

This syllabus is the legal basis for religious education in North Tyneside schools

Introduction

What is 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 including Buddhism, Hinduism, Islam, Judaism and Sikhism. It enables pupils to learn about other religious traditions and other world views that offer answers to those questions. 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. It enables pupils to think about this country's faiths and values in a multicultural society.

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, equality, belief, faith and ethics and to communicate their responses.

Religious education encourages pupils to develop their sense of self worth, identity and belonging. It enables them to flourish individually within their communities and as citizens in a plural 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, sensitivity to and acceptance of others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice and racism. In the current climate, religious education also raises awareness of radicalisation and supports pupils who are feeling unsafe.

Religious education is a dynamic, essential feature of a broad and balanced curriculum.

Why have a locally Agreed Syllabus?

The law provides a basic curriculum for schools, which includes religious education and the national curriculum subjects. Religious education, unlike the subjects of the national curriculum, is determined at a local level. Each local authority has a statutory duty to set up a 'Standing Advisory Council for Religious Education' (SACRE) whose duties include the provision and monitoring of religious education and collective worship. As part of its responsibilities towards religious education, the SACRE has to establish a syllabus which is reviewed every five years. This new syllabus is a revision of the North Tyneside Agreed Syllabus for Religious Education produced in 2006.

It takes account of local and regional:

- resources for religious education;
- religious communities.

What changes are there in this revision?

Since the publication of the last syllabus, there have been many changes both in education generally and in religious education.

Changes in national education include:

- a revised National Curriculum from 2014;
- a revision of the Early Years Foundation Stage curriculum;
- the regular updating of OFSTED and Section 48 inspections;
- the ever-changing roles and responsibilities of local authorities;
- academies, foundation, free and community schools;
- the equality duty for schools;
- the strengthening of social, moral, spiritual and cultural development as part of the Ofsted processes;
- the change to computing in the curriculum for pupils.

Major development in religious education include:

- increases in entries for GCSE Religious Studies;
- revision of GCSE and A level specifications;
- the move to ethics and philosophy for post 16 students.

This syllabus revision has taken the changes noted above into account, but also wishes to build on the qualities of the previous syllabus. Therefore issues of continuity in terms of curriculum content, teacher expertise and resources have been carefully considered in this review.

The aims of religious education in North Tyneside

Religious education should enable pupils to:

- acquire knowledge and develop understanding of Christianity and other principal religions represented in this country;
- develop an understanding of the ways in which religious beliefs, faith and secular views influence the values, practices, attitudes and behaviour of individuals, communities, societies and cultures;
- develop the ability to reason and make decisions and judgements about religious, ethical and moral issues, with reference to the teachings of the principal religions represented in this country;
- address fundamental questions about life and enable personal search for meaning and purpose through consideration of the beliefs, faiths and teachings of the principal religions represented in this country;
- reflect on personal experiences in the light of their study of religion and develop confidence in their own identity, beliefs and values;

- develop positive attitudes and acceptance of others who hold different views and beliefs;
- develop a sense of belonging and responsibility as a member of a diverse community, locally, nationally and globally;
- develop a sense of social action.

What is the contribution of religious education to the school curriculum?

Along with the other subjects of the National Curriculum, religious education aims:

- **to provide for all pupils to learn and achieve:**

The North Tyneside Agreed Syllabus is designed to promote the best possible progress and attainment of pupils. Religious education develops independent and interdependent learning. It makes an important contribution to pupils' skills in literacy and computing. Religious education promotes an enquiry-based learning approach in which pupils carefully consider issues of beliefs and truth in religion and faith. It also enhances the capacity to think coherently and consistently. This enables pupils to reflect on their own and others' views in a reasoned, thoughtful and informed manner.

- **to promote the spiritual, moral, social and cultural development of pupils and prepare them for the opportunities, responsibilities and experiences of life:**

Religious education has a significant role in the promotion of spiritual, moral, social and cultural development. In religious education, pupils are able to focus on ultimate questions and ethical issues, appreciate their own and others' beliefs, faiths and cultures and develop self-awareness and awareness of others. Religious education enables pupils to gain a clear understanding of religions and beliefs and learn about the ways different faith and non-faith communities relate to each other.

What are the purposes of the North Tyneside Agreed Syllabus for religious education?

This syllabus has four purposes:

1. To establish an entitlement

This syllabus determines learning in religious education in community schools for all pupils, irrespective of social background, culture, race, religion, gender and differences in abilities. This learning contributes to pupils' developing knowledge, skills, values, understanding and attitudes which are necessary for their personal fulfilment and development as active and responsible citizens.

2. To establish standards

This syllabus makes expectations for learning and attainment explicit to pupils, parents, teaching and support staff, governors, employers and members of the public. It establishes standards for the performance of all pupils in religious education. These can be used to help pupils and staff set targets for improvement and evaluate progress towards them.

3. To promote continuity and coherence

This syllabus contributes to a coherent curriculum that promotes continuity. It aids 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

This syllabus aims to increase public understanding of, and confidence in the work of community schools in religious education. It recognises and takes account of the involvement of local and national bodies and the interest of particular groups.

Religious education and learning across the curriculum

a. Key skills

Religious education provides opportunities for pupils to develop those key skills, which in turn enhance the quality of learning in the subject:

- 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 the 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;
- computing through using a range of resources including the internet, 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, acceptance and sensitivity;
- improving pupils' own learning and performance through setting targets as part of religious education development, reviewing achievements and identifying ways to improve their 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 bad), ethical dilemmas, equality and priorities in life.

b. Spiritual, Moral, Social and Cultural Development

Each of these four areas can be viewed and planned for separately but opportunities for provision will often be interconnected.

Many opportunities for spiritual, moral, social and cultural development will arise naturally and will be inherent in, for example, the ethos and values of the school. However, schools should be able to monitor the quality of their provision and this cannot be done without careful planning, reflection and evaluation.

