 <sup>th</sup> June	29 <sup>th</sup> May	19 <sup>th</sup> May	8 <sup>th</sup> June	27 <sup>th</sup> May
<b>The Fast of the 9<sup>th</sup> of Av – Tish Be-Av</b>	3 <sup>rd</sup> August	24 <sup>th</sup> July	10 <sup>th</sup> August	30 <sup>th</sup> July	20 <sup>th</sup> July	9 <sup>th</sup> August	29 <sup>th</sup> July
<b>New Year – Rosh Hashanah</b>	23 <sup>rd</sup> September	12 <sup>th</sup> – 13 <sup>th</sup> September	29 <sup>th</sup> -30 <sup>th</sup> September	19 <sup>th</sup> September	9 <sup>th</sup> September	29 <sup>th</sup> September	17 <sup>th</sup> September
<b>The Day of Atonement – Yom Kippur</b>	2 <sup>nd</sup> October	22 <sup>nd</sup> September	8 <sup>th</sup> -9 <sup>th</sup> October	28 <sup>th</sup> September	18 <sup>th</sup> September	8 <sup>th</sup> October	26 <sup>th</sup> September
<b>The Feast of Tabernacles – Sukkot</b>	7 <sup>th</sup> -13 <sup>th</sup> October	27 <sup>th</sup> September – 3 <sup>rd</sup> October	13 <sup>th</sup> -19 <sup>th</sup> October	3 <sup>rd</sup> -9 <sup>th</sup> October	23 <sup>rd</sup> -29 <sup>th</sup> September	13 <sup>th</sup> -19 <sup>th</sup> October	1 <sup>st</sup> – 7 <sup>th</sup> October
<b>The Rejoicing of the Law – Simchat Torah</b>	15 <sup>th</sup> October	5 <sup>th</sup> October	22 <sup>nd</sup> October	11 <sup>th</sup> October	1 <sup>st</sup> October	21 <sup>st</sup> October	9 <sup>th</sup> October
<b>The Festival of Lights - Chanukah</b>	16 <sup>th</sup> -24 <sup>th</sup> December	5 <sup>th</sup> – 12 <sup>th</sup> December	22 <sup>nd</sup> December	12 <sup>th</sup> December	2 <sup>nd</sup> December	21 <sup>st</sup> December	9 <sup>th</sup> December

<b>Hindu Festivals</b>							
	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>
<b>The First Day of Spring – Chaitra</b>	22 <sup>nd</sup> March	22 <sup>nd</sup> March	21 <sup>st</sup> March	22 <sup>nd</sup> March	22 <sup>nd</sup> March	22 <sup>nd</sup> March	21 <sup>st</sup> March
<b>The Great Night of Shiva – Maha Shivaratri</b>	14 <sup>th</sup> day of Phalgun in the Hindu Calendar						
<b>Holi, the Festival of Colour</b>	15 <sup>th</sup> day of Phalgun in the Hindu Calendar						
<b>Rama’s Birthday – Rama Navami</b>	9 <sup>th</sup> day of a Hindu Lunar Year						
<b>Nag Panchami – Day of Snakes</b>	Panchami (the 5 <sup>th</sup> day in the moonlit fortnight) in Shraavana month. Falls during July/August.						
<b>Coconut Day – Raksha Bandhan The Ties of Protection (Rakhri)</b>	The full moon in the month of Shraavana in the lunar calendar. Falls during August/September.						
<b>The Birth of Krishna – Krishna Janamashtami</b>	8 <sup>th</sup> days after Raksha Bandhan in Shraavana. Falls during August/September.						
<b>Ganesh’s Birthday – Ganesh Chaturthi</b>	The festival is observed in the Hindu calendar month of Bhaadrapada, starting on the shukla chaturthi (fourth day of the waxing moon period). This typically comes sometime between 20 <sup>th</sup> of August and 15 <sup>th</sup> of September. The festival lasts for 10 days.						
<b>Durga’s Puja – The Festival of Durga</b>	Celebrated from the sixth to tenth day of the waxing moon in the month of Ashvin, which is the sixth month in the Hindu Calendar. Occasionally however, due to shifts in the lunar cycle relative to the solar months, it may also be held in the following month, Kartik. In the Gregorian calendar, these dates correspond to the months of September/October.						
<b>Dasara (Navaratri) - The Ten Days Celebration</b>	Between late September and mid-October and lasts 9 days						
<b>Diwali, the Festival of Lights</b>	New moon day of Kartika, although celebrations begin two days prior and end two days after that date. Kartika is the 8 <sup>th</sup> month in the Hindu calendar. Falls during October/November.						

