

APPENDIX 1



# The Birmingham Agreed Syllabus for Religious Education

ADOPTION VERSION 14th December 2021

## Foreword

*On 8<sup>th</sup> February, 2022, the Cabinet of Birmingham City Council adopted a new, locally agreed syllabus for Religious Education for the city. The syllabus had previously been unanimously agreed by the Birmingham Agreed Syllabus Conference following an extensive consultation and drafting process. That process ensured that the major Faith Communities and a representative nominated by Birmingham Humanists in the city reached agreement with the teachers of Religious Education and the City Council on the content of Religious Education. The 2022 syllabus continues in the same direction as the 2007 syllabus with the learning driven through 24 dispositions. These dispositions represent pluralistic British values and ensure that Birmingham's children have their hearts and minds expanded so that their lives can be led in a city united through interconnected communities.*

*Significantly, this new syllabus benefits from the support of two Council Cabinet Members and in turn their directorates. Councillor John Cotton, Cabinet member for Social Inclusion, Community Safety and Equalities (and Chair of Birmingham SACRE) is joined in commending this Syllabus to schools by Councillor Jayne Francis, Cabinet Member for Education, Skills and Culture. This highlights the significant difference encapsulated in the Birmingham approach to Religious Education, an approach which is inclusive across our super-diverse city enabling children of all religions, of recognised non-religious world views, and those who do not ascribe a religious identity to themselves, to be understood and respected.*

*We are most grateful to Dr Simone Whitehouse and Dr Marius Felderhof who together were responsible for the drafting of the Syllabus, to the members of the Conference who generously gave their time and expertise and to the leadership and officers of Birmingham City Council's Directorate for Education and Skills for their support and advice.*

***Cllr John Cotton***

*Cabinet Member for Social Inclusion,  
Community Safety and Equalities.*

***Cllr Jayne Francis***

*Cabinet Member for Education,  
Skills and Culture.*

***Guy Hordern MBE***

*Chair, Birmingham  
Agreed Syllabus Conference*

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).  
Users will need to consider the guidance to become fully conversant with the statutory elements.  
The Teacher Planning Tools contain guidance for both planning and delivery.

## Contents

<b>Introducing The Birmingham Agreed Syllabus for Religious Education</b>	<b>6</b>
<b>Navigating the Agreed Syllabus: An overview</b>	<b>9</b>
<b>Special Needs Education</b>	<b>9</b>
<b>Elective Home Education</b>	<b>10</b>
<b>SECTION ONE: Understanding The Birmingham Agreed Syllabus</b>	<b>11</b>
<b>The 24 Dispositions</b>	<b>11</b>
<b>Dimensions of Learning</b>	<b>20</b>
<b>Learning about the Religious Traditions and Non-Religious Worldviews</b>	<b>25</b>
<b>SECTION TWO: Planning For Teaching And Learning Using The Agreed Syllabus</b>	<b>31</b>
<b>Support for Primary Schools</b>	<b>31</b>
<b>Support for Secondary Schools</b>	<b>32</b>
<b>How To Plan</b>	<b>33</b>
<b>SECTION THREE: Managing Teaching and Learning in</b>	
<b>Religious Education Using The Birmingham Agreed Syllabus</b>	<b>41</b>
<b>Advice for Headteachers on whether to apply the Agreed Syllabus</b>	<b>41</b>
<b>Time Allocation</b>	<b>43</b>
<b>Quality of Education</b>	<b>44</b>
<b>Assessment</b>	<b>46</b>

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance](#) (blue text).  
Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.  
The Teacher Planning Tools contain [guidance](#) for both planning and delivery.

## Tables

<b>Table 1: The 24 Dispositions</b>	<b>13</b>
<b>Table 2: Teacher Planning Tools: The Key Questions Planning Tool (samples)</b>	<b>36</b>
<b>Table 3: Teacher Planning Tools: Content Overview (sample)</b>	<b>39</b>
<b>Table 4: Guidance on the application of The Birmingham Agreed Syllabus</b>	<b>42</b>
<b>Table 5: How do I measure progress in RE?</b>	<b>51</b>

## Teacher Planning Tools

These documents are presented as separate files to ease cross-referencing.

- 1. Content Overviews.**
- 2. Key Stage 1 and 2 Key Questions**
- 3. Key Stage 3 and 4 Key Questions**

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance](#) (blue text).  
Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.  
The Teacher Planning Tools contain guidance for both planning and delivery.

## Appendices

**Appendix 1: Members of the Birmingham Agreed Syllabus Conference. Credits.**

**Appendix 2: Biographies: The Drafting Secretaries**

**Appendix 3: Distribution of religious and non-religious teaching across the 24 dispositions**

**Appendix 4: Influences on the formation of The Dispositions**

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance \(blue text\)](#).

Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.

[The Teacher Planning Tools](#) contain guidance for both planning and delivery.

## Introducing The Birmingham Agreed Syllabus for Religious Education

Every five years, a group of some sixty people from the locality of Birmingham are appointed by Birmingham City Council to an Agreed Syllabus Conference. Meeting for tens of hours over an extended period, this conference undertakes the sensitive task of reviewing the Religious Education Syllabus for the children and young people of our City. Working towards unanimous agreement, debate ensues between the diverse representatives, the composition of conference being determined by Law.<sup>1</sup>

The Agreed Syllabus has to ‘reflect the fact that the religious traditions in Great Britain are, in the main, Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.’<sup>2</sup> The Birmingham approach is designed to be inclusive for all children across our super-diverse city enabling each one to be respected and understood.

The intent of Birmingham’s character-driven approach is to encourage the development of twenty-four dispositions, or values. The dispositions were created by conference members and have been agreed unanimously. The dispositions derive from a number of sources including the Cardinal Virtues from the Classical tradition, Theological Virtues and Religious Practice. They are equally applicable to, and inclusive of, the religious, those who have an established non-religious world view and those classing themselves as ‘nones’.<sup>3</sup> Importantly the dispositions were created by conference members representing all these groups and are therefore ‘religious and non-religious’.

The dispositions both define and promote a flourishing personal, spiritual and moral character. Examples of the dispositions include, ‘Living By Rules’ and ‘Creating Unity And Harmony’. Such dispositions are the starting point for all study in Religious Education, the order and complexity in which they are presented being influenced by child development. A universal perspective is adopted as the starting point for understanding each disposition, gradually exposing pupils to a growing number of Religious Traditions and Non-Religious Worldviews as pupils engage with the dispositions. The dispositions encourage pupils to think about, and act upon, a growing understanding of their own faith or viewpoint,

---

1 Appendix 1 states the composition of the four groups and lists the members of the Birmingham Agreed Syllabus Conference

2 The Education Reform Act, 1996, (Section 375)

3 Pupils from beyond the listed religious traditions and non-religious worldviews may well belong to a further category, one where life is lived independently of the religious traditions and organised non-religious worldviews. ‘Nones’ form an additional and distinctive group. See page 22 for a fuller explanation.

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

whilst acknowledging their neighbour's perspective. Lessons focus on discussion and guidance to assist the formation of character-based judgements through the acquisition of knowledge.

During pupils' first few years in school, they are progressively introduced to the dispositions. Subsequently, they re-visit all twenty-four with increasing depth, enabling a growing sophistication of spiritual and moral character, disposition by disposition, and a growing knowledge of religious traditions and non-religious worldviews. Each time a disposition is encountered, the traditions of one faith or a number of faiths and non-religious worldviews are used to resource the learning. A sacred scripture, religious practice, rite of passage, an institution, piece of literature, art or music can equally trigger learning.

Rather than starting studies from the perspective of a religion or worldview, in Birmingham the dispositions are the starting point, enabling a universal viewpoint to be shared and understood before extending study to points of agreement, and distinctiveness, through four dimensions of learning. These dimensions are; Learning from Experience, Learning about Religious Traditions and Non-Religious Worldviews, Learning from Faith and Non-Religious Worldviews and Learning to Discern. The dimensions will assist pupils in developing skills to consider issues, not only from their own perspective but also from an analytical viewpoint.

The syllabus includes the nine religious traditions recorded to have significant representation within Birmingham: Bahá'í, Buddhism, Christianity, Hinduism, Islam, Jainism, Judaism, Rastafari and Sikhism, and established non-religious world views such as Atheism, Humanism and Secularism. It responds to the experience of the growing number of pupils whose families identify as 'nones'. The syllabus acknowledges this complete spectrum of beliefs and views and all are accorded equal respect. The use of the syllabus will ensure a Religious Education that complies with the legal requirements. The Teacher Planning Tools comprising content overviews and key questions identify appropriate content from religious traditions and non-religious worldviews.

The Birmingham Agreed Syllabus is particularly appropriate for a twenty-first century education where quality is defined in terms of an education which is cohesive rather than fragmented, developing children holistically to become happy, confident and ambitious. Understanding and living out the dispositions has positive effects on children's wellbeing and mental health. Indeed, there are examples of schools in Birmingham that use the dispositions at their core to ensure positive relationships and define their whole school ethos. The Birmingham Agreed Syllabus is specifically designed to deliver The Birmingham Curriculum Statement<sup>4</sup>, where it is congruent with all eight of

---

<sup>4</sup> A Statement for our Children in Birmingham, A Guarantee for Their Future. Birmingham City Council, 2018.

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

the curriculum's aims. It promotes every aspect of OfSTED's development of 'Quality of Education'. It integrates with Birmingham City Council's materials to teach Relationships and Health Education and is used as a case study in Birmingham's Community Cohesion Strategy. In contemporary debate about Religious Education, there are recurrent calls for citizens to be religiously literate, that is, to be able to understand and engage effectively with religious and non-religious issues on a local, national and global level. This syllabus recognises that pupils are also part of a community and encourages their contributions to wider society.

A digital version of this syllabus, teacher planning tools and optional week- by-week lesson plans are provided through a dedicated web site, [URL to be confirmed](#). Digital delivery enables tailored routes through the syllabus with differentiated starting points, acknowledging that heritage and home experiences support children and young people's learning.

The members of the Agreed Syllabus Conference trust that the following syllabus will ensure that Religious Education offers the opportunity for the deepest values of human life to be identified, shared and explored. As a diverse, plural and importantly local group, they have worked diligently to represent their religious or non-religious affiliation or viewpoint, always with the best interests of the children and young people of Birmingham at heart.

## Navigating the Agreed Syllabus: An Overview

The Agreed Syllabus is in three sections, headlined briefly here and unpacked fully from page 11 onwards.

- **SECTION ONE: Understanding The Birmingham Agreed Syllabus.**

This expands on the elements of the Birmingham approach: the dispositions, the dimensions of learning and the acquisition of religious knowledge and knowledge of non-religious worldviews.

- **SECTION TWO: Planning for Teaching and Learning using The Agreed Syllabus**

The **Teacher Planning Tools** add principles for selecting content. The Teacher Planning Tools comprise:

- **Key Questions** . There are four key questions corresponding to each of the four dimensions of learning for each Key Stage.
- **Content Overviews**. These outline the expected content and how this content develops across the Key Stages. There is one for each of the dispositions.

Data gathered since the launch of the dispositions in 2007 evidences that the great majority of Key Stage One and Key Stage Two teachers prefer to use Birmingham’s optional lesson plans, offered in addition to the Key Questions and Content Overviews. These are written by a group of teacher experts and are readily available on-line. They enable instant delivery, with complete fidelity, through differentiated routes for the heritage make-up of individual schools. Specialist teachers at Key Stage Three and Key Stage Four are more likely to want to plan their own lessons, though there are also lessons available on-line, [URL to be confirmed](#)

### Special Needs Education

Birmingham SACRE is committed to supporting all SEND pupils and their teachers in both mainstream and special school settings. The National Curriculum Inclusion statement requires lessons to be planned to address potential areas of difficulty and remove barriers to pupil achievement.

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

Monitoring visits to a sample of Birmingham’s special schools during 2016 and 2017 revealed that teachers and carers in special education find it particularly difficult to deliver the statutory requirements for Religious Education. The monitoring also revealed concerns that some SEND pupils are more vulnerable to the pressures that can lead to radicalisation. In answer to these concerns, a growing resource is being authored and presented on-line [URL TBA](#) to assist special school teachers.

The first materials prioritise KS3 and KS4 where teachers indicate that there is a greater need for specialist materials for their pupils with moderate learning difficulties (MLD), severe learning difficulties (SLD) and profound and multiple learning difficulties (PMLD). The principles of differentiation demonstrated in these lesson plans can, however, be applied across the Key Stages. For pupils with MLD, minor revisions are suggested which simplify key questions and lesson activities. For pupils with SLD and PMLD, differentiation enables the awe and wonder in the world around all pupils to shine through simple, multimedia experiences. The shared sense of community and connections with each other and the materials enable all to participate and experience the dispositions’ value and flourish within their own capabilities.

Additionally, the syllabus recognises the particular needs of gifted and talented pupils. Teachers might, for example, extend study around the dimension ‘Learning to Discern’ or extend their approach to compare and contrast more dispositions around a particular area of study.

### **Elective Home Education**

Those home educating their children will find a parents’ guide to teaching The Birmingham Agreed Syllabus at the [URL TBA](#). The home educating section features accessible lesson plans that enable broad and balanced Religious Education to be delivered and assessed at home with very little extra preparation

- **SECTION THREE: Managing Religious Education Using The Birmingham Agreed Syllabus**

For those managing schools, this section provides further advice on aspects of managing Religious Education. Legal requirements vary school by school. Headteachers will also want to consider the advice offered on time allocation for Religious Education for the Key Stages relevant to the pupils in their care. There is guidance on how to assess pupils’ progress in Religious Education.

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

## SECTION ONE: Understanding The Birmingham Agreed Syllabus

This section expands on the three building blocks of the syllabus from the overview: the dispositions, the dimensions of learning and the acquisition of religious knowledge and knowledge of non-religious worldviews.

### The 24 Dispositions

Pupils' learning in this syllabus is guided by encouraging 24 dispositions, values or facets of character. Taken together, the dispositions constitute a person's spiritual and moral character.

#### The origins of the 24 Dispositions include:

- **The Cardinal Virtues** from the Classical tradition of wisdom, justice, courage and temperance.
- **The so-called Theological virtues of faith, hope and charity.**
- **Religious practice, theological considerations and philosophical practice.** For example, 'Appreciating Beauty' is inspired by the beauty of Holiness in addition to Plato's concept of the One that embraces Truth, Beauty and The Good. 'Living by Rules' is inspired by The Noahide Laws, viewed by scholars throughout the ages as a link between Judaism and Christianity, but agreed by the non-religious to espouse universal norms for ethical conduct- these are the basis of both British and International law. Equally, 'Sharing and Being Generous', particularly within Islam as one of the five pillars, can be found in many other religious and non-religious traditions as a response on a spiritual and human level to supporting others in need, encapsulating fundamental human rights for all. Appendix four gives background information on the origins of many of the dispositions.