There are many significant opportunities within religious education for personal development arising from its distinctive content, teaching and learning experiences, resources and interaction which are crucial in learning about and learning from religions.

In particular, religious education can make a major contribution to a pupil's spiritual development.

Aspects of pupils' personal development	RE provides opportunities for pupils to:
<p>Spiritual development is concerned with:</p> <ul style="list-style-type: none"> • a search for individual identity • the development of the inner self • a developing awareness of the things in life which promote awe and wonder • a search for and understanding of the meaning, purpose and values in life • developing the ability to reflect on aspects of their own and other people's lives 	<ul style="list-style-type: none"> • consider life's fundamental questions and how religious teaching can relate to them • explore and respond to such big questions with reference to the teaching and practices of religions, and from their own experience and viewpoint • reflect on and express their own beliefs, values and principles in the light of what they are studying in RE
<p>Moral development is concerned with:</p> <ul style="list-style-type: none"> • developing an awareness and understanding of rules and expectations in school and in the wider community / society. • acknowledging the difference between right and wrong • promoting and demonstrating justice, fairness, honesty, acceptance and respect for everyone • making informed decisions about moral issues and dilemmas • accepting that individuals are responsible for their own behaviour and actions 	<ul style="list-style-type: none"> • explore the ways of life and application of codes of conduct of believers • recognise and reflect on the difference between right and wrong and explore choices and meaning • develop knowledge and understanding of why people behave in particular ways, why people adopt certain moral standpoints, and how moral decisions are made • reflect on why they choose to behave in one way or another
<p>Social development is concerned with:</p> <ul style="list-style-type: none"> • promoting and encouraging positive relationships in every sphere of life • promoting and encouraging individual and shared responsibility • acknowledging one's own self-worth and the worth of others 	<ul style="list-style-type: none"> • work in various groupings • develop understanding of the need to live harmoniously in a pluralist society • reflect on social issues and religious responses • recognise their own self-worth and understanding and appreciate the worth of others
<p>Cultural development is concerned with:</p> <ul style="list-style-type: none"> • an awareness of different ways of life in other societies • recognising and appreciating one's own cultural background and heritage • an acceptance and an understanding of other cultures and religions • valuing the richness and diversity across cultures • appreciating aspects of life, such as the arts, which enrich the aesthetic 	<ul style="list-style-type: none"> • discover and value the richness and diversity of cultural traditions • experience 'culture' from around the world through sacred text, stories, festivals, music and art • challenge racism, extremism and xenophobia.

The programmes of study

In formulating the programmes of study, the guidelines in the DfE non-statutory framework for religious education were followed.

It is important to ensure that during their school life pupils encounter all of the principal religions represented in the United Kingdom (Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism).

Special schools should see this syllabus as a resource from which a limited number of the most meaningful experiences can be drawn.

Early Years Foundation Stage (EYFS)

The EYFS describes the phase of a child's education from the age of three to the end of the reception year. Religious education is compulsory for the school to provide, including for those in a reception class. Although it is not compulsory for pupils in a nursery school or nursery class in a primary school, it is good practice and educationally and developmentally sound for religious education to form part of the learning at that stage.

Including religious education in EYFS will offer significant opportunities to meet the requirements of the early learning goals and will provide pupils with some valuable learning experiences and strong foundations to build on later in religious education.

It is important to remember that in the early years teaching and learning in religious education should:

- involve a multi-sensory approach;
- build on what pupils already know, understand and can do;
- be inclusive of all races, cultures, religions, needs, abilities and backgrounds, by ensuring the careful use of language, books and activities;
- offer wide experiences and activities which provide opportunities to learn about and learn from religions;
- offer opportunities for spiritual, moral, social and cultural development.

Breadth of study

During the EYFS, children may:

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

Religions to be studied

In EYFS, pupils will begin to learn about Christianity and other religions represented in the school and the local area (children should learn aspects of at least two other religions).

Religious education and the EYFS areas of learning

Religious education can make a contribution to each of the areas but it 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.

Programme of study for EYFS

The following programme of study offers flexibility so that teachers may:

- plan for learning about and learning from Christianity and two other religions
- plan for religious education in a early years unit
- plan for religious education in both nursery and reception classes, if they so wish

Areas of Learning	Opportunities for religious education might include:
Personal, social and emotional development	<ul style="list-style-type: none"> • exploring similarities and differences of those in the class, local and wider community; • developing awareness and understanding of themselves as unique individuals: their needs and their feelings; • developing awareness and understanding of others and their uniqueness; • learning about the influences religious beliefs can have on an individual's life and behaviour; • exploring belonging and a sense of community; • developing attitudes of care and acceptance, respect and fairness towards others; • developing skills such as communication, questioning, investigation, reflection and empathy; • celebrating special times and events such as birthdays, baptism, Hanukah, Eid, Diwali, Christmas and Easter.
Communication and language	<ul style="list-style-type: none"> • listening to stories from religious books and traditions; • communicating orally or in song, feelings and thoughts about God, people and the world.
Literacy	<ul style="list-style-type: none"> • key words relating to religions and experiences including visits to places of worship; • composing, using and thinking about the words of simple prayers.
Understanding of the world	<ul style="list-style-type: none"> • hearing some creation stories such as that found in the Bible; • raise awareness and reflecting on how we rely on the world's resources; • becoming aware of seasonal change and celebrating a harvest festival; • developing awareness of the world at large and reflecting on the richness in diversity – religious food and feasts; costume; special buildings, objects and artefacts.
Creative development	<ul style="list-style-type: none"> • listening to and singing songs from various religions and cultures; • making music and using it as a background for storytelling. • designing and making special objects including religious artefacts; • cooking religious food; • making religious masks; • dressing in religious / cultural costumes.