<b>Chinese Festivals</b>							
	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>
<b>New Year</b>	29 <sup>th</sup> January	18 <sup>th</sup> February	7 <sup>th</sup> February	26 <sup>th</sup> January	14 <sup>th</sup> February	3 <sup>rd</sup> February	
<b>The Dragon Boat Festival</b>	5/5 in Chinese Lunar Calendar. Usually occurs in June.						
<b>The Birthday of Confucius</b>	27 <sup>th</sup> day of the 8 <sup>th</sup> moon in the lunar calendar. Usually falls in September/October.						

<b>Sikh Festivals (dates based on the Nanakshahi Calendar)</b>							
	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>
<b>Birthday of Guru Gobind Singh</b>	5 <sup>th</sup> January	5 <sup>th</sup> January	5 <sup>th</sup> January	5 <sup>th</sup> January	5 <sup>th</sup> January	5 <sup>th</sup> January	5 <sup>th</sup> January
<b>Hola Moholla</b>	17 <sup>th</sup> March	17 <sup>th</sup> March	17 <sup>th</sup> March	17 <sup>th</sup> March	17 <sup>th</sup> March	17 <sup>th</sup> March	17 <sup>th</sup> March
<b>Baisakhi or Vaisakhi - New Year</b>	13 <sup>th</sup> /14 <sup>th</sup> March	13 <sup>th</sup> /14 <sup>th</sup> March	13 <sup>th</sup> /14 <sup>th</sup> March	13 <sup>th</sup> /14 <sup>th</sup> March	13 <sup>th</sup> /14 <sup>th</sup> March	13 <sup>th</sup> /14 <sup>th</sup> March	13 <sup>th</sup> /14 <sup>th</sup> March
<b>The Martyrdom of Guru Arjun Dev</b>	16 <sup>th</sup> June	16 <sup>th</sup> June	16 <sup>th</sup> June	16 <sup>th</sup> June	16 <sup>th</sup> June	16 <sup>th</sup> June	16 <sup>th</sup> June
<b>The Festival of Lights – Diwali</b>	21 <sup>st</sup> October	21 <sup>st</sup> October	21 <sup>st</sup> October	21 <sup>st</sup> October	21 <sup>st</sup> October	21 <sup>st</sup> October	21 <sup>st</sup> October
<b>Birthday of Guru Nanek</b>	14 <sup>th</sup> April	14 <sup>th</sup> April	14 <sup>th</sup> April	14 <sup>th</sup> April	14 <sup>th</sup> April	14 <sup>th</sup> April	14 <sup>th</sup> April
<b>Martyrdom of Guru Tegh Bahadur</b>	24 <sup>th</sup> November	24 <sup>th</sup> November	24 <sup>th</sup> November	24 <sup>th</sup> November	24 <sup>th</sup> November	24 <sup>th</sup> November	24 <sup>th</sup> November

<b>Buddhist Festivals</b>							
	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>
<b>Nirvana Day or Parinirvana – Death of the Buddha</b>	Celebrated by some Buddhists on 8 <sup>th</sup> February and by some on 15 <sup>th</sup> February						
<b>Vesak – Buddha Day (Buddha’s Birthday)</b>	First full moon day in May, except in a leap year when the festival is held in June						
<b>Poson</b>	The full moon after Vesak						
<b>Asalha Puja Day – Dhamma Day</b>	The full moon day of the 8 <sup>th</sup> lunar month (approximately July)						
<b>Bohdi Day – Gautama’s Enlightenment</b>	8 <sup>th</sup> December						