The study of the dispositions is centred on continuing reference to our represented religions and non-religious world views. Such study evolves over time, respecting a pupil's own stage of development.

**Table 1 lists the 24 dispositions and:**

- **defines them in *universal terms*.** For example, the disposition ‘Living By Rules’ recognises the need for authority and the needs of shared life as communities within a moral code.
- **explores them in *religious and non-religious terms*.** For example, in the same disposition, religious traditions and non-religious worldviews have codes about how people should live in accordance with laws. Ignoring laws impairs the relationship with the divine or, for those with a non-religious worldview, with other human beings. The exploration is therefore an interpretation of a disposition that those who follow a particular religious tradition or non-religious worldview would recognise, to a greater or lesser degree. The way that the disposition is understood or lived out within a particular religious tradition or non-religious worldview is explored in the Teacher Planning Tools: Content Overviews.
- **encourages *considerations*.** Testing the boundaries of the dispositions takes us in a new direction and helps to define possible areas of critique and discernment.

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance \(blue text\)](#).

Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.

[The Teacher Planning Tools contain guidance for both planning and delivery.](#)

<b>TABLE 1: THE DISPOSITIONS</b>		
<b>Universal</b> (How the disposition is understood by the general population, including the non-religious and those who don't identify with the religious or non-religious.)	<b>Religious</b> (How the disposition is understood by people who practice a faith)	<b>Considerations</b> (How the disposition may be evaluated)
<b>1. <u>Being imaginative and exploratory</u></b>		
Developing the ability to look at things differently, together with the capacity to see the promise and potential of the individual and the world about us.	Seeking out where holiness and signs of God may be found. Or considering how to put your faith into practice.	Are there times when it is not right to be imaginative and exploratory? Do people ever think in an unrealistic wishful way?
<b>2. <u>Appreciating beauty</u></b>		
Developing a deep sense of awe and wonder for the world about us, and an awareness of how people respond to it.	Showing awareness that the world is created and responding with respect and reverence. Humans respond to this sense through their own works of creative expression.	To what extent is beauty determined by cultural contexts? What about when the beauty is superficial? Can beauty be determined by individuals themselves?
<b>3. <u>Expressing joy</u></b>		
Being aware of a range of human emotions, particularly happiness, and being able to express joy and share it with others, for example, in music, in language, or via body language.	Finding joy through being aware of blessings and gifts, and knowing how precious each person is to God. Responding to God individually, and in community, through festivals, music, dance etc.	Are there times when it's appropriate to express sadness? Do people ever find pleasure in the misfortune of others?
<b>4. <u>Being thankful</u></b>		
Being conscious that individuals are not self-sufficient but are dependent upon others and the resources of the natural world.	Being aware of God's gifts in creation and expressing gratitude, growing an appreciative heart.	When is mere thankfulness insufficient? E.g. if we are just glad for the good things we have and don't give any thought to those without.

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

Universal	Religious	Considerations
<b>5. <u>Caring for others, animals and the environment</u></b>		
Being aware of that which is around us, recognising that others, animals and the environment matter, and having the will to do something about them.	Sensing that concern for other people, animals and the planet, beyond oneself is not a matter of self-interest, but a divine duty laid upon people.	When is compassion for others ever inappropriate? Do people ever ignore their primary responsibilities? E.g. neglecting one's own children while supporting an orphan abroad, or saving an animal at the expense of a human being?
<b>6. <u>Sharing and being generous</u></b>		
Considering the needs of others in relation to our own. Desiring for others to benefit from our resources even when these are limited.	It is because God gives freely that people feel inspired to do likewise. (Because God is generous, people follow this loving example).	Is there ever a point when we should stop giving? Eg giving to a drug addict or an alcoholic in a way that worsens the addiction.
<b>7. <u>Responding to suffering</u></b>		
Recognising the pain of self and others, nurturing the will to help, and maintaining one's solidarity with and empathy for others.	As the reality of suffering is part of the human condition many followers recognise God being alongside them as they face it. Many followers feel that God can transform pain and suffering, giving the strength that helps them, and gets them through, so that they learn from the process.	Are there any circumstances when we can take the suffering of others too much to heart? Do people ever respond to the suffering of others in a way that has negative consequences for their own friends and family? Is it possible to embrace suffering for a perceived greater good, but one which is not accepted by wider society?
<b>8. <u>Being merciful and forgiving</u></b>		
Acknowledging that our making mistakes is a part of human life, and allowing for the restoration of relationships, even though it may be costly.	The desire for reconciliation is often accompanied by an awareness of powerlessness to bring it about. Reconciliation needs divine initiative and mercy, and a human response of mercy and forgiveness of others.	Is there any offence that we should not forgive? Who has the right to forgive? Are there occasions when being merciful could lead to injustice not being challenged? Does the promise of eternal forgiveness ever encourage bad behaviour?

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

Universal	Religious	Considerations
<b>9. <u>Being fair and just</u></b>		
<p>Recognising that human beings deserve to be treated equally, and being prepared to take action where this is not the case.</p>	<p>Getting on with each other is based on divine notions of fairness and justice.</p>	<p>What do we do if we see that being 'fair and just' comes into conflict with what our tradition says? Do we ever demand what is owed to us, in a strict interpretation of equality and justice, while ignoring all negative consequences for others? Does fairness and justice ever require that some, who have been historically disadvantaged, are subject to positive discrimination? Should we recognise that, as society changes, what we think of as fairness and justice needs to be constantly reviewed?</p>
<b>10. <u>Living by rules</u></b>		
<p>Recognising authority and the needs of shared life.</p>	<p>Human beings were created to live in accordance with divine rules as received by particular faith communities. Religious traditions have codes about how people should live in obedience to these divine laws. Ignoring these laws is seen as disobedience and seen to impair the relationship with the divine.</p>	<p>Should we follow the rules of a community even if they can be shown to be wrong? What about times when the claims of justice are stronger than the rules of the tradition? When do laws challenge religious people? Do people ever apply laws regardless of the consequences? Is it possible for people to follow letter the of the law while ignoring the spirit of the law? How can our conscience be informed by teachings in sacred texts?</p>
<b>11. <u>Being accountable and living with integrity</u></b>		
<p>Being willing to be answerable to oneself and others for one's actions. Having integrity requires that one would always act in such a responsible way even if one would not be held publicly to account.</p>	<p>To God, everything is transparent and no motives are hidden. Some followers anticipate a future judgment for their actions, which influences their behaviour in the present.</p>	<p>Can there be times when concern for our own integrity is greater than our compassion? Do people ever prioritise their own integrity at the expense of that of others? Can integrity be affected by fear of punishment, rather than pleasing God?</p>

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

Universal	Religious	Considerations
<b>12. <u>Being temperate, self-disciplined and seeking contentment</u></b>		
<p>Avoiding excess, exercising self-control, and caring for self and others can enable one to be content with what one has, rather than striving for more. Learning to be responsible for ourselves – and the importance of holding ourselves in check even in difficult situations.</p>	<p>Embracing one’s circumstances in the light of confidence and trust in God, and recognising the need for personal change. This can be a willingness to see that one’s situation is not simply ‘a cup half full’, but ‘a cup that runs over’.</p>	<p>Are there times when we are too trusting in our own sufficiency and reject the generosity of others, thus giving up on an opportunity for cultivating inclusion and belonging? Is there a danger that acceptance of circumstances leads to injustices being perpetuated? Without striving against difficult circumstances, would we have social progress? Are there times when passion and action are called for?</p>
<b>13. <u>Being modest and listening to others</u></b>		
<p>Recognising our own dignity, and valuing the worth and dignity of others, to judge how much of a contribution to make, while avoiding false humility on the one hand, and boastfulness on the other.</p>	<p>By developing attentiveness, putting aside one’s own wishes, and by seeking to live in a way that pleases God, it is possible to gain a sense of one’s true worth, and to have proper relationships with others. It is also recognising that God may speak through anyone who listens, whoever they may be.</p>	<p>When is it not right to be modest and listen to others? E.g. in seeking to be modest, it is possible to become overly submissive to people who are arguing aggressively, or asserting a point of view that is intolerant of your beliefs or is extremist, racist, sexist or homophobic etc. Is everyone to be modest, or just some groups, e.g. women, or children? Who should be encouraged <u>not</u> to be modest? Can the interpretation of some religious teachings and scriptures encourage the domination of a few over many.</p>
<b>14. <u>Creating inclusion, identity and belonging</u></b>		
<p>Learning to appreciate others as individuals, then exploring similarities and differences, enables true respect and understanding between different groups. Deliberately excluding others prevents each from developing relationships through which they can thrive.</p>	<p>The worship of God is both a personal and a communal activity. Many religious people believe that the whole of creation, human beings and the natural world are interconnected, interrelated and interdependent and has its origins in God’s plan.</p>	<p>Are there times when we give priority to those inside our group, at the expense of those outside? Are we ever guilty of treating as ‘outsiders’ those who do not belong in our group? Do we ever favour people within our own religion, nation or area at the expense of others?</p>

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).  
 Users will need to consider the guidance to become fully conversant with the statutory elements.  
 The Teacher Planning Tools contain guidance for both planning and delivery.

Universal	Religious	Considerations
<b>15. <u>Creating unity and harmony</u></b>		
Desiring good relationships and being able to restore broken relationships, as well as bridge-building and peace-making in order to achieve more by being together.	The importance of good relationships with God and others flows from the belief that all people are created by God. They can be achieved by becoming aware of the divine presence in oneself, or even aligning oneself with the divine attributes within, as well as recognising God in others.	Are some relationships beyond repair? Is recognising this sometimes an appropriate option? Do we seek peace at the expense of addressing genuine concerns and grievances of individuals? At what cost? Who suffers? Can we develop unity while still valuing difference? Can we make unity more important than individuality?
<b>16. <u>Participating and being willing to lead</u></b>		
Awareness of what one can contribute to shared life, together with a willingness to be proactive in it.	Standing before God, as equally-created beings, implies a relationship and responsibility for the well-being of all.	Can some people be too willing to lead and participate at the expense of those who are more modest and humble? Does the value of leadership and participation depend upon the context? Are there some contexts where it is not honourable, e.g. within extremist and fundamentalist groups and gangs?
<b>17. <u>Remembering roots</u></b>		
Recognising how the past can shape the present and the future, it is a reminder of human duties, obligations and opportunities.	People of religious tradition are shaped by the stories and practices of their community, drawing from a past that helps shape life in the present and the future.	When should living in the present take priority over remembering the past? Are our memories ever unhelpfully selective when thinking about the past and making choices about the future?
<b>18. <u>Being loyal and steadfast</u></b>		
Always being willing to offer people support in good times and bad, showing responsibility, integrity and care.	Choosing to follow God is trusting that God's ways are right. This faith should be held onto despite any distractions, problems or difficulties one may face, including opposition from others. This is a response to God's enduring loyalty to us.	What happens when loyalty doesn't appear to be rewarded? When does loyalty to another, or to a tradition, have to take a back seat to justice? When you do something that is wrong, is it acceptable to give the excuse that you were following orders?

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

Universal	Religious	Considerations
<b>19. <u>Being hopeful and visionary</u></b>		
Being hopeful, and having a vision of the future should be based on some realistic expectation, rather than upon luck or chance.	Hope is based on the promise offered by God and God’s power to transform the world. It contrasts sharply with the mood of despair.	When is hope misplaced? Do people ever embrace hope to escape from reality?
<b>20. <u>Being courageous and confident</u></b>		
Acting selflessly with a commitment to the good, and the well-being of others. Acting in this way is not the same as foolishness, or cowardice.	It is a courage based upon confidence in God, believing that doing the right thing sometimes matters more than our reputation and personal welfare but trusting in the safety of being in God’s hands, no matter what may happen.	Are there ever times when being self–reflective and critical is wiser than being courageous and confident?
<b>21. <u>Being curious and valuing knowledge</u></b>		
Valuing knowledge for its own sake. Humans foster enquiry into new insights.	Believing in a good creation, the pursuit of knowledge and the fostering of curiosity together have the opportunity to draw us deeper into the life of God.	Can one be so focused on studying, working, on one’s own career that one does not have time or attention for the needs of others?
<b>22. <u>Being open, honest and truthful</u></b>		
Recognising the inherent value of others as separate individuals who should not be manipulated or exploited. Acknowledging that desiring truth and the well-being of others requires openness and integrity.	Being responsible to God, religious people are called to an ethic of truthfulness and honesty as a model for how human beings are intended to relate to each other, and to God.	Are there ever times when concern for truthfulness is in conflict with compassion? Do people ever ‘tell the truth’ to another in a way that is deliberately hurtful?

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).  
 Users will need to consider the guidance to become fully conversant with the statutory elements.  
 The Teacher Planning Tools contain guidance for both planning and delivery.

Universal	Religious	Considerations
<b>23. <u>Being reflective and self-critical</u></b>		
Being clear-sighted about our own strengths and weaknesses, right and wrong actions.	To live before God is to be aware of our strengths and weaknesses, and to desire to change for the better.	Are there times when being self-critical stops us from participating and being willing to lead? Can self-criticism undermine people's self-confidence resulting in inactivity?
<b>24. <u>Being attentive to the sacred, as well as the precious</u></b>		
In the midst of everyday life, having the ability to observe and focus on things that really matter, which one would consider sacred or precious. This is helped by making time for reflection and by learning to be mindful, i.e. clearly aware of the present moment without being clouded by a distracted or preoccupied mind.	Being attentive to the spiritual part of one's being, and living in a way that constantly recognises God's presence in the world. This awareness can be nurtured day by day, through prayer and silent meditation, through reading, singing or listening to sacred teachings, as well as through the experience of serving others selflessly and engaging in creative activity.	Can this lead to a misunderstanding? When should silence be ended and speaking begin again? Do people ever concentrate too much on the sacred and not enough on taking responsibility for the care of others?

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).  
 Users will need to consider the guidance to become fully conversant with the statutory elements.  
 The Teacher Planning Tools contain guidance for both planning and delivery.

## The Dimensions of Learning

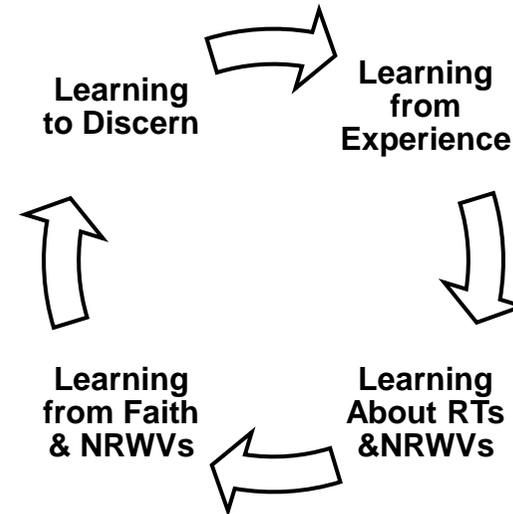
This syllabus uses a learning model which breaks the dispositions into four tangible, interconnected aspects. They are:

- Learning from Experience
- Learning about RTs and NRWVs\*
- Learning from Faith and NRWVs\*
- Learning to Discern.