The programme of study for Key Stage 1

Throughout Key Stage 1, pupils explore Christianity and at least two of the principal religions in this country. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, 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.

Knowledge, skills and understanding

Teachers should ensure that in planning for religious education there is equal balance between learning about religion and learning from religion.

1. Learning about religion

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.

2. Learning from religion

Pupils should be taught to:

- a) reflect on and consider religious and spiritual feelings, experiences and concepts such as worship, wonder, faith, 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 faith and 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

During this key stage, pupils should be taught the knowledge, attitudes, skills and understanding through the religions and beliefs to be studied:

- a) Christianity, Islam and Judaism;
- b) a religious community with a significant local presence, where appropriate;
- c) the world views of pupils.

Themes

During this key stage pupils should engage with the following themes:

- a) What people believe about God, humanity and the natural world;
- b) How and why some stories are sacred and important in religion;
- c) How and why celebrations are important in religion;
- d) How and why symbols express religious meaning;
- e) Figures who have an influence on others locally, nationally and globally in religion;
- f) Where and how people belong and why belonging is important;
- g) Who I am and my uniqueness as a person in a family and community.

The programme of study for Key Stage 1

Key Questions	Learning about CHRISTIANITY	Learning about JUDAISM	Learning about ISLAM	Links to SOW
What do followers of this religion believe?	<ul style="list-style-type: none"> • God, using Old and New Testament sources: creator, loving, caring, having authority • Jesus: birth, aspects of life and teaching, effect on others then and now, aspects of Easter. 	<ul style="list-style-type: none"> • G-d: stories from the Torah: creator, loving, caring, having authority • Shema. 	<ul style="list-style-type: none"> • Belief in one true God (Allah) • Nature of Allah through some of the 99 names • Beliefs about creation. 	
Why are some people important to followers of this religion?	<ul style="list-style-type: none"> • The role of the clergy • The Apostles and St Bede or another North Eastern Saint.* 	<ul style="list-style-type: none"> • Aspects of the life of Moses and others: for example Abraham, Joseph and Esther* • The role of the rabbi. 	<ul style="list-style-type: none"> • Aspects of the life of Muhammad (peace be upon him) prophet of Allah • The role of the Imam. 	
What does this religion teach?	<ul style="list-style-type: none"> • The Bible: special book for Christians, source of authority , teaching and help • Love, caring, trust, forgiveness: stories from the Old and New Testaments, for example Joseph, The Lost Sheep.* 	<ul style="list-style-type: none"> • The Torah: rules, values and stories, significance to Jewish people. 	<ul style="list-style-type: none"> • Qur'an: revealed to Muhammad (peace be upon him); importance; how it is used and treated; source of authority and teaching • Words and meaning of some portions of the Qur'an • The 'Shahadah'. 	

<p>How do followers of this religion worship?</p>	<ul style="list-style-type: none"> • Church: its functions and features; importance to Christians • Worship activities including praise and prayer • Local Christian communities and religious buildings (church, chapel etc). 	<ul style="list-style-type: none"> • Synagogue: its functions and features; importance to the Jewish community • Worship activities including prayer • Local Jewish communities. 	<ul style="list-style-type: none"> • Mosque: its functions and features; importance to the Muslim community • Worship activities including wudu and prayer. 	
<p>How do followers of this religion live?</p>	<ul style="list-style-type: none"> • Becoming a 'follower of Christ' including baptism • Being a disciple / follower of Jesus • Jesus' teachings: two great commandments, other 'rules' for living • Christian attitudes and values: love, care, forgiveness and honesty • Valuing self, others and the world • Lives of some Christians: famous & local.* 	<ul style="list-style-type: none"> • Home and family life today • The significance of religious objects such as Mezuzah; Tallit; Kippah • Shabbat. 	<ul style="list-style-type: none"> • Family life and values • Local Muslim communities • Ramadan • Hajj. 	
<p>What occasions do followers of this religion celebrate?</p>	<ul style="list-style-type: none"> • Christmas, Easter, Harvest; symbols, customs and practices with significance for Christians. 	<ul style="list-style-type: none"> • Purim, Hanukah, Pesach, Sukkoth, Rosh Hashanah: symbols, customs and practices with significance for Jewish people. 	<ul style="list-style-type: none"> • Eid-ul-Fitr • Eid-ul-Adha. 	

Schools are free to choose which stories and people they study in the light of available resources, taking account of continuity and progression through and across key stages.

The programme of study for Key Stage 2

Throughout Key Stage 2, pupils learn about Christianity and at least three other principal religions, recognising the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to 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.

Knowledge, skills and understanding

Teachers should ensure that in planning for religious education, there is equal balance between learning about religion and learning from religion.

1. Learning about religion

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, big 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.

2. Learning from religion

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, recognising how commitment to a religion is shown in a variety of ways;
- c) discuss their own and others' views of religious truth and belief, expressing their own ideas;
- d) reflect on ideas of right and wrong and their own and others' responses to them;
- e) reflect on sources of inspiration in their own and others' lives.

Breadth of study

During this key stage, pupils should be taught the knowledge, attitudes skills and understanding through the religions and beliefs to be studied:

- a) Buddhism, Christianity, Islam, Hinduism and Judaism;
- b) Pupils' world views or secular philosophy, where appropriate.

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.

Themes

During this key stage pupils should engage with the following themes. These themes have been integrated into the programmes of study.

- a) How people's beliefs about God, the world and others impact on their lives
- b) What sacred texts and other sources say about God, the world and human life
- c) Where, how and why people worship, including at particular sites
- d) Why some occasions are sacred to believers, and what people think about life after death
- e) How religious and spiritual ideas are expressed
- f) Figures from whom believers find inspiration
- g) What is expected of a person in following a religion or belief
- h) How religious families and communities practise their faith, and the contributions this makes to local life
- i) How religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment.