<b>Islamic Festivals</b>							
As the Muslim day begins at sunset, so for the holidays. The Gregorian dates given below are for the day of the feast, so in Western calendar term, the feast can be said to begin at the sunset on the evening before the date given.							
	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>
<b>Hijra New Year Muharram</b>	20 <sup>th</sup> January 2007	10 <sup>th</sup> January 2008	29 <sup>th</sup> December 2008	18 <sup>th</sup> December 2009	7 <sup>th</sup> December 2010	26 <sup>th</sup> November 2011	15 <sup>th</sup> November 2012
<b>Ramadan</b>	24 <sup>th</sup> September	13 <sup>th</sup> September	2 <sup>nd</sup> September	22 <sup>nd</sup> August	12 <sup>th</sup> August	1 <sup>st</sup> August	20 <sup>th</sup> July
<b>Eid al Fitr</b>	24 <sup>th</sup> October	13 <sup>th</sup> October	2 <sup>nd</sup> October	21 <sup>st</sup> September	10 <sup>th</sup> September	31 <sup>st</sup> August	19 <sup>th</sup> August
<b>Eid al Adha</b>	31 <sup>st</sup> December	20 <sup>th</sup> December	8 <sup>th</sup> December	28 <sup>th</sup> November	17 <sup>th</sup> November	7 <sup>th</sup> November	26 <sup>th</sup> October

## Appendix 7

# Organisations concerned with religious education and related issues

### **ActionAid UK Office**

Hamlyn House, Macdonald Road, Archway,  
London, N19 5PG  
Tel: 020 7561 7561  
Fax: 020 7272 8099  
Email: [mail@actionaid.org.uk](mailto:mail@actionaid.org.uk)  
Web: [www.actionaid.org.uk](http://www.actionaid.org.uk)  
literature, resources, projects on development education

### **Amnesty International UK**

17-25 New Inn Yard,  
London, EC2A 3EA  
Tel: 020 7033 1500  
Fax: 020 7033 1503  
Email: [sct@amnesty.org.uk](mailto:sct@amnesty.org.uk)  
Web: [www.amnesty.org.uk](http://www.amnesty.org.uk)  
literature, information on prisoners of conscience, civil and human rights

### **Articles of Faith Ltd**

Resource House, Kay Street,  
Bury, BL9 6BU  
Tel: 0161 763 6232  
Email: [hello@resourcehouse.co.uk](mailto:hello@resourcehouse.co.uk)  
Web: [www.articlesoffaith.co.uk](http://www.articlesoffaith.co.uk)  
literature, artefacts, resources on world religions

### **The Board of Deputies of British Jews**

6 Bloomsbury Square,  
London, WC1A 2LP  
Tel: 020 7543 5400  
Fax: 020 7543 0010  
Email: [info@bod.org.uk](mailto:info@bod.org.uk)  
Web: [www.bod.org.uk](http://www.bod.org.uk)  
literature, resources, information on Judaism

### **The Buddhist Society**

58 Eccleston Square,  
London, SW1V 1PH  
Tel: 020 7834 5858  
Fax: 020 7976 5238  
Email: [info@thebuddhistsociety.org](mailto:info@thebuddhistsociety.org)  
Web: [www.thebuddhistsociety.org](http://www.thebuddhistsociety.org)  
literature, resources, information on Buddhism

### **Catholic Fund for Overseas Development (CAFOD)**

Romero Close, Stockwell Road,  
London, SW9 9TY  
Tel: 020 7733 7900  
Fax: 020 7274 9630  
Email: [schools@cafod.org.uk](mailto:schools@cafod.org.uk)  
Web: [www.cafod.org.uk](http://www.cafod.org.uk)  
literature, resources, speakers on development, social, moral & religious issues

### **Chester Cathedral**

12 Abbey Square,  
Chester, CH1 2HU  
Tel: 01244 324756  
Fax: 01244 341110  
Email: [dean@chestercathedral.com](mailto:dean@chestercathedral.com)  
Web: [www.chestercathedral.com](http://www.chestercathedral.com)  
visits, resources, projects in connection with the work of the cathedral