Key:

\*RTs- Religious Traditions

\*NRWVs- Non-Religious Worldviews.



In secondary school, Learning about Religious Traditions and Non- Religious Worldviews and Learning to Discern will take greater priority. This enables there to be greater emphasis on the knowledge and skills needed in preparation for those studying an examination specification. Each dimension will be explored at an appropriate level for every phase of a pupil's education.

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance \(blue text\)](#).

Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.

[The Teacher Planning Tools](#) contain [guidance for both planning and delivery](#).

## **1. Learning from Experience**

Effective Religious Education takes into account pupils' experiences and backgrounds. Pupils come to Religious Education with a variety of divergent experiences including: those from religious backgrounds, those with a background in organised non-religious worldviews, and those not identifying with either the religious or non-religious, the 'nones'. Each disposition is initially encountered by discovering what pupils know about the concept from their experiences. This way of exploring the disposition is particularly inclusive as the full range of perspectives represented in the classroom can be harnessed. This dimension addresses the concern that pupils from a background not identifying with the religious or non-religious, a 'none', may find it difficult to access religious content or established non-religious worldview content since they may not perceive the relevance of it to their own lives. Some may have a personal ideology to which they adhere and on which they will want to reflect, but all will have relevant experiences against which to examine their thinking. Learning from Experience is therefore a powerful and universal foundation from which to move on to explore the other dimensions of the disposition.

This dimension also enables teachers to make effective links between the disposition and the framework of Birmingham City Council's Curriculum Statement. It enables teachers to link Religious Education to other congruent curriculum areas such as Relationships and Health Education; Personal, Social, Health and Economic Education, and widespread curriculum interventions in Birmingham, such as UNICEF's Rights Respecting Schools' Award.

## **2. Learning about Religious Traditions and Non-Religious Worldviews**

In Birmingham, Religious Education is open, inclusive and represents diverse convictions in a fair and honest manner that is accessible to all. As pupils approach successive Key Stages, they will have the opportunity to learn about a growing range of different religious traditions and non-religious worldviews, the balance and selection recognising that Christianity is the predominant faith in the country.

Pupils will acquire knowledge of religious traditions and non-religious worldviews enabling an understanding of their own faith or established view and those of others. Additionally, this knowledge will enable pupils to understand others around them as they encounter diverse

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance \(blue text\)](#).

Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.

[The Teacher Planning Tools](#) contain [guidance for both planning and delivery](#).

communities, festivals and places of worship that are part of the everyday life of this multifaith city. Such understanding feeds positively into Birmingham’s Community Cohesion Strategy. Crucially, ‘such knowledge enables pupils to identify, challenge and resist radical views.’<sup>5</sup>

Pupils’ appreciation of the dispositions is enriched through explicit reference to religious and non-religious traditions. In this way, pupils will encounter a variety of narratives, rituals, events and sacred texts, while gaining an understanding of why people act according to their beliefs and views in order to live well.

Legally, ‘Every agreed syllabus shall reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain’<sup>6</sup> and that Religious Education must accord equal respect to religious traditions and non-religious world views.<sup>7</sup> The syllabus takes into consideration pupils who are members of families have no religion. Only some of these families belong to organised non-religious world views, for example Humanists, but many do not hold an established religious or non-religious view, perhaps holding spiritual but not religious views. Termed ‘Nones’ by some sociologists of religion, they may turn to faith at critical times or acknowledge awe and wonder of an aspect of life. In the same vein, people of faith may question, and indeed may abandon their faith when faced with adversity. The syllabus and its resources acknowledge the complete spectrum of pupils in the classroom.

Learning about the Religious Traditions and Non-Religious Worldviews is more fully described in a later section, starting on page 25.

### **3. Learning from Faith and Non-Religious Worldviews**

The life-enhancing expression of the disposition, is then explored in age-appropriate ways. In doing so, pupils will be supported as they reflect on their own practice in the light of their experiences so that they can learn to live well. In Religious Education character is developed through a growing acquisition of religious knowledge and knowledge of non-religious worldviews. To develop as a whole person means to grow intellectually, emotionally and behaviourally; sometimes referred to as developing cognitively, affectively and conatively.

---

<sup>5</sup> Birmingham Curriculum Statement [https://www.birmingham.gov.uk/downloads/download/452/birmingham\\_curriculum\\_statement](https://www.birmingham.gov.uk/downloads/download/452/birmingham_curriculum_statement) (Accessed October 2021)

<sup>6</sup> Education Act 1996, (Section 375).

<sup>7</sup> R (Fox) v Secretary of State for Education (2015)

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance \(blue text\)](#).

Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.

[The Teacher Planning Tools](#) contain [guidance for both planning and delivery](#).

Following the Birmingham approach to Religious Education, pupils will develop:

**Intellectually (or cognitively):**

- Through developing knowledge and understanding of religious traditions and non-religious world views;
- by evaluating and reflecting on these in the light of their own experiences;
- by developing informed judgment.

**Emotionally (or affectively):**

- through having their feelings deepened;
- by acknowledging, and responding to, shared human experiences, such as joy, grief, thankfulness, care;
- by expressing any personal reflection, which could include the spiritual or religious in words, or through other media.

**Behaviourally (or conatively):**

- through being encouraged to act responsibly;
- by cultivating widely recognised values and virtues such as honesty and integrity;
- by being motivated to act upon their new-found understanding.

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance \(blue text\)](#).

Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.

[The Teacher Planning Tools](#) contain [guidance for both planning and delivery](#).

#### **4. Learning to Discern**

In learning to critically interpret and evaluate the content that is presented, pupils will grow in their ability to discern. Pupils will be encouraged and challenged to reflect and evaluate, to think critically about what they have learned. This will involve reflective and interpretative skills, as well as the ability for pupils to examine themselves in the light of the information encountered. This embeds the notion of dimension three, *learning from faith and Non-Religious Worldviews*. Pupils will have the opportunity to analyse a variety of narratives, rituals, events and sources of authority. In doing so, pupils will begin to understand that the interpretation of these sources can be used both legitimately, or inaccurately, to support a particular point of view. They will learn how individual aspects may conflict with each other. Pupils will also acknowledge that plurality exists in religious traditions and non-religious worldviews, which leads to divergence in practice.

Pupils will grow in their ability to discern how and why religious views, non-religious views and the views of the 'nones' vary and why there is variance within traditions. Pupils will also explore how religious interpretations, non-religious interpretations and the outlook of 'nones' have been challenged to adapt and change over time in order to respond to contemporary concerns. Pupils will be given the opportunity to reflect on the negative and positive portrayal of religious traditions and non-religious worldviews in the media and the impact of each of these. Through these opportunities to critically evaluate, pupils' religious literacy will be developed in making sense of, and being able to reflect on, differing forms of religious and non-religious practice within the city in which they live and beyond.

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance \(blue text\)](#).

Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.

[The Teacher Planning Tools](#) contain [guidance for both planning and delivery](#).

## Learning about the Religious Traditions and Non-Religious Worldviews

In this section, the second dimension of learning is explored through learning about:

### Religious Traditions

The nine religious traditions identified as being those with the greatest number of adherents in Birmingham at the last census available at the time of writing are represented in the syllabus. They are in alphabetical order:

- Bahá'í
- Buddhism
- Christianity
- Hinduism
- Islam
- Jainism
- Judaism
- Rastafari
- Sikhism.

### Non-Religious Worldviews

The syllabus also exemplifies the dispositions through reference to a range of established non-religious worldviews. Regularly used examples, alphabetically listed, include:

- Agnosticism
- Atheism
- Humanism
- Secularism.

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance \(blue text\)](#).

Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.

[The Teacher Planning Tools](#) contain [guidance for both planning and delivery](#).

## **'Nones'**

Pupils from beyond religious traditions and non-religious worldviews may well belong to a further category, one where life is lived independently of the religious traditions and organised non-religious worldviews. Termed 'Nones' by some sociologists of religion, they form an additional and distinctive group.

For those unfamiliar with the identified religious traditions, non-religious worldviews and 'Nones' they are very briefly, and by no means exhaustively, defined as follows.

### **Bahá'í**

The Bahá'í (pronounced ba-high) Faith was founded by Bahá'u'lláh in the 19th century in Iran. Bahá'u'lláh teaches that God has been revealed and will continue to reveal His message through a succession of Messengers and Prophets. The principles of the Bahá'í faith are unity, peace and advancement. Bahá'ís pray daily and gather regularly, generally in homes rather than a place of worship, without a leadership figure. Bahá'u'lláh's teachings call upon Bahá'ís to work together in service to better their communities and society. Only through education, Bahá'ís believe, can each individual achieve their potential. This education, however, must be both intellectual and spiritual.

### **Buddhism**

Siddhartha Gautama lived nearly 2,500 years ago in India. He became Buddha, which means 'enlightened one'. Buddhists follow the Buddha's teachings with the aim of avoiding the recurrence of suffering in order to gain enlightenment. There are many branches of Buddhism, however meditation is important to all in order to replace negative thoughts of anger or hatred with positive ones of loving kindness and peace. Ritual devotion takes place at home or in a temple; a vihara. Buddhists call the teachings of the Buddha 'dharma', which means 'truth'.

### **Christianity**

Christianity is focussed on the life and teachings of Jesus Christ. Jesus was born in Bethlehem in the Middle East over 2,000 years ago. The essence of Jesus' teachings is to love God and love your neighbour. In the New Testament part of the Bible Jesus' life and teachings are recounted. Christians believe Jesus to be the Son of God. Christians refer to God as three in one: Father, Son and Spirit. Christians believe that through the death and resurrection of Jesus their sins are forgiven and the relationship between God and humanity is restored. Many Christians worship in churches led by priests or ministers. Christians model themselves on the life and teachings of Jesus Christ.

## Hinduism

Hinduism is over 4,000 years old. It is not dependent on a single founder but originated in India. It is made up of a variety of beliefs and practices with four basic agreed principles: belief in one God (Brahman or supreme soul) which can manifest in many divine forms; the presence of an eternal self or Atman (loosely translated as soul); a belief in the law of Karma (being ultimately responsible for one's own actions) and, Dharma (right or selfless actions) which should initiate action and behaviour. Hindu worship (puja) takes place at home or at a mandir. Daily life is guided by holy scriptures including the Bhagavad Gita.

## Islam

Muslim belief is centred on one God, Allah, in accordance with His 99 names (attributes) as revealed in the Qur'an, the Muslim holy book. Allah is the Arabic for God, Who has no child, parents or partner of any kind. His will is communicated through prophets and messengers beginning with Adam continuing through Abraham, Moses, and Jesus, before reaching its completion and perfection through Muhammad in seventh century Arabia. Muslims look to the character of Prophet Muhammad, may peace and blessings be upon him, when thinking about virtues and dispositions. It is essential for Muslims to believe in Allah, His angels, books, messengers, life after death, the day of judgement and divine decree. The Five Pillars summarise how Muslims should live well through declaring faith in the Oneness of Allah and Prophet Muhammad being His messenger (Shahadah); offering five daily prayers (Salah) alone or in groups, often at a mosque; fasting during the month of Ramadan (Sawm), also a time to reflect and strengthen one's relationship with Allah and the community; giving of charity (Zakah) to encourage justice and care for the community; and going for pilgrimage to Makkah (Hajj), a once in a life time duty for able bodied Muslims if they can afford it, to celebrate that human dignity, respect and equity amongst human beings, is the essence of Islam. Muslims use their scripture, the Qur'an, and the sayings of the Prophet Muhammad (Hadiths) to guide their daily lives.

## Jainism

Jainism is an ancient religion from India with followers called Jains. Jains believe there is a path to spiritual purity and enlightenment through 'ahimsa', non-violence and reverence to all living creatures. This path is set out by previous human beings called Jinas or the Tirthankars, people who have conquered their inner enemies such as pride or anger. Mahavira is regarded as the founder, his teachings written in the Agamas. There are no religious leaders, though monks and nuns are revered for their superior abstention including celibacy. There are three guiding principles (the jewels): right belief, right knowledge and right conduct. Some Jains meet and pray in temples where there are likenesses of the Jinas.

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

## Judaism

Judaism began around 4,000 years ago when The Prophet Abraham received a revelation from God. Jews believe in one God with whom they have a special relationship called a covenant. The holy book, the Tanakh, is a collection of texts of which the first five, The Torah, are most important. Additionally, the Talmud gives extra detail on the original written law. A system of commandments, also known as the seven Noahide Laws, was given to all humanity. Compliance with these codes fulfils the Divine Will and affords humanity the opportunity to bond with God through the law. Jews worship in synagogues with a Rabbi (Hebrew for teacher) as the spiritual leader.

## 'Nones'

'Nones' do not actively identify with, nor live their lives dependent on, any particular religious tradition or non-religious worldview. They may, or may not, have a personal ideology to which they adhere. 'Nones' are identifiable by making up their own minds, issue by issue, without regard of a framework either offered by a religion or non-religion. They often have no constructed opposition to institutional religion, nor of established non-religious worldviews, they more simply do not attach importance to such matters. Pupils in this category may well have a defined ethical stance and may also class themselves as 'spiritual'. Whilst not belonging to a faith community, 'Nones' may turn to faith at critical times. In the same vein, people of faith may question, and indeed may abandon their faith when faced with adversity. The syllabus and its resources acknowledge this spectrum of belief and non-belief over time. The 'Nones' therefore form an additional and distinctive group.

'Learning from Experience' will be a powerful dimension for 'Nones' to examine their thinking using the knowledge base of the other dimensions to gauge their thinking.

## Non-Religious World Views

Those who follow a non-religious worldview reject the idea of, or belief in, a supernatural being such as God. They rely on humanity's discoveries to answer big questions such as the origins of life. Moral and ethical decision-making is actively based on reason, empathy and compassion for others, which offer responses to existential questions. Non-religious celebrants may lead followers at gatherings to celebrate a new life at a naming ceremony, or by providing focus at a funeral. With no belief in an afterlife, there is a focus on seeking fulfilment in this life. Such happiness is sought ethically, with a respect for the environment and every person's rights. Many who live by the most popular non-religious world views feel awe and wonder from the natural and man-made, secular and sacred, although would not see this as an opportunity

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

to venerate a creator. Although Humanism is a well-established non-religious worldview, Humanists do not have an agreed, shared definition of what Humanism is, as each humanist tries to 'think for [them]selves, act for everyone'.<sup>8</sup>

However, roughly speaking, the word humanist has come to mean someone who:

- trusts to the scientific method when it comes to understanding how the universe works and rejects the idea of the supernatural (and is therefore an atheist or agnostic)
- makes their ethical decisions based on reason, empathy, and a concern for human beings and other sentient animals
- believes that, in the absence of an afterlife and any discernible purpose to the universe, human beings can act to give their own lives meaning by seeking happiness in this life and helping others to do the same.