The programme of study for Key Stage 2

Key Questions	Learning about CHRISTIANITY	Learning about HINDUISM	Learning about BUDDHISM	Learning about ISLAM	Links to SOW
What do followers of this religion believe?	<ul style="list-style-type: none"> • Nature of God: as revealed in the Bible: the Trinity • God and creation: caring for the world • God's relationship with humankind: Covenant • Jesus birth, ministry, death, ascension incarnation, salvation, resurrection • Teachings and miracles of Jesus: Biblical context; significance today • The effect Jesus had on the people around him then and now. 	<ul style="list-style-type: none"> • Aum symbol • Trimurti: Vishnu, Shiva, Brahma • Hindu deities: e.g. Rama, Krishna, Ganesha, Lakshmi, Hanuman, Kali, Durga: characteristics of God • Creation. 	<ul style="list-style-type: none"> • Four Noble Truths. 	<ul style="list-style-type: none"> • Belief in one true God (Allah) • Nature of Allah through some of the 99 names • Beliefs about creation. 	
Why are some people important to followers of this religion?	<ul style="list-style-type: none"> • Discipleship: the first disciples • Lives of great Christians: St Paul and others • St Cuthbert or 	<ul style="list-style-type: none"> • Avatar • MK Gandhi 	<ul style="list-style-type: none"> • Life of Gautama Buddha: teachings and influence on Buddhist life • Dalai Lama or Aung San Suu Kyi.* 	<ul style="list-style-type: none"> • Aspects of the life of Muhammad (peace be upon him); prophet of Allah • The role of the Imam. 	

	another northern saint.*				
What does this religion teach?	<ul style="list-style-type: none"> • The Bible: origin, structure, content and use • Importance of the Bible for believers; the significance of some of its messages for today. 	<ul style="list-style-type: none"> • Stories: insights and teachings • Ramayana • Purana. 	<ul style="list-style-type: none"> • Buddha's teachings: stories he told; stories told about him • Buddhist scripture: Tripitaka; Dharmapada • Dharma. 	<ul style="list-style-type: none"> • Qur'an: revealed to Muhammad (peace be upon him); importance; how it is used and treated; source of authority and teaching • Words and meaning of some portions of the Qur'an • The 'Shahadah'. 	
How do followers of this religion worship?	<ul style="list-style-type: none"> • Aspects of Christian community (worship, prayer, ritual and ceremony) expressed in different traditions and parts of the world. • 'Church' as a body of believers • Local Christian place of worship: its significance for those who attend; how it is used. 	<ul style="list-style-type: none"> • Mandir: its functions and features; importance to the Hindu community • Worship activities: puja. 	<ul style="list-style-type: none"> • Temples: functions and features • Symbols: lotus flower, wheel, Bodhi tree • Meditation and other worship activities • Shrines. 	<ul style="list-style-type: none"> • Mosque: its functions and features; importance to the Muslim community • Worship activities including wudu and prayer. 	

<p>How do followers of this religion live?</p>	<ul style="list-style-type: none"> • Belonging and identity for Christians: baptism; confirmation; holy communion Christian belief and practice across the worldwide Church guidance: commandments; beatitudes • People inspired by God: e.g. Desmond Tutu, local minister, people known to the pupils? • Pilgrimage: places; significance. 	<ul style="list-style-type: none"> • Belonging and identity: birth, naming, sacred thread ceremony • Family / home life • Samskaras • Values: respect; caring; ahimsa; vegetarianism. 	<ul style="list-style-type: none"> • Eightfold Path • Values • Life of lay and ordained Buddhists e.g. local or famous figures* • The Three Treasures. 	<ul style="list-style-type: none"> • Family life and values • Local Muslim communities • Ramadan • Hajj. 	
<p>What occasions do followers of this religion celebrate?</p>	<ul style="list-style-type: none"> • Harvest; Christmas; Easter; Pentecost; Ascension: significance for Christians. 	<ul style="list-style-type: none"> • Diwali; Holi; Raksha Bandhan. 	<ul style="list-style-type: none"> • Bodhi Day • Wesak • Parinirvana. 	<ul style="list-style-type: none"> • Eid-ul-Fitr • Eid-ul-Adha. 	

Schools are free to choose which stories and people they study in the light of available resources, taking account of continuity and progression through and across key stages.

The programme of study for Key Stage 3

Throughout Key Stage 3, pupils extend their understanding of Christianity and other principal religions 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, teaching 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 consider the impact of belief on actions and understand the consequences, especially important in relation to extremism. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, ethical, philosophical and spiritual issues.

Knowledge, skills and understanding

Teachers should ensure that in planning for religious education there is equal balance between learning about religion and learning from religion.

1. Learning about religion

Students 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;
- 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.

2. Learning from religion

Students 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

During this key stage, pupils should be taught the knowledge, skills and understanding through the religions and beliefs to be studied:

- a) Christianity, Sikhism, Islam, Buddhism, Hinduism and Judaism;
- b) Pupils' world views or secular philosophy on humanism and atheism.

Themes

During this key stage pupils should engage with the following themes:

- a) 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;
- b) Authority: different sources of authority and how they inform believers' lives;
- c) Religion and science; issues of truth, explanation, meaning and purpose;
- d) Ethics and contemporary society, what religions and other philosophies say about contemporary and emerging moral issues with the opportunity for personal reflection;
- e) Religious practices and customs, how religious belief impacts upon the daily lives of believers.

Experiences and opportunities

When devising a scheme of work for Key Stage 3, the following opportunities and experiences should be provided for students:

- a) Encountering people from different religious, cultural and philosophical groups;
- b) Visiting, where possible, places of religious significance;
- c) Discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues;
- d) Reflecting on and carefully evaluating their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments;

- e) Using a range of forms of expression (such as art and design, music, dance, drama, writing, computing) to communicate their ideas and responses creatively and thoughtfully;
- f) Exploring the connections between religious education and other subject areas such as the arts, humanities, literature, science.