### **Christian Aid**

35 Lower Marsh, Waterloo  
London, SE1 7RL  
Tel: 020 7620 4444  
Fax: 020 7620 0719  
Email: [info@christian-aid.org](mailto:info@christian-aid.org)  
Web: [www.christian-aid.org.uk](http://www.christian-aid.org.uk)  
literature, resources, speakers on development, social, moral & religious issues

### **Christian Education**

RE Today Services  
1020 Bristol Road, Selly Oak  
Birmingham, B29 6LB  
Tel: 0121 472 4242  
Fax: 0121 472 7575  
Web: [www.retoday.org.uk](http://www.retoday.org.uk)  
literature, resources, projects and mailing service to schools on all aspects of religious and moral education relating to world faiths, see website for course details

### **The Clear Vision Trust**

16-20 Turner Street,  
Manchester, M4 1DZ  
Tel: 0161 839 9579  
Fax: 0870 134 7354  
Email: [education@clear-vision.org](mailto:education@clear-vision.org)  
Web: [www.clear-vision.org](http://www.clear-vision.org)  
Buddhist literature resources, courses, visits,  
speakers, image archive

### **Education Library Service**

Browning Way, Woodford Park Industrial  
Estate, Winsford, CW7 2JN  
Tel: 01606 592551 or 557126  
Fax: 01606 861412  
Web: [www.cheshire.gov.uk/els](http://www.cheshire.gov.uk/els)  
books, artefacts, resources

### **Gohil Emporium**

381 Stratford Road  
Birmingham, B11 4JZ  
Tel: 0121 771 3048  
Fax: 0121 772 3844  
Email: [info@gohilemporium.co.uk](mailto:info@gohilemporium.co.uk)  
Web: [www.gohilemporium.co.uk](http://www.gohilemporium.co.uk)  
Indian arts and crafts, artifacts

### **Hindu Cultural Organisation**

253 Edge Lane  
Liverpool, L7 2PH  
Tel: 0151 263 7965  
Fax: 0151 263 7965  
Email: [hcoliverpool@yahoo.co.uk](mailto:hcoliverpool@yahoo.co.uk)  
Web: [www.hcoliverpool.org.uk](http://www.hcoliverpool.org.uk)  
information about Hinduism

### **Indian Association**

Gandhi Hall, Brunswick Road, Withington,  
Manchester, M20 4QB  
Tel: 0161 434 4114  
Email: [raj.dutta@manchester.ac.uk](mailto:raj.dutta@manchester.ac.uk)  
Web: [www.indianassociation.org.uk](http://www.indianassociation.org.uk)  
Hindu literature, teaching materials, artefacts,  
speakers, school visits

### **ISKCON Educational Services**

Bhaktivedanta Manor, Hilfield Lane,  
Watford, WD25 8EZ  
Tel: 01923 857244  
Email: [ies@pamho.net](mailto:ies@pamho.net)  
Web: [www.krishnatemple.com](http://www.krishnatemple.com)  
information about ISKCON  
(International Society for Krishna  
Consciousness)

### **Jewish Education Bureau**

8 Westcombe Avenue,  
Leeds, LS8 2BS  
Tel: 0870 800 8532  
Fax: 0870 800 8533  
Email: [jeb@jewisheducationbureau.co.uk](mailto:jeb@jewisheducationbureau.co.uk)  
Web: [www.jewisheducationbureau.co.uk](http://www.jewisheducationbureau.co.uk)  
Jewish literature, resources, artifacts, visits

### **Liverpool Cathedral (Anglican)**

Education Department, St James' Mount,  
Liverpool, L1 7AZ  
Tel: 0151 702 7210  
Fax: 0151 702 7292  
Email: [education@liverpoolcathedral.org.uk](mailto:education@liverpoolcathedral.org.uk)  
Web: [www.liverpoolcathedral.org.uk](http://www.liverpoolcathedral.org.uk)  
visits, resources, projects in connection with  
the work of the cathedral

### **Liverpool Jewish Resource Centre**

Harold House, Dunbabin Road,  
Liverpool, L15 6XL  
Tel: 0151 722 3514  
Email: [info@liverpooljewish.com](mailto:info@liverpooljewish.com)  
Web: <http://www.merseyside-jewish-community.org.uk/>  
Jewish literature, resources, visits