Humanists International add: 'Humanism is a democratic and ethical life stance that affirms that human beings have the right and responsibility to give meaning and shape to their own lives. Humanism stands for the building of a more humane society through an ethics based on human and other natural values in a spirit of reason and free inquiry through human capabilities. Humanism is not theistic, and it does not accept supernatural views of reality.' (The Minimum Statement on Humanism, Humanists International).<sup>9</sup>

## Rastafari

Rastafari, also known as Rastafarianism, has followers known as Rastafarians or Rastas. It is a recent religious movement that accepts Haile Selassie I, Ethiopian King (1930-74), as having truly embodied the divine. Rastafari believe Haile Selassie will deliver believers to the promised land, Ethiopia. Rastas adhere to many of the Jewish and Christian beliefs. Although there are no clearly set doctrines or centralised authority as this is seen as being in resistance to exploitation, slavery and poverty of an oppressive culture. Features of Rastafari life include: reggae music, dreadlocks (spiritual commitment of not cutting one's hair), distinctive language to express a relationship with God ('I and I') and the use of colours (red, black, gold and green). Rastafari worship includes chanting, drumming and meditating to reach a state of heightened spirituality.

---

<sup>8</sup> Humanists UK (2021) Defining Humanism. Available at: <https://humanists.uk/humanism/>

<sup>9</sup> Humanists UK (2021) Defining Humanism. Available at: <https://humanists.uk/humanism/>

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

## **Sikhism**

Sikhism was founded in India by Guru Nanak, born 1469. Sikhs believe in one God, Waheguru (wonderful teacher) who gives life to everything. Beginning with Guru Nanak, ten human gurus demonstrated the Sikh teachings and lessons of the importance of listening, practice, commitment and selfless service (sewa). The word 'Sikh' means disciple or one who learns from the Guru or divine teacher. Sikh disciples take Amrit, or the initiation, which commits them as practitioners to their faith. In doing so they pledge to wear the five articles of their faith as a constant reminder of the relationship between Sikh, Guru and God. The Sikh scripture is the Guru Granth Sahib containing songs, prayers and hymns from Gurus. The Guru Granth Sahib is considered the eleventh Guru and is treated as a living person. Worship takes place in a Gurudwara, such places offering food, shelter and company to all people.

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).  
Users will need to consider the guidance to become fully conversant with the statutory elements.  
The Teacher Planning Tools contain guidance for both planning and delivery.

## SECTION TWO: Planning For Teaching and Learning Using the Agreed Syllabus: Primary and Secondary

This section explains the set of teacher planning tools that bring together the Dispositions, Dimensions of Learning and Religious and Non-Religious Worldview content. As you plan, you will need to become fully conversant with the guidance set out in the **Teacher Planning Tools files. They are:**

For All Schools:      Content Overviews  
Primary:              Key Questions for Key Stage One and Key Stage Two  
Secondary:            Key Questions for Key Stage Three and Key Stage Four

### Support for Primary Schools

Data gathered since the launch of the dispositions in 2007 evidences that the great majority of Key Stage One and Key Stage Two teachers prefer to use Birmingham's readily available week by week lesson plans. These are available on-line. [URL to be confirmed](#). Films and photography vibrantly visualise the dispositions in action in Birmingham. The lesson plans enable instant delivery, with complete fidelity. Differentiated routes are available to suit different schools.

For those who wish to plan their own lessons, the Teacher Planning Tools will ensure that schools comply with UK legislation. The planning selection overall must give due attention to Christian traditions and principal religions, whilst giving equal respect to Non-Religious Worldviews (as explored in R. Fox, 2015).<sup>10</sup>

In the readily available primary lessons, the dispositions are introduced in a spiral curriculum approach, with each disposition featuring once at Key Stage 1, a second time at Key Stage 2a (Years 3 and 4) and a third time at Key Stage 2b (Years 5 and 6). Each disposition has a series of mostly three lessons, the first of which is usually 'universal' in its focus. This addresses the learning dimension *Learning from Experience* where teachers enable pupils to draw from their

---

<sup>10</sup> R. Fox vs Secretary of State for Education, 2015

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

own experience and their family background (whether religious, non-religious or none) to understand what the disposition means to them in a 'universal', wider sense.

At Key Stage 1 pupils are intentionally introduced gradually to a small number of Religious Traditions and a more generic appreciation of Non-Religious Worldviews. Almost always, lessons with a 'universal' focus will acknowledge, or even centre upon, a non-religious perspective of the subject matter, although not necessarily one that can be attributed to one specific worldview or philosophy. Primary lessons introduce different Religious Traditions and Non-Religious Worldviews, through the learning dimension *Learning about Religious Traditions and Non-Religious Worldviews*. Whilst *Learning from Faith and Non-Religious Worldviews* is also an important at Key Stage One and Two, *Learning to Discern* is only introduced in an age-appropriate manner, at each phase.

For those in Key Stage One and Key Stage Two using the readily available lesson plans, the lessons are available in three routes:

- Route 1 used where most pupils in the school would be most familiar with Christian traditions\*.
- Route 2 used where most of the pupils in school would be most familiar with Muslim traditions.
- Route 3 used where there are significant numbers of pupils in school from two or more religious traditions. No one religious tradition is predominant.

\*To comply with current UK Law, in schools where a large number of pupils are from families with non-religious worldviews or are 'nones', schools are advised to choose Route 1 as this route draws on the heritage of the UK and Birmingham.

## Support for Secondary Schools

### Religious Education at Key Stage Three

In Key Stages One and Two the dimensions *Learning about Religious Traditions and Non-Religious Worldviews* and *Learning from Faith and Non-Religious Worldviews* predominate as they support a foundation understanding of the dispositions. Each disposition will have been encountered three times during primary education. For secondary pupils, their deepening understanding of the dispositions should be nurtured. The emerging dimension *Learning to Discern* will assist pupils to frame their own opinions and develop critical, or critically aware, and reflective responses to religious and non-religious material that they may come across from sources beyond school.

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

## Religious Studies at Key Stage Four and Key Stage Five

At Key Stage 4 or 5 students opting for a nationally accredited course in **Religious Studies** do not also have to be taught **Religious Education** in accordance with an Agreed Syllabus. However, the Agreed Syllabus' on-line lessons planned for use with Key Stage 3 or 4 can be adapted when following a direct GCSE specification (many schools do this in Year 9 – Key Stage 3).

Conversely, the remaining students at Key Stage 4 or 5 who do not opt for further study in **Religious Studies** at GCSE or at A level should be taught **Religious Education, potentially following The Agreed Syllabus**, in accordance with their school type (see Table 5).

## How To Plan: All Schools

### Users will need to become conversant with the Teacher Planning Tools:

- Key question documents. These outline four key questions corresponding to each of the four Dimensions of Learning for each Key Stage.
- Content Overviews. These outline the expected content and how this content develops across the Key Stages.

### In addition, teachers should also take account of:

- the family background of all pupils in the classroom<sup>11</sup>
- the opportunity to build community cohesion and stability
- a range of different religious traditions and non-religious worldviews

---

<sup>11</sup> The curriculum selection overall should give due attention to Christian traditions and meet the statutory duty to reflect 'the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of other principal religions represented in Great Britain' (Education Act, 1996, Section 375)

The Agreed Syllabus differentiates between the statutory elements (black text) and **guidance** (blue text).

Users will need to consider **the guidance** to become fully conversant with the statutory elements.

The Teacher Planning Tools contain **guidance** for both planning and delivery.

- the need to challenge and engage pupils, meeting their learning requirements relative to their ages, aptitudes, experience and special needs, including the gifted and talented
- pupil interest and choice
- providing opportunities for pupils' perspectives to be aired and valued.

Though the syllabus must reflect 'the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of other principal religions represented in Great Britain' (Education Act, 1996, Section 375), planning may subtly respond to the heritage of the predominant background of the pupils in a school. For example, in a setting where pupils are predominantly from Muslim families, a teacher might decide to use familiar examples from the Qur'an as the starting point from which to comprehend the principle of any given disposition, while in a setting where pupils would be most familiar with the Christian tradition a teacher would use the Bible in the same way. Both sets of pupils would be exposed to the other's viewpoint as a teaching sequence develops, and each may be exposed to one or more further viewpoints depending on the age of the pupil. (Detailed in the Teacher Planning Tools).

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).  
Users will need to consider the guidance to become fully conversant with the statutory elements.  
The Teacher Planning Tools contain guidance for both planning and delivery.

## **Planning Layers**

### **The first layer of planning starts with the dispositions**

After choosing an appropriate disposition as a starting point, planning will move to the following layers.

### **The second layer of planning uses the four Dimensions of Learning and Key Questions.**

The Dimensions of Learning frame a pupil's encounter with the dispositions. They are: Learning from Experience, Learning about Religious Traditions and Non-Religious Worldviews, Learning from Faith and Non-Religious Worldviews and Learning to Discern.

To support this second layer of planning, key questions (Teacher Planning Tools) have been designed to ensure that the learning dimensions are explored in every disposition at each phase of education. The spiral nature of the planned curriculum ensures that pupils encounter each disposition, at increasing depth, in each key stage. Pupils develop their appreciation and understanding of the disposition, in age-appropriate ways, each time they meet it. Thus, progression is assured. The Key Questions should form a reference point during planning. Sample pages are reproduced in Table 2A, primary and 2B secondary. The colour code references the four dimensions of learning.

Disposition	Key Stage 1	Key Stage 2
4. Being Thankful	When do we <u>say</u> 'thank you'?	Can people be self-sufficient?
	What 'thank you' prayers and reflections are used in T*?	2a When and why do followers <u>say</u> 'thank you'? 2b What different ways do followers have of saying 'thank you'?
	When and why do I <u>say</u> 'thank you'?	When and why and for what do I <u>say</u> 'thank you'?
	Is just saying 'thank you' always enough?	When is mere 'thankfulness' insufficient?
5. Caring for Others, Animals and the Environment	Who or what do we care for?	Why is it important to show concern for all that is around us?
	How do followers show that they care?	2a How does God want followers to care for others? How do those with Non-Religious Worldviews care for others? 2b How does God want followers to care for the world? How do those with Non-Religious Worldviews care for the world?
	What would it be like if no one cared for me or my world?	What would it be like if no-one cared for me or my world?
	Is there a time when I feel I should not show concern?	2a Is there a time when I feel I should not show concern? 2b Do I think that the family unit is an important part of society?
6. Sharing and Being Generous	Have we ever given or received presents?	Is it ever right to wish for others what one wishes for oneself?
	Why do followers give presents on special occasions?	2a What do followers of T* teach about sharing with others? 2b How do followers of T* share/show generosity?
	Do I like to give or receive presents? Am I rich enough to share?	2a Do I like to give or receive presents? Am I rich enough to share? 2b Am I hospitable? Do I ever volunteer?
	Is there ever a point when I should stop giving?	2a Is planned and directed giving a good thing? Or not? 2b Do our motives for giving or serving make any difference to the giving or service?
	Have we ever been hurt or in pain?	Can we recognise when others are hurt or in pain?

**TABLE 2A**

**Learning from Experience:** a question stimulating the general understanding of the disposition from pupils' experiences.

**Learning about Religious Traditions and Non-Religious Worldviews:** a question to prompt the acquiring of knowledge and understanding of the faiths and non-religious perspectives, where appropriate to the disposition.

**Learning from Faith and Non-Religious Worldviews:** a question opening-up the opportunity to respond to the religious and non-religious ideas explored in their widest sense.

**Learning to Discern:** a question enabling a critical (or critically aware) and reflective response to religious and non-religious traditions presented.

**\*T DEFINITION: In the Key Questions where the abbreviation T is used, this refers to The Religious Traditions and Non-Religious Worldviews.**

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

**TABLE 2B:**

Disposition	Key Stage 3	Key Stage 4
11. Being Accountable and Living with Integrity	What does it mean to live with integrity?	Can we think of any examples where people are held to account for their actions?
	Why do T* think integrity is important? How do they show this?	Who do the followers of T* believe they are accountable to? Why?
	Why is integrity a characteristic that I should develop?	Who should I be accountable to? How do I show that I take this seriously?
	Who judges my integrity? Do these people matter?	Should we be accountable because it is a positive thing rather than just because we fear the consequences of not being so?
12. Being temperate, self-disciplined and seeking contentment	When do we need to show self-discipline? Is it always easy?	Where are we temperate (avoiding excess) in our own lives?
	How do the followers of T* develop self-discipline and contentment?	How do the followers of T* show temperance?
	What strategies can I learn from T* that will help me to be more self-disciplined and content?	When do I need to show temperance in my own life?
	Should I always be content in my situation – are there times when I have to fight for change?	Should I always be temperate – are there times when I should not show self-restraint?
13. Being Modest and Listening to Others	Is it important that we listen to the views of other people?	Can we think of any examples of people who are modest?
	What is the value of dialogue between T*?	What <u>do</u> T* teach about the need for modesty?
	What can I learn from the views of T*?	How can modesty help to improve my relationships with others?
	When do I need to speak out and challenge views I consider to be wrong?	Are there times when it is inappropriate to be modest? Should I feel empowered to talk about my achievements?
	How do people show that they belong to different groups or organisations?	How does society show that inclusion is important?

**Learning from Experience:** a question stimulating the general understanding of the disposition from pupils' experiences.

**Learning about Religious Traditions and Non-Religious Worldviews:** a question to prompt the acquiring of knowledge and understanding of the faiths and non-religious perspectives, where appropriate to the disposition.

**Learning from Faith and Non-Religious Worldviews:** a question opening-up the opportunity to respond to the religious and non-religious ideas explored in their widest sense.

**Learning to Discern:** a question enabling a critical (or critically aware) and reflective response to religious and non-religious traditions presented.

**\* T DEFINITION: In the Key Questions where the abbreviation T is used, this refers to The Religious Traditions and Non-Religious Worldviews**

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

**The third layer of planning uses the Religious Traditions and Non-Religious Worldviews, identified in the Content Overviews.**

When planning, you should refer to religious traditions and non-religious worldviews supported by this syllabus and create lesson content which, though led by the disposition and dimensions of learning, builds a body of knowledge.

As an example, **Table 3** contains a ‘content overview’ for the disposition ‘Living by Rules’, mapping the overall educational intent and the four dimensions of learning for each of the four disposition cycles (KS1, KS2a, KS2b, KS3/4). The table also shows how ‘Learning about Religious Traditions and Non-Religious Worldviews’ builds into an expanding body of knowledge.

Using the readily available lessons that support the syllabus, or planning in a similar vein using the Teacher Planning Tools, will ensure that Religious Education in your school fulfils the legislative requirements to be, in the main, Christian, accord equal respect to religious traditions and non-religious world-views and to be inclusive, broad and balanced.