The programme of study for Key Stage 3

Key Questions	Content Focus	Links to SOW
Religious beliefs, practice and custom	<ul style="list-style-type: none"> • What is God? • How do we know what is true? • What is meant by sanctity of life? • Afterlife • How was the world created? (Science and Religion) • Personal relationships with others • Growing up in Britain today • Rites of Passage • Community Life • Religious buildings and why people go on pilgrimages • How people express their faith e.g. worship, celebrations, art, music • Diversity within and between religions • Service to God • Service to others 	
Significant people in religions	<ul style="list-style-type: none"> • Jesus • Muhammad (peace be upon him) • The Ten Gurus 	
Using key religious teachings from the principal religions	<ul style="list-style-type: none"> • Bible: O.T., Commandments, Jesus, Beatitudes, St Paul's Letters • The Church • Guru Granth Sahib • Qu'ran 	
Ethical issues and contemporary society	<ul style="list-style-type: none"> • Crime and punishment • Values/moral codes • Relationships • Poverty/wealth • Conflict: prejudice, persecution, reconciliation, forgiveness • Health issues and medical ethics (e.g. drugs, alcohol, abortion) • Stewardship of the world, animal rights • War and peace. 	
The meaning of life	<ul style="list-style-type: none"> • Suffering • Is death the end? • What makes a person a person? What makes a person a human? • Evil and goodness • Respect and appreciation of self, others, and the world 	

Schools are free to choose which stories and people they study in the light of available resources, taking account of continuity and progression through and across key stages.

The programme of study for ages 14-19

At ages 14–19, religious education involves students in analysing and interpreting a wide range of religious, philosophical and ethical concepts in increasing depth. They analyse 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 communities and societies, locally, nationally and globally. They analyse the importance of inter-faith dialogue and gain greater understanding of how religion and belief contribute to social cohesion, recognising the various perceptions people have regarding the impact of religion in the world.

Religious education is a statutory subject for the school to provide, 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.

This Agreed Syllabus for North Tyneside specifies that religious education at Key Stage 4 and post-16 must include the opportunity to study a recognised accredited course. This requires a maintained school to offer students the opportunity to follow accredited qualifications approved by the Secretary of State (e.g. GCSE Religious Studies or Education Short or Full Courses, or A/AS level Religious Studies, Philosophy and Ethics, or ASDAN Qualifications).

Whilst there is no legal requirement that students must sit public examinations, students deserve the opportunity to have their learning in the statutory curriculum subject of religious education accredited.

Knowledge, skills and understanding

Teachers should ensure that in planning for religious education there is equal balance between learning about religion and learning from religion.

1. Learning about religion

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.

2. Learning from religion

Students should be taught to:

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

Religions to be studied

14-16 (Key Stage 4)

Christianity along with the other six principal religions.

A religious community represented by students in the school or with a significant local presence, where appropriate.

Students' world views or secular philosophies if appropriate, within the context of a multicultural and pluralistic society.

16-19 (Post-16)

Christianity and aspects of other faiths, students' world views or secular philosophies within the context of a multicultural and pluralistic society.

Religious education at 14-16

Schools should provide:

- continuity of provision of religious education from Key Stage 3 for all students, that is progressive and rigorous;
- for all students aged 14-16, at least one course in religious education or religious studies leading to a qualification;
- the religious syllabus requirements of the chosen accredited course/s.

Religious education at 16 plus

Schools could provide RE through one or more of the following:

- Courses in religious studies and religious education leading to a qualification approved under Section 96 that represents progression from 14-16. Where possible such courses should be available as an option.
- Modules within General Studies or other examination courses.
- Non-examination or enrichment courses taken alongside courses leading to accreditation. Such enrichment courses could be developed around issues which give rise to questions relating to beliefs and values. For example, contemporary issues within the fields of: Religion and: ethics; science; sociology; sexuality; the arts; philosophy; politics.

Schools may select a combination of the following types of provision:

- Weekly sessions;
- Modules or study units;
- Half day / day conferences (school based, in conjunction with other Sixth Forms, or provided by outside agencies).

All courses at 14-19 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 they have chosen.

Devising a scheme of work

The purpose of devising a scheme of work is to organise the syllabus into coherent units, which ensure that the requirements of the syllabus are met in terms of the:

- programmes of study;
- attainment targets to be met;
- religions specified to be taught;
- themes to be addressed;
- opportunities and experiences to be provided.

A scheme of work should:

- offer a clear view of what is to be taught and when;
- take account of previous learning;
- address issues of continuity and progression;
- develop, in a logical, sequential way, pupils' learning about religion and pupils' learning from religion.

Primary schools also have to take account of:

- the structure of the school:
 - single-age classes;
 - mixed-age classes;
 - a mixture of both.
- the structure of the curriculum
 - RE as a separate subject;
 - RE taught in blocks of time at different points in the school year;
 - RE taught within a spiral curriculum;

- RE units being taught across all classes but pitched at different ages and abilities;
- RE within whole-school topics which bring together a number of subject areas;
- RE taught thematically or by religion.

Guidelines for producing a policy statement for religious education

This should include details under the following headings:

1. Introductory statement.

(Rationale – in line with legal requirements, importance of RE in this school).

2. Aims of RE – taken from the North Tyneside Agreed Syllabus document.

3. RE contributes to:

- the ethos of the school;
- the pupils' spiritual, moral, social and cultural development;
- the fostering of values and attitudes;
- the development of skills including the use of computing;
- cross-curricular themes, and dimensions including literacy, numeracy, PSHEe and Citizenship;
- links with other curriculum areas.