### **Manchester Development Education Project**

801 Wilmslow Road, Didsbury,  
Manchester, M20 2QR  
Tel: 0161 445 2495  
Fax: 0161 445 2360  
Email: [info@dep.org.uk](mailto:info@dep.org.uk)  
Web: [www.dep.org.uk](http://www.dep.org.uk)  
literature, resources, world faiths

### **Manchester Jewish Museum**

190 Cheetham Hill Road,  
Manchester, M8 8LW  
Tel: 0161 834 9879  
Email: [don@manchesterjewishmuseum.com](mailto:don@manchesterjewishmuseum.com)  
Web: [www.manchesterjewishmuseum.com](http://www.manchesterjewishmuseum.com)  
Jewish literature, resources, artifacts, visits

### **Manjushri Kadampa Meditation Centre**

Conishead Priory,  
Ulverston, LA12 9QQ  
Tel: 01229 584029  
Fax: 01229 580080  
Email: [info@manjushri.org](mailto:info@manjushri.org)  
Web: [www.manjushri.org](http://www.manjushri.org)  
Buddhist literature, visits, courses, artifacts

**Metropolitan Cathedral (Roman Catholic)**

Cathedral House, Mount Pleasant,  
Liverpool, L3 5TQ  
Tel: 0151 709 9222  
Fax: 0151 708 7274  
email: [enquiries@metcathedral.org.uk](mailto:enquiries@metcathedral.org.uk)  
Web: [www.liverpoolmetro cathedral.org.uk](http://www.liverpoolmetro cathedral.org.uk)  
publications, visits in connection with the work  
of the cathedral

**Minority Right Group**

54 Commercial Street,  
London, E1 6LT  
Tel: 020 7422 4200  
Fax: 020 7422 4201  
Email: [minority.rights@mrqmail.org](mailto:minority.rights@mrqmail.org)  
Web: [www.minorityrights.org](http://www.minorityrights.org)

**The National Society  
(for Promoting Religious Education)**

Church House, Great Smith Street,  
London, SW1P 3NZ  
Tel: 020 7898 1518  
Fax: 020 7898 1493  
Email: [enquiries@natsoc.c-of-e.org.uk](mailto:enquiries@natsoc.c-of-e.org.uk)  
Web: [www.natsoc.org.uk](http://www.natsoc.org.uk)

**Norton Priory Museum and Gardens**

Tudor Road, Manor Park,  
Runcorn, WA7 1SX  
Tel: 01928 569895  
Email: [info@nortonpriory.org](mailto:info@nortonpriory.org)  
Web: [www.nortonpriory.org](http://www.nortonpriory.org)  
visits, artifacts, resources

**Nugent Care**

99 Edge Lane,  
Liverpool, L7 2PE  
Tel: 0151 261 2000  
Fax: 0151 261 2001  
Email: [info@nugentcare.org](mailto:info@nugentcare.org)  
Web: [www.nugentcare.org](http://www.nugentcare.org)

**Olive Tree Bookshop & Resource Centre**

61 Renshaw Street,  
Liverpool, L1 2SJ  
Tel: 0151 708 8780  
Fax: 0151 708 8780  
Email: [info@theolivetree.co.uk](mailto:info@theolivetree.co.uk)  
Web: [www.theolivetree.co.uk](http://www.theolivetree.co.uk)  
literature, resources, artefacts, teaching  
materials, speakers, school visits, catalogue  
available

**OXFAM**

Oxfam House, John Smith Drive  
Cowley, Oxford, OX4 2JY  
Tel: 0870 3332444  
Email: [education@oxfam.org.uk](mailto:education@oxfam.org.uk)  
Web: [www.oxfam.org.uk](http://www.oxfam.org.uk)  
literature, resources, projects on aid and  
development

**Religion in Evidence**

TTS Group, Nunn Brook Road,  
Sutton-in-Ashfield, NG17 2HU  
Tel: 01623 447800  
Fax: 01623 447999  
Email: [sales@tts-group.co.uk](mailto:sales@tts-group.co.uk)  
Web: [www.tts-group.co.uk](http://www.tts-group.co.uk)  
artifacts, resources (principal religions)  
catalogue available