<b>Disposition</b>	<b>Living by Rules TABLE 3</b>			
<b>By the end of Key Stage/Year Group</b>	<b>KS1</b>	<b>KS2 a</b>	<b>KS2 b</b>	<b>KS3/4</b>
<b>Summary Statement of Intent</b>	Rules express and facilitate relationship both with the rule-giver and with society	All rules do not always apply to everyone	Some rules originating in religious traditions underpin the rules of law whilst others contradict and conflict with it	Rules, whether statutory or religious affect every aspect of our lives. The extent to which we keep the rules depends largely on our own religious or non-religious viewpoint
<b>Learning From Experience</b>	Activities and discussion to explore pupils' understanding of the importance of rules to the functioning of society.	Activities and discussion to show the complex hierarchy/structure of rules (eg in respect of - education) and how they govern a range of situations/relationships	Rule-making activity designed to stretch the pupils' understanding of the purpose and nature of rules for social government	What rules do we need to follow in our lives?
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Islam – Pillar 2 – Prayer – ritual cleansing</li> <li>• Sikhism – 5 Ks - tying the turban</li> <li>• Judaism – the Torah</li> <li>• Judaism – story – the giving of the law</li> <li>• Judaism – the purpose of the commands (Mitzvah)</li> <li>• Christianity – the story of Moses</li> <li>• Christianity – intro to the 10 commandments</li> <li>• Christianity – Jesus' key teaching about the law</li> <li>• Humanism- The Golden Rule</li> <li>• Islam – 5 Pillars</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity - The Ten Commandments given by God; interpreted/explained by Jesus</li> <li>• Christianity – Jesus summarised the 10 Commandments into two</li> <li>• Christianity – Jesus taught a fresh understanding of law</li> <li>• Christianity – the purpose of the law</li> <li>• Islam – The 5 Pillars – Salah</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – exploring links between 10 Commandments and UK law- the human construct of rules</li> <li>• Traditions and The Golden Rule (treat others as you would like to be treated)</li> <li>• Humanism- importance of empathy, compassion, reason and respect</li> </ul>	<b>Morality</b> <ul style="list-style-type: none"> <li>• Non-religious and religious - concepts of absolute and relative morality</li> <li>• Humanism- Utilitarianism- morality as a human construct- Peter Singer</li> <li>• Religious and non-religious views - of the conscience or inner voice</li> <li>• Baha'i - reflection and consultation</li> <li>• Religious and non-religious views - for and against abortion including religious views</li> <li>• Christianity - views on euthanasia</li> </ul>

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

	<ul style="list-style-type: none"> <li>Islam Pillar 1 – Shahadah</li> <li>Islam – Pillar 2 - Salah</li> </ul>			<b>Wealth and Poverty</b> <ul style="list-style-type: none"> <li>Religious and non-religious responses - to having/not having wealth</li> <li>Christian teaching on wealth – 1 Timothy 6; Matthew 6; Luke 12; Matthew 25.</li> <li>Sikh teaching on giving</li> <li>Islam - 3rd Pillar – teaching on wealth and giving Zakat - Sadaqah and Qurbani</li> <li>Buddhism - teachings on wealth – the Eightfold Path, right livelihood</li> <li>Hinduism – teachings on wealth in relation to the four purposes of life, the four Varnas, the four stages of life</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	Could I live without rules?	Could I live without rules?	Could I live without rules?	How does following rules benefit society and me?
<b>Learning to Discern</b>	Is life improved by rules?	How should I decide which rules I should follow?	Should I follow religious rules when they contradict with the law?	What do I do when I am asked to follow rules that I think are unfair and unjust?

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text). Users will need to consider the guidance to become fully conversant with the statutory elements. The Teacher Planning Tools contain guidance for both planning and delivery.

## **SECTION THREE**

### **Managing Teaching and Learning in Religious Education Using The Birmingham Agreed Syllabus**

**This section will be found to be particularly useful by School Governors and Headteachers in managing high-quality delivery of Religious Education and the assessment of pupils' progress.**

#### **Advice for Headteachers on when the Agreed Syllabus applies**

There is a statutory requirement for schools to provide a basic curriculum. For most schools, this consists of the national curriculum and the locally agreed syllabus for Religious Education. Parents have the right to withdraw their children from all or part of the Religious Education curriculum.

TABLE 4 outlines the categories of maintained schools and the framework for how Religious Education should be provided:

**Any of the listed schools not *obliged* to use the locally agreed syllabus may nevertheless *choose* to use it.**

**TABLE 4**

Type of School	Framework for Religious Education
<b>Community, Foundation, Voluntary-Aided or Voluntary Controlled School without a religious character</b>	Religious Education is taught according to the agreed syllabus, save that if the school is a secondary school and arrangements cannot conveniently be made for the withdrawal of pupils to receive RE elsewhere and the local authority is satisfied that (a) the parents wish the pupil(s) to receive RE in the school in accordance with the tenets of a particular religion or religious denomination, and (b) satisfactory arrangements have been made for the provision of such education to the pupil(s) in the school, and for securing that the cost of providing such education to those pupils in the school will not fall to be met by the school or the authority, the authority shall provide facilities for the carrying out of those arrangements, unless satisfied that special circumstances mean that it would be unreasonable to do so.
<b>Above schools with Sixth Forms</b>	Religious Education should be provided for all pupils in the Sixth form according to the requirements of the locally Agreed Syllabus.
<b>Special Schools</b>	Religious Education is taught to all pupils as far as practicable. (Differentiated lesson materials for SLD, MLD and PMLD are available on line <a href="#">URL TBA</a> .)
<b>Foundation Schools and Voluntary Controlled Schools with a religious character</b>	Religious Education is taught according to the locally Agreed Syllabus.  <i>However where the parent of any pupil at school requests Religious Education is provided in accordance with provisions of the trust deed relating to the school (or, where there is no provision in the trust deed, in accordance as having a religious character) then the governors must make arrangements for securing that Religious Education is provided to the pupil in accordance with the relevant religion for up to two periods a week unless they are satisfied that there are special circumstances which would make it unreasonable to do so.</i>
<b>Voluntary Aided Schools with a religious character</b>	Religious Education is taught in accordance with the school's Trust Deed.  <i>However, where parents prefer their children to receive RE in accordance with the locally agreed syllabus, and they cannot reasonably or conveniently send their children to a school where the syllabus is in use, then the governing body must make arrangements for RE to be provided to the children within the school in accordance with the locally agreed syllabus unless they are satisfied that there are special circumstances which would make it unreasonable to do so.</i>
<b>Academies</b>	Religious Education should be provided as part of a broad and balanced curriculum and in line with requirements for Agreed Syllabuses. The requirements [for] the type of RE that an academy provides, will be set out in their funding agreement. For schools without a faith designation, this will usually mirror the requirements for local authority-maintained schools without a religious character.  Academies which were formerly Voluntary Aided schools should follow the guidance for Voluntary Aided schools.

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance \(blue text\)](#).

Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.

[The Teacher Planning Tools](#) contain [guidance for both planning and delivery](#).

## Time Allocation

While the law does not stipulate statutory times for Religious Education, in order to maximise pupil outcomes, Birmingham SACRE strongly recommends the following hours in order to be compliant with the syllabus:

Reception and Key Stage 1:	36 hours per year
Key Stage 2:	45 hours per year
Key Stage 3:	45 hours per year
Key Stage 4:	40 hours per year (non-exam)
Post 16:	20 hours per year (non-exam)

It is a statutory requirement for Religious Education to be offered to all pupils registered on the school roll from compulsory school age to 18 years. This requirement does not extend to nursery classes in maintained schools. However, Birmingham SACRE endorses the view that Religious Education will form a valuable part of the educational experience of children from the age of three to the beginning of compulsory school age.

Planning is available to support the Early Years Foundation Stage on-line. [URL TBC](#)

The time allocation recommended for KS4 and Post 16 is for students who are **not** following an examination specification in Religious Education.

At Key Stage 4 or 5 students opting for a nationally accredited course in **Religious Studies** do not also have to be taught **Religious Education** in accordance with an Agreed Syllabus. However, the Agreed Syllabus' readily available lessons planned for use with Key Stage 3 or 4 can be adapted when following a direct GCSE specification (many schools do this in Year 9 – Key Stage 3).

Conversely, the remaining students at Key Stage 4 or 5 who do not opt for further study in **Religious Studies** at GCSE or at A level should be taught **Religious Education, potentially following The Agreed Syllabus**, in accordance with their school type (see Table 4).

## Quality of Education

The Birmingham Agreed Syllabus is designed to deliver the Birmingham Curriculum Statement, released jointly by The Cabinet Member for Education, Skills and Culture and The Cabinet Member for Social Inclusion, Community Safety and Equalities in 2019. This syllabus supports all aspects of 'A statement for our children in Birmingham, a guarantee for their future', having specific relevance to all eight sections of the guarantee, quoted selectively below to emphasise this relevance:

'The curriculum will

- promote children's engagement in learning through enquiry-led approaches that develop skills, dispositions and attitudes to learning
- equip children for their futures in a rapidly changing world recognising the importance of... dialogue and understanding between different groups
- value, celebrate and build on children's religious and cultural heritage...
- promote...mutual respect and tolerance of those with different faiths and beliefs
- help children develop an understanding of all faiths and none, and participate in the celebration of different religious events in understanding and accepting differences
- develop children holistically; their intellectual, practical, aesthetic, spiritual, social and emotional capacities
- ensure an understanding of protected characteristics of the Equality Act and how, through diversity, they can be celebrated
- develop...compassion for others.'<sup>12</sup>

This syllabus responds to the requirements of the OfSTED education inspection framework, 2019, which requires a curriculum which is cohesively planned (Quality of education, Intent), which 'provides for learners' broader development... supporting learners to develop their character- including their resilience'. The disposition-based approach paired with the Dimensions of Learning delivers these aspects. Further, the disposition-based approach ensures that the Birmingham Agreed Syllabus 'prepares learners for life in modern Britain by equipping them

---

<sup>12</sup> Birmingham Curriculum Statement [https://www.birmingham.gov.uk/downloads/download/452/birmingham\\_curriculum\\_statement](https://www.birmingham.gov.uk/downloads/download/452/birmingham_curriculum_statement) Accessed October 2021.

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

to be responsible, respectful, active citizens...developing their understanding of fundamental British values...[and] their appreciation of diversity...'<sup>13</sup>

In regard to Fundamental British Values, teachers will find opportunities to deliver the majority of the British Values as they map their lesson plans.

The Spiritual, Moral, Social and Cultural development of pupils (SMSC) is apparent through the teaching of the dispositions and the dimensions of learning. For example; for spiritual development, the dimension Learning about Religious Traditions and Non-Religious Worldviews facilitates 'knowledge of, and respect for, different people's faiths, feelings and values', whilst Learning to Discern empowers pupils to be 'reflective about their own beliefs (religious or otherwise) and perspective on life'.<sup>14</sup>

Birmingham City Council's planning documents to support Relationships, Sex and Health Education/Relationships and Health Education map the continuities between the dispositions and effective delivery of this recently introduced curriculum area.

The approach taken in this Agreed Syllabus offers abundant opportunities for teachers to connect with other areas of the curriculum. Teaching through the dispositions encourages links to be made with different subjects and areas of interest. This can further enhance pupil engagement in, and enjoyment of Religious Education. Connections with many curriculum areas can be made whether that be literature, music, art, history, geography, science or aspects of mathematics. We encourage teachers to take opportunities to explore these natural connections when planning. These opportunities can also be made on a local and global level, for example, from the exploration of stained-glass windows during a visit to a local church, to the examination of Jesus Christ portrayed in African art. To list such opportunities would be limiting the possibilities of the connections that could be developed.

---

<sup>13</sup> OfSTED Education Inspection Framework for September 2019

<sup>14</sup> OfSTED Education Inspection Framework for September 2019

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

## Assessment

### Purpose

The primary purpose of assessment is to improve pupils' learning and teachers' teaching. In the case of Religious Education, a **holistic** approach is taken to the assessment of pupils' learning and development through not only assessing pupils' knowledge, understanding and skills but also their personal development and growth in response to what is learned. DfE's document '*Religious education in English Schools: Non-statutory guidance*', issued in 2010 but still current at the time of writing, makes it clear that:

- 'learning in Religious Education must have both continuity and progression' and include
- 'clear statements about expected standards and assessment arrangements'.

### Methodology

Assessment in Religious Education generates information which must be used by both teachers and pupils in order to be most effective in developing through the dispositions and dimensions of learning. Assessment is best achieved through a well-planned, formative approach to an assessment process, which is ongoing, meaningful, manageable and focused on improving pupils' learning and development. Through this formative approach, teachers provide assessment tasks to elicit knowledge, skills and/or understanding from pupils. This approach also needs to take into account assessing the application of understanding, personal response and evaluation through:

- **The Dispositions**  
In this syllabus the dispositions are crucial. These are the first consideration when assessing a pupil's progress. The required dispositions are introduced gradually in a pupil's first few years in school and re-visited through a spiral curriculum within and across phases.

- **Dimensions of Learning**

In both primary education and secondary education, the four dimensions of learning are encountered for every disposition. At each phase, the key questions for each dimension of learning form the framework through which pupils' understanding, knowledge and responses can be assessed:

- **Learning From Experience**

Assessment, in the case of this syllabus, begins with finding out about what pupils already know by activating prior knowledge/learning perhaps through discussion or mind-mapping knowledge as a starting point.

- **Learning About Religious Traditions and Non-Religious Worldviews**

Within this dimension a pupils' knowledge and understanding of religious and non-religious content is assessed. Pupils will encounter a variety of religious and non-religious worldviews through narratives, rituals, events and sources of authority. Their understanding of this material can be assessed in line with the key questions for Learning About Religious Traditions at an appropriate level.

- **Learning From Faith and Non-Religious Worldviews**

When assessing pupils against the Key Questions there needs to be some consideration to, and assessment of, how pupils think, feel, and respond in the light of what is being taught. Assessment will vary according to pupils' ages and abilities but should make use of a range of strategies including, observation, oral and written evidence. This guidance is flexible enough to enable schools to identify strategies to meet their own needs.

- **Learning to Discern**

Within this dimension a pupils' ability to reflect, evaluate and to critically interpret will be explored. This area will be assessed through pupils' responses to various religious and non-religious material.

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance \(blue text\)](#).

Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.

[The Teacher Planning Tools](#) contain [guidance for both planning and delivery](#).

## Primary

In the primary phase, the twenty-four dispositions are introduced gradually. Pupils' understanding is best assessed through the Dimensions of Learning and appropriate progress is broken down by the Key Questions which illustrate the required progression.

The approach to assessment recommended in the readily available lesson plans is centred on group discussion, team-based research, and sharing of experiences promoting a more active and creative style of learning. Such activities will generate evidence to support each dimension of learning. In primary education, whilst 'Learning to Discern' is important it is a higher-level skill that will be explored selectively.

The impact of such exposure and learning stimulus may not be easily articulated or recorded by the youngest pupils but may be clearly heard in discussion and/or seen in behaviour change and noted as evidence that the teaching has been effective and clearly understood.