4. The provision of religious education in terms of:

- curriculum time;
- appointment of a co-ordinator or head of department;
- organisation (year groups, cross-age etc);
- funding.

5. A statement that the scheme of work has been produced in accordance with the Agreed Syllabus and guidelines.

6. Arrangements for the discussion of religious education issues in school staff meetings, support meetings and training events (including monitoring and evaluation).

7. A statement indicating the range of resources available for religious education.

8. A statement indicating how the needs of pupils with special educational needs and gifted and talented pupils are met in religious education.

9. Assessing religious education (indicating range of approaches, use of assessment).

10. Recording and reporting (legal requirement to record pupil progress and report to parents)

11. Arrangements for dealing with parental exercise of the right to withdraw pupils from religious education.

12. Appendices:

- The role of the co-ordinator / head of department;
- The scheme of work;

- The complete list of resources held by the school and any visitor/ visits list;
- Useful contacts such as the NERLRC and websites.

The role of the religious education subject leader

The job description for the religious education co-ordinator should be in line with the job descriptions for other areas of the curriculum within the school. It should, however, contain the following elements:

1. Attending courses, seeking advice on implementing the Agreed Syllabus.
2. Disseminating information about new developments, resources, and courses attended.
3. Organising courses and training sessions for other members of staff.
4. Developing a scheme of work for use in school, ensuring that all elements required by the Agreed Syllabus are met.
5. Selecting, purchasing or suggesting resources that may be used to deliver the Agreed Syllabus. Organising resources, cataloguing them, and ensuring that staff are aware of their existence and the ways in which they can be used.
6. Suggesting teaching strategies and learning experiences to those members of staff who will deliver the religious education curriculum. Occasionally this may mean preparing or at least providing suggested lesson outlines/plans. N.B. It is not the religious education co-ordinator's / head of department's role to prepare every religious education lesson.
7. Organising visits and visitors, ensuring that they are appropriate for the pupils and the Agreed Syllabus.
8. Ensuring that the planning, monitoring and evaluation of religious education has taken account of:
 - the requirements of the Agreed Syllabus;
 - the opportunity for spiritual, moral, social and cultural development;
 - cross-curricular links and themes;
 - the needs and abilities of all pupils;
 - a variety of teaching styles and learning experiences;
 - the lesson objective and learning outcomes;
 - assessment opportunities;
 - the effectiveness and the quality of the religious education provided.
9. Ensuring that pupils / students receive their legal entitlement to religious education and that the time allocated is sufficient to deliver the Agreed Syllabus.
10. Ensuring that religious education is in the school development plan and that a fair proportion of the school budget is allocated to it. It may be necessary to improve the status of religious education with pupils and parents. The careful consideration of the above is important in achieving this aim.

Note: A co-ordinator / head of department should assess the needs of religious education within the school and provide a development plan which identifies aims and targets, and enables co-ordinators to evaluate the effectiveness of their role.

Guidelines for religious believers visiting schools

Religious visitors taking part in the life of the school should:

- be willing to share their own experiences, beliefs and insights;
- avoid criticism of the experience and insights of others;
- not impose their views on pupils in any way;
- be familiar with the school's aims, ethos and policies, and plan their involvement in the light of these and the curriculum offered;
- seek to use engaging teaching and learning methods which actively involve the pupils;
- seek to communicate at appropriate levels for the age group(s) concerned;
- make clear to pupils who they are, who they represent, and why they are taking part in the lesson;
- be willing to respect and value the faith of pupils when it is different from their own;
- develop ways of speaking to pupils which communicate their open approach, avoiding any hidden agenda to attempt to convert them.

Based on *Voices of faith and belief in schools, Guidance and a Code of Conduct*, © 2014 National Association of Teachers of RE (NATRE).

Good practice for visitors coming into school

When arranging for a visitor to come into school, it is good practice to:

- plan jointly, making sure that the visitor is clear and happy about exactly what is required of them and how their contribution fits into the wider curriculum. It is a good idea for the teacher arranging the visit to send a letter confirming date, times, age-group and focus;
- pay travel and other expenses. Visitors should not be 'out of pocket', although many, especially if they are not coming too great a distance, may not accept the offer;
- welcome (or arrange for your headteacher, secretary or classroom assistant to welcome) visitors with simple refreshments, bearing in mind dietary requirements;
- have a brief discussion afterwards to evaluate together how the visit went;
- send a letter of thanks. It might also be appropriate to involve pupils in writing a thank you, but not if this is a major writing activity for younger pupils and becomes a boring chore which they perceive as following all visits.

Appendices

Religious education and the law

Every maintained school in England must provide a basic curriculum (RE, sex education and the National curriculum). This includes provision for RE for all registered pupils at the school (including those in the sixth form), except for those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over) in accordance with Schedule 19 to the School Standards and Framework Act 1998.

Taken from *Religious Education in English Schools: Non-statutory guidance 2010*.

The requirements for community schools:

- Religious education must be provided for all pupils registered in full-time education. This includes pupils who are registered in a reception class (the law relating to RE differs from that relating to the subjects of the National Curriculum), and those registered in school sixth forms (but not sixth-form colleges);
- Special schools must comply with the legislation and ensure that every pupil receives religious education as far as is practicable;
- Religious education must be taught in accordance with the local authority Agreed Syllabus, which must reflect the fact that religious traditions in this country are in the main Christian, whilst taking account of the teaching and practices of the other six principal religions represented here;
- Religious education must be non-denominational, although teaching about denominational differences is permitted;
- Religious education, along with the National Curriculum subjects, should promote the spiritual, moral, social and cultural development of pupils;
- The head teacher, along with the governing body and the Local Authority, is responsible for the provision of religious education;
- Schools are required to provide an annual report for parents on the attainment and progress of each child in religious education;
- Parents may require that their child is wholly or partly withdrawn from receiving religious education provided by the school;
- Teachers may withdraw from teaching religious education and should not be discriminated against for their religious beliefs and practices.