**Save the Children**

1 St. John's Lane  
London, EC1M 4AR  
Tel: 020 7012 6400  
Fax: 020 7012 6963  
Email: [supporter.care@savethechildren.org.uk](mailto:supporter.care@savethechildren.org.uk)  
Web: [www.savethechildren.org.uk](http://www.savethechildren.org.uk)  
literature, resources, projects (child welfare)

**Sikh Association**

32 Derby Street, Cheetham,  
Manchester, M8 8RY  
Tel: 0161 832 2241  
Email: [mitarnshi@aol.com](mailto:mitarnshi@aol.com)  
information about Sikhism

**Tear Fund**

100 Church Road,  
Teddington, TW11 8QE  
Tel: 0845 355 8355  
Email: [enquiry@tearfund.org](mailto:enquiry@tearfund.org)  
Web: [www.tearfund.org](http://www.tearfund.org)  
literature, resources, projects in connection  
with relief and development

**Traidcraft**

Kingsway, Gateshead  
Tyne & Wear, NE11 0NE  
Tel: 0191 491 0591  
Fax: 0191 497 6562  
Email: [comms@traidcraft.co.uk](mailto:comms@traidcraft.co.uk)  
Web: [www.traidcraft.co.uk](http://www.traidcraft.co.uk)  
literature, resources, projects on aid,  
development and related issues, catalogue  
available



**UNICEF**

Africa House, 64-78 Kingsway,  
London, WC2B 6NB  
Tel: 020 7405 5592  
Fax: 020 7405 2332  
Email: [info@unicef.org.uk](mailto:info@unicef.org.uk)  
Web: [www.unicef.org](http://www.unicef.org)  
literature, resources related to development,  
education, social, moral issues

**United Nations Association (UNA)**

3 Whitehall Court,  
London, SW1A 2EL  
Tel: 020 7766 3444  
Fax: 020 7930 5893  
Email: [info@una.org.uk](mailto:info@una.org.uk)  
Web: [www.una-uk.org](http://www.una-uk.org)  
literature, resources on human rights, related  
issues and the work of the UNA

**University of Chester**

Department of Religious Education,  
Hollybank, Parkgate Road  
Chester, CH1 4BJ  
Tel: 01244 511031  
Email: [enquiries@chester.ac.uk](mailto:enquiries@chester.ac.uk)  
Web: [www.chester.ac.uk](http://www.chester.ac.uk)  
courses and conferences on religious  
education for teachers

**University of Birmingham**

Department of Theology and Religion,  
Edgbaston  
Birmingham, B15 2TT  
Tel: 0121 414 3406  
Email: [theology@bham.ac.uk](mailto:theology@bham.ac.uk)  
Web: [www.theology.bham.ac.uk](http://www.theology.bham.ac.uk)  
literature, resources for religious education

**World Wildlife Fund (UK)**

Panda House, Weyside Park, Godalming,  
Surrey, GU7 1XR  
Tel: 01483 426444  
Fax: 01483 426409  
Web: [www.wwf-uk.org](http://www.wwf-uk.org)  
literature, resources, projects on  
environmental education and related topics

**Worldaware**

St Nicholas House, St Nicholas Road, Sutton,  
Surrey, SM1 1EL  
Web: [www.worldaware.org.uk](http://www.worldaware.org.uk)  
resources, publications on development, multi-  
cultural education and related topics

**Liverpool Hope University**

Hope Park, Taggart Avenue,  
Liverpool, Merseyside L16 9JD  
Tel: 0151 291 3000  
Web: [www.hope.ac.uk](http://www.hope.ac.uk)  
undergraduate, postgraduate and teaching  
training courses in Theology and Religious  
Studies

**Edgehill College of Higher Education**

St Helens Road, Ormskirk,  
Lancashire, L39 4QP  
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a wide range of modules on aspects of  
theology and religion

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Miss J Coughlan	Liverpool Archdiocesan Schools Commission
Mr C Higginbotham	Methodist Districts of Liverpool and Chester

**Committee B** - The Church of England

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### **Committee C - Teachers' Associations**

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