For example, with the disposition 'Living By Rules', a Key Stage Two pupil might be able to express their knowledge of and be able to use vocabulary in relation to society's rules and religious rules explored using the Key Questions from 'Learning from Experience' and 'Learning about Religious Traditions and Non-Religious Worldviews'. They are, 'Are rules helpful in everyday life?' and 'What impact do rules of traditions have on society?'. Additionally, pupils will need to personally reflect in relation to their own participation enabling an assessment of 'Learning from Faith and Non-Religious Worldviews' and 'Learning to Discern'. They are 'Could I live without rules?' and 'How should I decide which rules I should follow?' Some will be capable of considering the higher order question 'Should I follow religious rules when they contradict with the law?'

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.



An Early Years approach such as building a class portfolio or individual 'learning journey' may be a useful way to capture evidence of learning e.g. through collecting and collating examples of pupils' work, annotated photographs, observations, and verbatim notes, as illustrated here, of pupils' responses.

Teachers should collect and collate evidence over time ensuring this includes contributions illustrating the expected target, working towards the expected target and working above the expected target. These should be recorded using the school's standard procedures.

Alternatively, you may wish to consider the use of a more 'personal' classroom-based or individual reflective journal allowing pupils' reflections and responses to be recorded on a regular basis. Ideally each entry would make reference to the disposition and to the religious and non-religious-source material used as well as demonstrating the impact of the teaching and learning against each module in the form of personal response (e.g. "As a Sikh, I was surprised to find out that Christians also believe...") or comments on changed attitude or behaviour (e.g. "I have learnt that part of being a good friend is listening and accepting/respecting someone else's point of view – even when it's different from my own") or even ("following this lesson, three pupils 'owned up' to...").

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

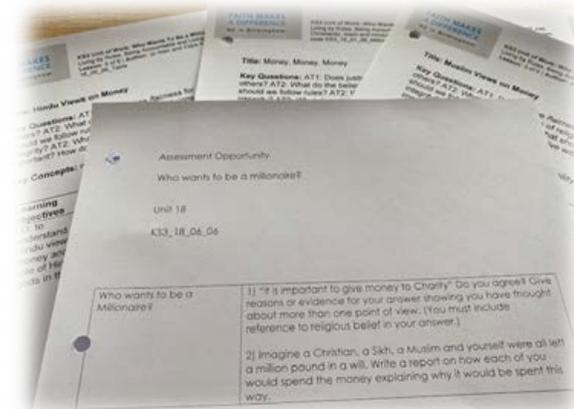
Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

## Secondary

In the secondary phase, whilst continuing to assess formatively against the twenty-four dispositions and the four dimensions of learning, 'Learning about Religious Traditions and Non-Religious Worldviews' and 'Learning to Discern' will take greater priority. This enables there to be greater emphasis on the knowledge and skills needed in preparation for those studying an examination specification.

Similar to primary, assessed responses can be recorded in a variety of ways and may take a more formal approach including: presentations, personal response or examination-style questions and answers. Pupil responses can be recorded and should show progression in personal response, knowledge gained, evaluative stance and personal response. You may wish to adapt the readily available lesson plans to align with the system that your school has devised.



## Progress

Table 5 outlines key points of progress for the end of each Key Stage using the example of the disposition *Remembering Roots*. The Learning About Religious Traditions examples are taken from *Islam*.

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

## TABLE 5. How do I measure progress in Religious Education?

The following table outlines key points of progress for the end of each Key Stage. Examples are taken from the Key Questions Planning Tool for the disposition *Remembering Roots* and the religion of *Islam*.

Learning Dimension/Key Stage	By the end of Key Stage One pupils will be able to:	By the end of Key Stage Two pupils will be able to:	By the end of Key Stage Three pupils will be able to:
<p><b>Learning from Experience:</b> The general understanding of the disposition from the pupils' experiences</p>	<p>Develop an understanding of the disposition encountered in the context of their lives and family backgrounds. There is an awareness that this may be different to other pupils in their class. <i>For example: Why do we celebrate some people or events every year?</i></p>	<p>Understand the disposition as encountered in the context of their everyday experience and develop an understanding that this may be different to the experience of others. Begin to explore these similarities and differences. <i>For example: Why do we commemorate some people and events with others in our family/faith/group/nation?</i></p>	<p>Understand the dispositions in the context of their everyday experiences and previous knowledge of the disposition. <i>For example: What events in history have shaped how the world is today?</i></p>
<p><b>Learning about Religious Traditions and Non-Religious Worldviews:</b> The acquiring of knowledge and understanding of faiths and secular perspectives</p>	<p>Recall and recognise features of belief and practice, in relation to how the dispositions are lived out in people's lives. <i>For example: Which times do the followers of RT remember?</i> <i>For example: To understand why and how Muslims fast during Ramadan. To know what the festival of Eid ul Fitr celebrates and how it is celebrated.</i></p>	<p>Describe and recognise key beliefs and practices. Explore similarities and differences in what people believe and how people live (religiously and non-religiously). <i>For example: 2a- What does (festival/observance of RT) commemorate?</i> <i>For example: To learn about the fourth pillar of Islam (Zakah) and what this practice means to Muslims.</i> <i>2b – Which stories do the followers of RT think are very important to retell?</i> <i>For example: To understand the story of the Black Stone and how it demonstrates resolving disputes with fairness.</i></p>	<p>Demonstrate an understanding of key teachings/aspects of belief and practice in order to explain how the dispositions (religious and secular) have an impact on how people live their lives. <i>For example: What can followers of RT learn from events in the history of their religion?</i> <i>For example: To understand the story of Ibrahim and Ishmael and the impact that sacrifice has in the lives of Muslims today.</i></p>
<p><b>Learning from Faith and Non-Religious Worldviews:</b> The opportunity to respond to the religious and secular ideas explored in their widest sense</p>	<p>Begin to recognise connections between their experiences and those of others. Begin to respond in the light of their own experiences. <i>For example: Why should I celebrate events again next year?</i></p>	<p>Recognise connections between their experiences and those of others, being able to reflect on similarities and differences. <i>For example: How do I remember special people, places and events?</i></p>	<p>Ask questions about the beliefs and practices being explored. Consider the implications of their views, beliefs and actions in response to those being studied. <i>For example: What can I learn from historical events?</i></p>
<p><b>Learning to Discern:</b> Enabling a deepening, reflective response to the religious traditions and secular perspectives presented</p>	<p>Ask questions and begin to form their own feelings and views in response to what has been explored. <i>For example: Which events should I try not to remember?</i></p>	<p>Raise questions in response and begin to evaluate points of view. Begin to develop a critical awareness and reflect on what is being presented. <i>For example: Do I ever ignore things happening in the present when celebrating things from the past?</i></p>	<p>Express a viewpoint in response to what is being examined. Evaluate different points of view. Respond critically to beliefs presented by raising questions. <i>For example: Should I always be proud of my past? How should I respond to difficult events in the past?</i></p>

The Agreed Syllabus differentiates between the statutory elements (black text) and guidance (blue text).

Users will need to consider the guidance to become fully conversant with the statutory elements.

The Teacher Planning Tools contain guidance for both planning and delivery.

ADOPTION VERSION RELEASED 14\_12\_21

The Agreed Syllabus differentiates between the statutory elements (black text) and [guidance \(blue text\)](#).  
Users will need to consider [the guidance](#) to become fully conversant with the statutory elements.  
[The Teacher Planning Tools contain guidance for both planning and delivery.](#)

## The Birmingham Agreed Syllabus for Religious Education 2017-2021 Appendix 1

### Agreed Syllabus Conference 2017-2021 Details of the Members of the Conference

<b>Name</b>	<b>Representing</b>	<b>Group</b>
Waqar Ahmad <b>Ahmedi</b>	Ahmadiyya Muslim Association	A
<b>Shamin Akhtar</b>	Muslim Liaison Committee	A
<b>Ayisha Ali</b>	National Education Union	C
<b>Jill Appleton</b>	Church of England	B
Rabbi Shmuel <b>Arkush</b> (Chair)	Jewish Representative Council	A
Elaine Ashraf	Muslim Liaison Committee	A
Councillor Gurdial <b>Singh Atwal</b>	Local Authority	D
<b>Adrian Bailey</b>	Local Authority	D
Bishop Melvin <b>Brooks</b>	Council of Black Led Churches	A
Councillor Debbie <b>Clancy</b>	Local Authority	D
Revd Sior <b>Coleman</b>	Baptist Churches	A
Fr Peter <b>Conley</b>	Roman Catholic Church Board of Education	A
David <b>Cook</b>	Local Authority	D
Councillor John <b>Cotton</b>	Local Authority	D
Gulamraza <b>Dattoo</b>	Muslim Liaison Committee	D
Councillor Phillip <b>Davis</b>	Local Authority	D
Samantha <b>Dawson-Smith</b>	National Education Union	C
Keith <b>Dennis</b>	Methodist Church	A
Councillor Diane <b>Donaldson</b>	Local Authority	D
Sue <b>Fearon</b>	Fellowship of Independent Evangelical Churches	A
Dr Richard <b>Fern</b>	Local Authority	D
Lisa <b>Goddard</b>	Local Authority	D

Amanda <b>Grant</b>	Local Authority	A
Councillor Barry <b>Henley</b>	Local Authority	D
Jane <b>Hetherington</b>	Voice	C
Sarah <b>Hewitt-Clarkson</b>	National Association of Head Teachers	C
Andrew <b>Hopton</b>	Association of Teachers and Lecturers	C
Janet <b>Hopton</b>	Duke Street Chapel Independent Church	A
Zahida <b>Hussain</b>	Muslim Liaison Committee	A
Guy <b>Hordern</b> (Chair)	Local Authority	D
Arvinder <b>Jain</b>	Local Authority	D
Dr Rachel <b>Jephson</b>	Church of England	B
Jay <b>Jina</b>	Hindu Council of Birmingham	A
Alan <b>Jones</b>	National Association of Schoolmasters Union of Women Teachers	C
Clare <b>Kelly</b>	National Association of Schoolmasters Union of Women Teachers	C
Blair <b>Kessler</b>	Local Authority	D
Sheikh Nuru <b>Mohammed</b>	Muslim Liaison Committee	A
Jennifer <b>Moses</b>	Local Authority	D
Evelyn <b>Murphy</b>	Church of England	B
Bill <b>Ozanne</b>	Roman Catholic Church Board of Education	A
Councillor Chaudry <b>Rashid</b>	Local Authority	D
Gopinder Kaur <b>Sagoo</b>	Sikh Community	A
Tarang <b>Shelat</b>	Hindu Council of Birmingham	A
Dh. <b>Sinhavacin</b>	Buddhist Community	A
Ron <b>Skelton</b> (Chair)	Association of School and College Leaders	C
Jill <b>Stolberg</b> (Chair)	Church of England	B
Revd Dr Richard <b>Sudworth</b>	Church of England	B
Kuldip Singh <b>Ubhi</b>		A
Sara <b>Visram</b>	Muslim Liaison Committee	A
Jo <b>Weir</b>	National Association of Schoolmasters Union of Women Teachers	C
Councillor Fiona <b>Williams</b>	Local Authority	D
Patricia <b>Williams</b>	Church of England	B

## **Credits and Acknowledgements**

Birmingham Agreed Syllabus Conference wishes to thank:

David Bishop: Birmingham City Council

Nick Crossman: Vyka Ltd

Paul Davies: Vyka Ltd

Rev. Dr. Marius Felderhof: Drafting Secretary (2017-2018)

Laura Hendry: Birmingham City Council

Natasha Lawson-Hollingsworth: Services for Education

Sarah Marshall: Services for Education

Alan Michell: Birmingham City Council

Dr. Simone Whitehouse: Drafting Secretary (2018-2021)

## **The Birmingham Agreed Syllabus for Religious Education 2022 Appendix Two.**

### **CVs of Drafting Secretaries**

**Current: Dr Simone Whitehouse**

**Dr Whitehouse is the current drafting secretary of the Birmingham Agreed Syllabus 2022. Her recent PhD is based on the Birmingham Agreed Syllabus. Simone examined whether the dispositions facilitate the engagement of pupils in Religious Education, concluding that they do.**

Simone qualified with a PGCE in Religious Education following an Honours degree and Masters degree in Theology. She went onto lead Religious Education in two demographically different schools in Birmingham before working for the City's advisory service. She has extensive classroom experience on both academic and pastoral fronts.

As an adviser she worked in school improvement and led on implementing national projects. Simone currently works for Services for Education, and independent provider of services supporting schools in Birmingham and beyond. In addition to her advisory services for Religious Education, Dr Whitehouse works on behalf of the City Council as the Appropriate Body for Early Career Teachers (ECTs). This involves working with ECTs in the classroom, whilst supporting and challenging induction tutors and headteachers.

Throughout her career Religious Education has been a constant, whether that be teaching or training teachers. As an adviser this has involved working on both local and national levels. Locally, Simone advises, trains and delivers consultancy with Birmingham schools. Simone has recently carried out work at the University of Birmingham as a visiting lecturer on their Post Graduate Diploma course in Teaching Religious Education; lecturing and carrying out school visits. She has been the adviser to Birmingham Standing Advisory Council for Religious Education (SACRE) for a number of years; liaising with faith groups, teachers, headteachers and Governing Bodies. She has worked with others to design lesson plans and films for a website to support schools to implement the Birmingham Agreed Syllabus.

**Former: Rev Dr Marius Felderhof (Resigned 2018)**

**Rev Dr Felderhof is Executive Director of the Museum of World Religions, UK, and Honorary Senior Research Fellow and former Senior Lecturer in Systematic and Philosophical Theology in the Department of Theology and Religion at The University of Birmingham.**

He has published many articles concerning various aspects of Religious Education and was the drafting secretary of the Agreed Syllabus for Religious Education, adopted unanimously by Birmingham City Council in 2007. This was the first syllabus to adopt 24 dispositions as the vehicle for learning and teaching in Birmingham's schools. Marius also participated in authoring and evidence collection for 'The Monitoring and Evaluation of Religious Education and Collective Worship' in Birmingham in 2016 in response to 'Trojan Horse'. The survey evidenced how well received the 2007 syllabus had been.

Marius is a well-known national and international figure in the RE world, he presented evidence to the All-Party Parliamentary Group on Religious Education in 2018. He is the author of several highly regarded books including Religious Education in a Pluralistic Society (1985) and Inspiring Faith in Schools (2007).

## The Birmingham Agreed Syllabus for Religious Education 2022

### Appendix 4: Distribution of religious and non-religious teaching across the 24 dispositions

This appendix examines the relative quantities and the distribution of religious and non-religious teaching across the 24 dispositions of the exemplar lesson material. Since the teaching of non-religious worldviews is a new requirement for the 2022 Syllabus, this appendix will provide schools with the evidence that they may require to demonstrate that their teaching and learning within Religious Education conforms to the relevant English laws, current at the time of release.