Resources

Schools are encouraged to join the North East Religious Learning Resources Centre, if seeking advice or inspiration about resources for religious education.

Some useful recommended websites which have been quality assured for accuracy of the information provided:

<http://www.reonline.org.uk/>

<http://www.retoday.org.uk>

<http://www.pcfre.org.uk>

<http://www.cstg.org.uk>

<http://www.bbc.co.uk/religion/>

The Agreed Syllabus requirements in North Tyneside

All pupils registered at a school are entitled to receive religious education. This includes pupils in the second year of the early year's foundation stage and students aged 16-19 in school Sixth Forms.

The minimum requirements

- Religious education is a core subject of the curriculum for all pupils and the requirements of this Agreed Syllabus are not flexible.
- Curriculum time for religious education is distinct from any time spent on assembly or collective worship.
- Whilst there is clearly some common ground between religious education and some other subjects such as citizenship, PSHEe and literacy, the time allocated for religious education (see below) is for the teaching of clearly identifiable religious education.
- This syllabus has been designed to be delivered in a minimum of 5% of curriculum time in Key stages 1-4, ages 5-16. Schools in which insufficient time is planned for the teaching of religious education are affecting pupils' opportunities to achieve the standards set out in this syllabus.
- The minimum recommended time of 5% for the teaching of religious education means that schools are expected to allocate:
 - Key Stage 1: 36 hours per year;
 - Key Stage 2: 45 hours per year;
 - Key Stage 3: 45 hours per year;
 - Key Stage 4: 70 hours across the key stage;
 - Ages 16-19: Students will have different experience of religious education according to the courses chosen.

Skills and processes for learning in religious education

Progress in religious education is dependent on the development and application of attitudes, skills, values and processes.

The following skills are central to religious education. Teachers should plan to enable pupils to make progress in the use and application of these skills through each key stage.

Religious education skills	This includes the ability to:
Investigate	<ul style="list-style-type: none"> gather information from a variety of sources; ask relevant questions; know what may be appropriate information.
Interpret	<ul style="list-style-type: none"> draw meaning from, for example, artefacts, symbols, stories, works of art and poetry; interpret religious language; suggest meanings of religious texts.
Reflect	<ul style="list-style-type: none"> ponder feelings, relationships, experience, ultimate questions, beliefs and practices; think and speak carefully about religious and spiritual topics.
Empathise	<ul style="list-style-type: none"> consider the thoughts, feelings, experiences, beliefs and values of others; see the world through someone else's eyes; develop the power of the imagination to identify feelings such as love, forgiveness, sorrow, joy.
Analyse	<ul style="list-style-type: none"> draw out essential ideas, distinguish between opinion, belief and fact; distinguish between key features of different faiths; recognise similarities and differences.
Synthesise	<ul style="list-style-type: none"> link significant features of religion together in a coherent pattern; make links between religion and human experience.
Express	<ul style="list-style-type: none"> explain concepts, rituals and practices; identify and express matters of deep concern by a variety of means – not just words; respond to religious issues through a variety of media.
Apply	<ul style="list-style-type: none"> apply what has been learned from a religion to a new situation; make associations between religions and individual community, national and international life; identify key religious values and their interplay with secular ones.
Evaluate	<ul style="list-style-type: none"> draw conclusions by reference to different views and use reason to support own ideas; debate issues of religious significance with reference to experience, evidence and argument.

Attitudes in religious education

Attitudes do not necessarily develop with age or ability, but are dependent on exploration and experience and teachers should be clear about the attitudes they wish to be developed and reinforced. Positive attitudes, such as towards self and others, are important. Although it is not essential that these qualities are fully established before effective religious education can take place, such attitudes help to make pupils more open to the subject, and effective religious education reinforces such attitudes.

Religious education becomes more effective when certain positive attitudes are developed. There is inevitably much overlap between these attitudes:

Attitude:	The development of:
towards oneself	<ul style="list-style-type: none"> • a mature sense of self-worth, enabling pupils to be confident in their own capacity to reflect and offer their own insights and questions of meaning and purpose; • a sense of identity, confidence and appreciation of personal, family, cultural and religious values; • a willingness to learn and gain new understanding; • a willingness to listen and consider views of others whilst not being swayed by them; • a willingness to acknowledge the possibility of being wrong, biased or prejudiced; • personal integrity in living by one's beliefs and values.
to others	<ul style="list-style-type: none"> • respect and acceptance of and for those who have different beliefs, practices and life-styles from oneself; • a willingness to recognise the right of others to have different opinions and behave in different ways; • determination to avoid scorn and willingness to act reasonably and respectfully in response to the deeply felt convictions of others; • a willingness to learn from the insights of others; • a willingness to defend for others all the rights which we claim for ourselves.
towards living in a religiously plural and multicultural society	<ul style="list-style-type: none"> • an appreciation of religion as a fundamental element in human experience and a recognition of the value of different ways of looking at life; • a recognition that truth can be expressed in many forms and not only in the literal, the historical or the scientific; • distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith.
to the world	<ul style="list-style-type: none"> • an appreciation and a sense of awe and wonder at the vastness, beauty and mystery of the universe; • a recognition of the interdependence of all life forms on earth and the need for individual responsibility; • a recognition that material gain is not the only goal in life and a willingness to look for spiritual values as the basis for action.

The use of language

Religious education is a language saturated subject, which uses and develops skills of reading and writing, speaking and listening. It is good practice to apply, extend and reinforce language and literacy skills across the curriculum, and pupils will gain more from their work in religious education if such skills are improved. Any language used must be clearly understood by pupils.

However, whilst it is good to take account of the overlap between religious education and language and literacy, religious education must be planned and delivered according to the objectives outlined in the Agreed Syllabus.

Religious education contributes to the development of language and literacy by encountering:

- specialist vocabulary;
- sacred and secular texts;
- different texts such as story, parables, myth, biography, poetry;
- factual and fictional texts.

Religious education contributes to the development of language and literacy by encouraging pupil response, through:

- listening to the viewpoints of others;
- articulating and communicating their own ideas and the ideas of others;
- using synthesis, argument, comparison and personal reflection in written and oral communication;
- understanding and reflecting on the written and spoken words they encounter;
- discussion;
- writing in different styles, such as prose, poetry, diaries.

The use of computing

Pupils should be given the opportunity (as in other subject areas) to develop and apply their computing capability in religious education. They should be given opportunities to support their work by being taught to:

- find things out from a variety of sources;
- develop their ideas using computing and social media skills and tools;
- exchange and share information, using Skype for example;
- review, modify and evaluate their work.

Using computing skills appropriately in religious education offers great potential to support teaching and learning. However, as with other tools, strategies or approaches, working with computers should fulfil one or more of the following:

- supporting the achievement of religious education learning objectives;
- improving the quality and enjoyment of teaching and learning;
- adding value to the learning process;
- making planning and teaching more effective;
- contributing to pupils' understanding of computing.

In religious education, pupils can enhance their computing skills by:

- using the internet sources to investigate, analyse and evaluate different aspects of religious beliefs, faiths and practices, ultimate questions and ethical issues;
- using email, social media, networking or videoconferencing to communicate and collaborate with individuals in different locations;
- using multimedia, interactive whiteboards and presentation software to communicate a personal response, the essence of an argument or a stimulus for discussion;
- using writing-support and concept-mapping software to organise thoughts and communicate knowledge and understanding of the diversity of beliefs and practices within and between religious traditions;
- using equipment such as cameras 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.

Personal, Social and Health and Economic Education and Citizenship

Religious education plays a significant part in promoting personal, social and health and economic 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 food and drink, leisure, relationships and human sexuality, drug use and misuse, 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.

Religious education plays a significant part in promoting 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.

Religious education considers the acquisition and responsible use of money, including charitable giving and caring for others. Religious education focuses on the

ethics of wealth, debt, poverty, gambling, business and investment which enable pupils to develop their skills of analysis and critical reflection.

Thinking skills

Through using thinking skills strategies, religious education can deepen pupils' understanding of religious and spiritual questions and at the same time contribute to wider educational standards by enabling pupils to 'think about thinking' and 'learn how to learn'.

Religious education provides 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.

Creativity and culture

Religious education explores beliefs, values and the spiritual through a variety of means, including creativity. It considers the scope of human nature, sources of inspiration and discovery, connections between beliefs, values and forms of artistic expression. Religious education develops pupils' appreciation of the value of cultural distinctiveness and allows pupils to express themselves creatively.

Education for equality

Religious education raises questions about belief and human behaviour through studying the damaging effects of xenophobia, extremism and racial stereotyping and the impact of conflict in religion. This promotes respect, acceptance, understanding and co-operation through dialogue between people of different faiths and beliefs.

Effective contributions to scientific, medical and health issues

Religious education explores philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it, the nature of humanity and human interaction with the world. Religious education considers developments in genetics and medicine and their application and use and explores concepts of health and well-being.

Links to employment, vocations and work-related learning

There is a clear focus in religious education on individual sense of purpose and aspiration in life. Religious education considers its appropriateness and relevance 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

Religious education helps pupils to consider the origins and value of life, the importance of looking after the environment and studies the ways in which religious beliefs and teachings influence attitudes to the environment and other species.

Religious education and inclusion

The statutory requirements and guidance on Inclusion identifies three principles that are essential to the development of an inclusive curriculum, including religious education. These principles are:

- setting suitable learning challenges;
- responding to pupils' diverse learning needs;
- overcoming potential barriers to learning and assessment for all pupils.

Religious education is for all pupils, irrespective of their age, gender, ethnicity, ability, attainment or background. This Agreed Syllabus provides rich and diverse opportunities for all pupils to learn in religious education.

For some pupils, whose attainment is significantly lower than the expected levels for a key stage, greater degrees of differentiation will be necessary and the same is true for pupils whose attainment exceeds the expected levels. All learning experiences should be meaningful and inspire pupils.

The North East Religious Learning Resources Centre

Individual membership entitles a named teacher to:

- borrow any of the many thousands of resources housed within the two sites (site transfers are available); a maximum of six items may be borrowed at a time for a maximum of eight weeks;
- attend any courses, events and training presented by the Resources centre for a reduced fee;
- receive discounted prices on book orders, if available;
- receive consultancy on any aspect of their religious education resource needs from the Director of the Resources centre.

Membership also enables access to a wealth of resources to borrow including books, journals, videos, DVD's, music CD's, posters and artefacts. There are collections of artefacts for each of the six main faiths available to hire at a reasonable charge.

Membership also enables access to contact details for places of worship in the area as well as visitors who are willing to come to school to support religious education in school.

The website is really thorough, accessible and may be found at:

<http://www.resourcescentreonline.co.uk>

The Resources Centre has a site at Percy Main and opens from 10 am – 5.30 pm Monday to Friday (closing for lunch for an hour at 12.30pm), with monthly Saturday morning opening (details available on the website).

Church House
St John's Terrace
Percy Main
North Shields
NE29 6HS
Tel: 0191 2704161

Email: enquiry@resourcescentreonline.co.uk

Acknowledgements

North Tyneside Council is extremely grateful to those who helped develop this revised syllabus. In particular we would like to thank the head teachers, teaching and support staff in schools who gave time to be involved in this review as well as members of the SACRE committee.

For more information contact:

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Langdale Gardens
Wallsend
NE28 OHG
Tel: 0191 643 8556