The following charts show the same data represented in two different ways, firstly across the whole syllabus and then broken down by Key Stage. For each category, an initial graph shows how frequently each religious tradition and non-religious worldview appear as the focus for a lesson across the whole of the lesson exemplar material. Each initial graph is followed by a pie chart which represents this same data as a percentage of the lesson foci for that specific Key Stage or group of Key Stages.

This same representation is then adopted to break down the data Key Stage by Key Stage.

**The data draws on the lessons available to all schools in January 2021.**

There is a fuller explanation of the origin of the data at the end after the graphs and charts.

**Figure 1: Chart showing Religious Tradition and Non-Religious Worldview focus in lessons - all Key Stages**

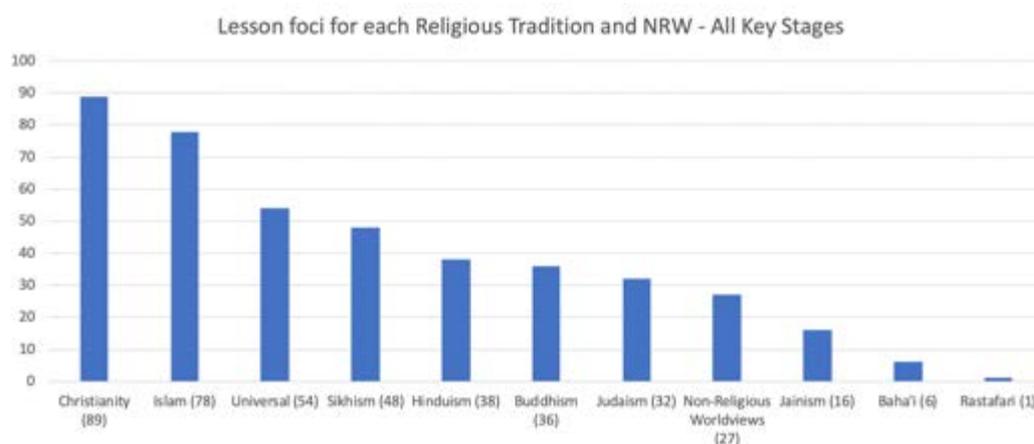


Fig 1 shows how often each religious tradition or a non-religious worldview appears as the focus for a lesson across all key stages. It can be seen that the religious tradition most often featured is Christianity. Non-religious world views appear a similar number of times to some other religious traditions, and more often than others.

**Figure 2: Chart showing Religious Tradition and Non-Religious Worldview lesson foci as a percentage - all Key Stages**

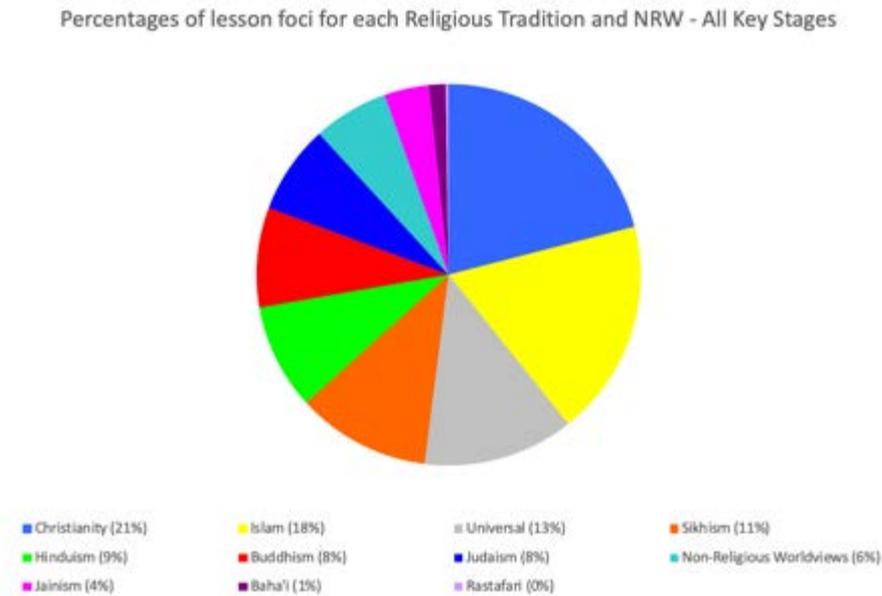


Figure 2 shows the number of lesson foci as a percentage. The highest percentage of lesson foci is attributed to Christianity (21%). Of the ‘major world religions’ Islam and Sikhism have 18% and 11% correspondingly. Buddhism has 8% of foci and Jainism 4%. Non-Religious Worldviews account for 6% in all Key Stages of the foci and the ‘universal’ level used more so in the primary planning total 13%.

**Figure 3: Chart showing Religious Tradition and Non-Religious Worldview focus in lessons - Key Stage One**

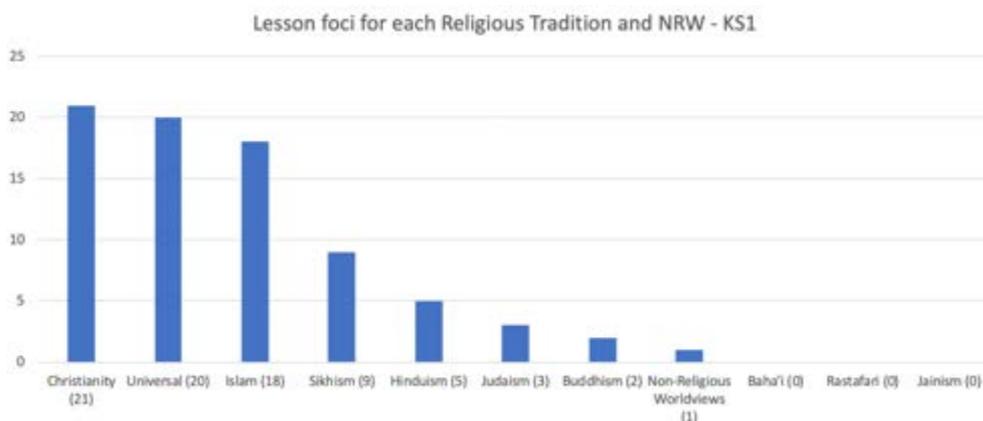


Figure 3 shows the number of lesson foci for each Religious Tradition including Non-Religious Worldviews in Key Stage 1. Overall the largest number of lesson foci is attributed to Christianity (21 foci) with Baha’i, Rastafari and Jainism being the lowest (no foci). Islam has 18 foci and Sikhism 9.

Non-Religious Worldviews has 1 lesson focus in Key Stage 1. Since *Learning from Experience* is one of the learning dimensions in earlier Key Stages, it is of interest to note that the 'Universal' aspect receives 20 foci. This will be different within Key Stage 3 and 4, where this dimension is not the direction of the learning at this stage in a pupil's education. As stated above, at Key Stage 1 pupils were intentionally introduced gradually to a small number of Religious Traditions and a more generic appreciation of Non-Religious Worldviews in order to minimise confusion and enable pupils to consolidate their own tradition as they develop an understanding and appreciation of faith traditions of others.

**Figure 4: Chart showing Religious Tradition and Non-Religious Worldview lesson foci as a percentage - Key Stage One**

Percentages of lesson foci for each Religious Tradition and NRW - KS1

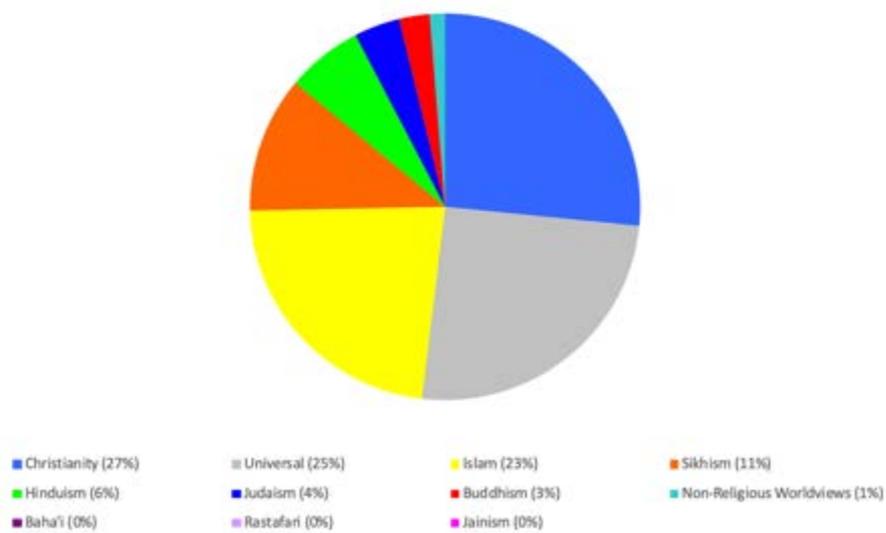


Figure 4 shows the number of lesson foci as a percentage. The largest percentage of lesson foci is ascribed to Christianity (27%). Of the 'major world religions' Islam and Hinduism have 23% and 6% correspondingly. Specific Non-Religious Worldviews account for 1% of the foci and the broader 'universal' foci used in the primary planning total 25%.

**Figure 5: Chart showing Religious Tradition and Non-Religious Worldview focus in lessons - Key Stage Two**

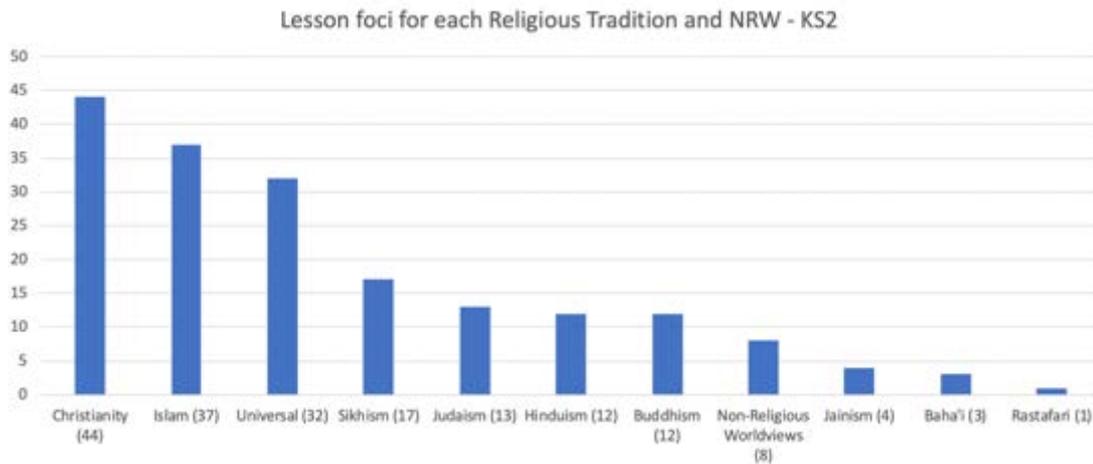
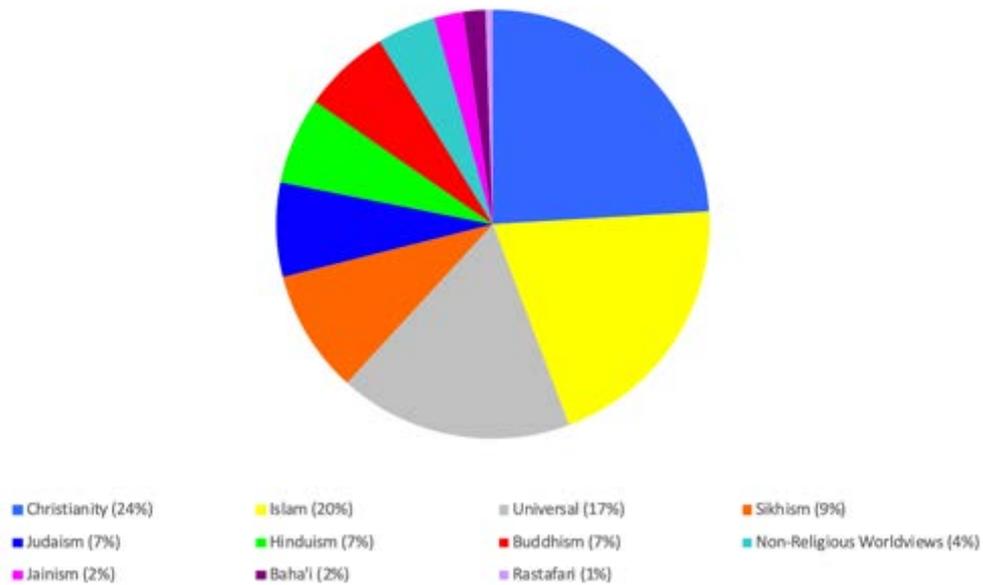


Figure 5 shows the number of lesson foci for each Religious Tradition including specific Non-Religious Worldviews in Key Stage 2. Overall the largest number of lesson foci is attributed to Christianity (44 foci), with Islam being the second largest with 37 foci, closely followed by the universal foci count of 32. Rastafari being the lowest (1 number of foci), whilst Judaism (13 foci), Hinduism (12 foci) and Buddhism (12 foci) have a similar number of foci.

**Figure 6: Chart showing Religious Tradition and Non-Religious Worldview lesson foci as a percentage - Key Stage Two**

Figure 6 shows the number of lesson foci as a percentage. The highest percentage of lesson foci is planned for Christianity (24%). Of the 'major world religions' Islam and Sikhism are 20% and 9% correspondingly. Non-Religious Worldviews account for 4% of the foci and the 'universal' foci total 17%. These figures represent the teaching of a variety of different religious traditions and Non-Religious Worldviews at Key Stage 2, whilst retaining the emphasis on the universal understanding of the dispositions.

Percentages of lesson foci for each Religious Tradition and NRW - KS2



**Figure 7: Chart showing Religious Tradition and Non-Religious Worldview focus in lessons - Key Stage 3 and 4**

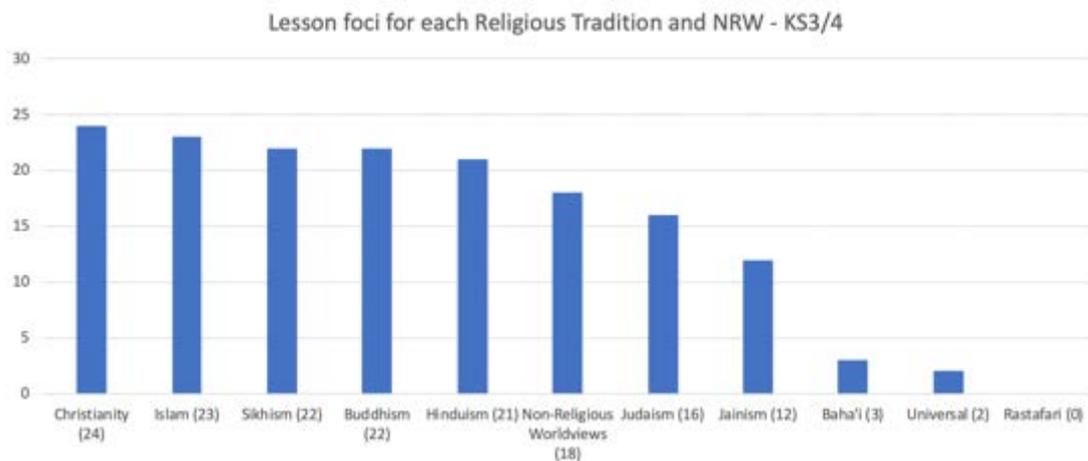


Figure 7 shows the number of lesson foci for each Religious Tradition including Non-Religious Worldviews in Key Stages 3 and 4. Overall the largest number of lesson foci is attributed to Christianity (24 foci). Islam (23 foci), Sikhism (22 foci), Buddhism (22 foci) and Hinduism (21 foci) have similar distributions. Judaism has 16 lesson foci. These figures come as no surprise with the lessons being planned to also accommodate the teaching of a number of major religious traditions at GCSE.

**Figure 8: Chart showing Religious Tradition and Non-Religious Worldview lesson foci as a percentage - Key Stage 3 and 4**

Percentages of lesson foci for each Religious Tradition and NRW - KS3/4

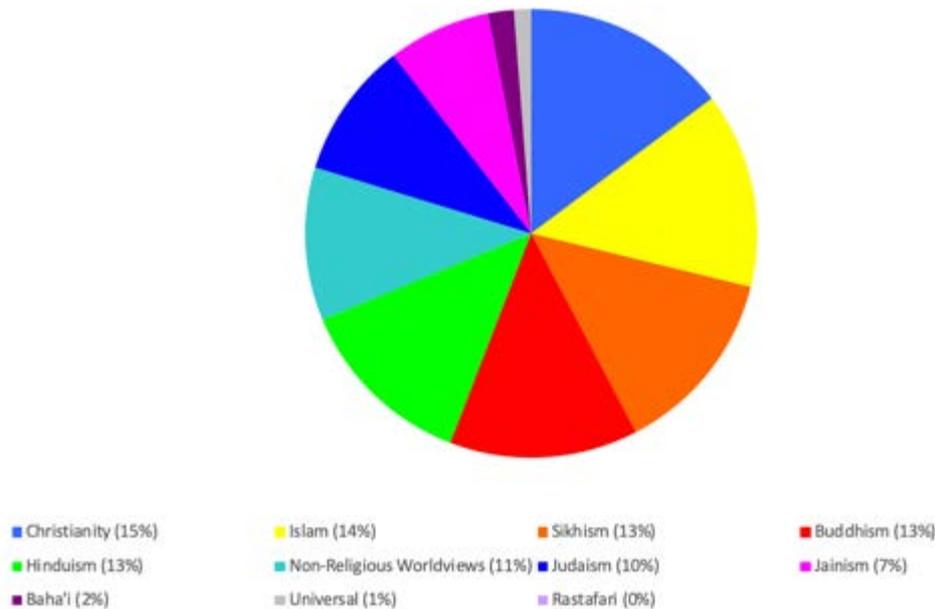


Figure 8 shows the number of lesson foci as a percentage. The religious tradition receiving highest percentage of lesson foci is Christianity (15%). Of the 'major world religions' Islam is planned for 14%, Sikhism: 13%; Buddhism: 13%; Hinduism: 13%; and Judaism: 10% correspondingly. Non-Religious Worldviews account for 11% of the foci and 'universal' totalling 1%. At Key Stage 3 and 4 there is the change in emphasis from that of earlier Key Stages, in line with the Learning Dimensions. At these Key Stages less attention given to the universal aspects of the dispositions (these have been covered 3 times in a pupils' education at Key Stage 1 and 2) to more direction on specific Non-Religious Worldviews both within their own right and as representing the *Learning to Discern* dimension within the syllabus.

### Background to the data.

As we have recognised throughout the Birmingham Agreed Syllabus, the dispositional approach is different to other systematic and thematic approaches to Religious Education in other locally agreed syllabuses. At the heart of the Birmingham approach is the opportunity for pupils to learn about themselves through the cultivation of dispositions through learning about beliefs; perhaps their own, perhaps other than their own, whether religious or not.

The dispositions, encapsulating shared human values, enable engagement with human concerns by encountering religious and non-religious standpoints. Such engagement is not compartmentalised into religious topics perhaps as more traditional syllabuses do by blocks of teaching about a specific religion; “In Year 3 we look at Islam”, or by topics such as worship or buildings. Instead, in starting from where each particular pupil is, whether religious or not, the syllabus promotes inclusion and learning by first discovering what pupils understand about the disposition from their personal experiences. We refer to this as a dimension of learning, in this case ‘Learning from Experience’. This way of exploring the disposition is particularly inclusive as the full range of perspectives represented in the classroom can be harnessed. ‘Learning from Experience’ addresses the concern that pupils from a ‘Nones’ background may find it difficult to access religious content or established non-religious worldview content since they may not perceive the relevance of it to their own lives. Some may have a personal ideology to which they adhere and on which they will want to reflect, but all will have relevant experiences against which to examine their thinking. Learning from Experience is therefore a powerful and universal foundation from which to move on to explore the content led aspects of the disposition. In this manner, the syllabus can be seen as implementing the advice in the DFE Non-Statutory Guidance (2010, p. 23) that ‘subject matter should facilitate integration and promotion of shared values’.

However, it is essential to have a strong bridge between ‘Learning from Experience’ and the teaching and learning about particular religious traditions and non-religious worldviews. To this end, each disposition has a ‘content overview’, referencing the religious traditions and non-religious worldviews throughout each key stage. The ‘Content Overviews’ anchor the acquisition of knowledge, which gets broader and deeper through studying more faiths and non-religious worldviews as pupils get older. This also corresponds with advice to Agreed Syllabus Conferences in the Non-Statutory Guidance (2010, p. 23) ‘[n]ot all religions need to be studied at the same depth or in each key stage, but that all that are studied should be studied in a way that is coherent and promotes progression’.

It is vital for schools to be able to demonstrate their coverage of both the religious traditions and non-religious worldviews. By following the content overviews, we are confident that teachers will be guiding learning to be within the law and that they will be able to evidence that they have made adequate provision for religious traditions and non-religious worldview teaching within Religious Education within the Agreed Syllabus. To assist in providing such evidence, the following data has been taken from the content overviews for each disposition.

In primary lessons, the dispositions are introduced in a spiral curriculum approach with each disposition featuring once at each Phase: Key Stage 1, Key Stage 2a (Years 3 and 4) and Key Stage 2b (Years 5 and 6). A module of (typically) three lessons has been planned for each age phase for each disposition. As described above, the first lesson in a module draws upon the pupils’ experiences, it is not overtly tied to any single religious tradition. This pertains to the learning dimension *Learning from Experience* where pupils and teachers draw from their own experience and their family background (whether religious or not) to understand what the disposition means to them in a ‘universal’, wider sense. Almost always, lessons with a ‘universal’ focus will acknowledge, or even centre upon, a secular perspective of the subject matter, although not necessarily one that can be attributed to one specific worldview or philosophy. This counts as one lesson focus for the universal category. The count of lesson foci continues through the lesson series planned for different Religious Traditions and Non-Religious Worldviews. Occasionally at Key Stage 2, a number of traditions are used over a series of two or three lessons. In this case each of the Religious Traditions are counted as a ‘focus’ within this lesson series.

At a secondary level (Key Stage 3 and 4) the lessons are planned in units of six lessons. Many of the lessons centre around one or two Religious Traditions (these are therefore counted as one or two foci). Religious Traditions are counted by the number of times that they appear in a unit of work. Lessons are planned for use with Key Stage 3 or 4 to accommodate a school's or academies introduction of GCSE specifications (some schools do this in Year 9 – Key Stage 3). The lessons have been designed to support the teaching of the Agreed Syllabus *and* to be adapted when following a direct GCSE specification.

## References

Department for Children, Schools and Families, (2010) *Religious Education in English Schools:*

*Non-statutory Guidance 2010*, [www.teachernet.gov.uk/publications](http://www.teachernet.gov.uk/publications), (Accessed: 3.2.17).

Dr. Simone Whitehouse  
Drafting Secretary  
November 2021

**The Birmingham Agreed Syllabus for Religious Education 2022**  
**Appendix 4**  
**Influences on the formation of The Dispositions**

**Notes from Rev Dr Marius Felderhof, Drafting Secretary, 2007 Birmingham Agreed Syllabus Conference.**

**I The Cardinal virtues from the Classical tradition**

- 1/ Wisdom
- 2/ Justice
- 3/ Courage
- 4/ Temperance

**II The so-called Theological virtues originally from St Paul emphasised by St Thomas Aquinas**

- 5/ Faith (trust and loyalty)
- 6/ Hope (confidence for the future)
- 7/ Charity/Love

**III Religious practice (e.g. in the liturgy) Christian, but also what is particularly striking about other religious traditions plus other Theological considerations**

- 8/ Joy (singing, even reference to dancing in Scripture)
- 9/ Thanksgiving (prayers of thanksgiving)
- 10/ Forgiveness (prayers, practice of making confession)
- 11/ Commitment (prayers of dedication, Sikhism)
- 12/ Religious language and its openness to interpretation (imagination)
- 13/ Rules/commandments (Islam, Judaism)
- 14/ Community (people of God, church)
- 15/ Remembrance (Passover/Eucharist/tradition)
- 16/ Valuing Creation (Genesis)
- 17/ Contemplation (Buddhism)
- 18/ Beauty (The Beauty of Holiness) (Plato's concept of the One that embraces Truth, Beauty, and the Good)
- 19/ Creativity (God as Creator and Human beings made in the image of God)
- 20/ Confession (prayers and practice of confession leading to honesty with self before God)
- 21/ Awareness of suffering (Buddhism, Christ)
- 22/ Being answerable (e.g. last judgement)
- 23/ Being Attentive (e.g. as emphasised by Simone Weil), Listening for the Word of God

24/ Silence (as an aspect of Quaker practice and worship)

#### **IV Children's Development**

e.g. early years emphasis on imagination, later the importance of rules this particularly influenced the order of the dispositions and sometimes the way I expressed them or the way they may be perceived e.g. being open as an aspect of truthfulness.

October 2021



Birmingham  
**SACRE**  
Standing Advisory Council  
on Religious Education

THE BIRMINGHAM AGREED SYLLABUS  
FOR RELIGIOUS EDUCATION 2022

**TEACHER PLANNING TOOLS**  
**CONTENT OVERVIEWS**

A SUMMARY OF CONTENT AVAILABLE TO TEACHERS  
ARRANGED BY DISPOSITION

## The Birmingham Agreed Syllabus for Religious Education: Content Overview

Disposition	<b>Being Imaginative and Exploratory</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	God is perceived in both similar and distinct ways by different religious traditions.	The scientific world view of a god-less universe that came into existence by chance is explored along with creation stories from several religious traditions.	Artistic freedom and the freedom of thought are highly valued in modern day Britain. This unit raises questions about limitations imposed by religious traditions.	Traditions provide teachings, guidance and expressions for being imaginative. The extent to which these are realistic and pragmatic depends on their use by adherents
<b>Learning From Experience</b>	Activities to encourage the use of the imagination.	Pupils discuss the basis of a scientific world view - empirical evidence. They consider what is needed, when confronted by opposing views, to be confident of what is true.	Activities and discussion about the source of (artistic) thoughts and ideas. Pupils explore the uniqueness of imagination / creative thought.	Discussion about how students imagine a perfect world to be
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Sikhism – the oneness of God, God as ‘do-er’</li> <li>• Hinduism – one God in many forms</li> <li>• Humanism- “Here We Are” by Oliver Jeffers- Learning About The Planet/ “Older Than The Stars K.C. Fox</li> <li>• Islam – belief in one God (Allah) with 99 names of Allah</li> <li>• Christianity – imagery to describe God</li> </ul>	<ul style="list-style-type: none"> <li>• Sikhism/Islam/Christianity/Buddhism/ Judaism views about beauty.</li> <li>• Scientific worldview: diversity and uniqueness in the natural world.</li> <li>• Non-religious view of the origins of life. The big bang theory.</li> <li>• Christian/Islam/Judaism – intelligent design theory.</li> <li>• Explore several creation stories drawn from a number of different religious and non-religious traditions including those represented by the pupils in the class.</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – the use of art in worship</li> <li>• Places of worship in Birmingham – to explore different approaches to the use of art in religious buildings.</li> <li>• Islam – tessellating patterns</li> <li>• Hinduism – sacred dance</li> <li>• Christianity- the physical portrayal of Jesus - in art.</li> <li>• Humanism- Creative Freedom found in non-religious art forms</li> </ul>	<p>Religious use of art</p> <ul style="list-style-type: none"> <li>• Christianity – representation of Jesus in art</li> <li>• Christianity – Christian teaching through art</li> <li>• Islam – Muslim belief about art and Islamic art</li> <li>• Hinduism – Features of Hindu art</li> <li>• Christianity and Islam – the use of angels in art</li> </ul> <p>Honest Living</p> <ul style="list-style-type: none"> <li>• Christianity - use of talents and the importance of using them</li> <li>• Humanism- the importance of living honestly</li> </ul>

				<ul style="list-style-type: none"> <li>• Buddhism – teachings on the importance of calmness and the negativity of anger</li> <li>• Sikhism – Guru Nanak’s teaching on equality and honest living</li> <li>• Islam – teaching of the Prophet Muhammad in regard to women</li> <li>• Judaism – Tu Bi Shevat - the festival of trees</li> <li>• Hinduism – teachings on living a good life</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	How do I make sense of the world around me?	Can I see purpose in the world around me? (creation)	Do I consider creativity to be linked to spirituality?	What can the answers Traditions give to life’s problems help me with?
<b>Learning to Discern</b>	Should I insist on one way of looking at the world?	Is it ok to impose a worldview (religious or otherwise): to insist that the one way of seeing things (imagining, appreciating, explaining) is right and all other views are wrong?	Is it ok that some forms of artistic expression are not permitted in some traditions?	Is it helpful to be imaginative or should I be pragmatic about situations I find myself in?

## The Birmingham Agreed Syllabus for Religious Education: Content Overview

Disposition	<b>Appreciating Beauty</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Appreciating beauty can take many forms	The scientific world view of a god-less universe that came into existence by chance is explored along with creation stories from several religious traditions.	The Lord's prayer – an introduction.	Religious codes of dress and conformity impact on what we consider to be normal and accepted in a visually driven society
<b>Learning From Experience</b>	Appreciating beauty through the five senses	Pupils discuss the basis of a scientific world view - empirical evidence. They consider what is needed, when confronted by opposing views, to be confident of what is true.	Activities and discussion to explore the beauty found in words – their meaning and their patterns/rhythms.	Explore the importance of dress and conformity in light of 'What does society consider to be beautiful?'
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Multi – people from a range of religious traditions talking about where they see beauty - film</li> <li>• Christianity – beauty leads to praising God (Psalm 8)</li> <li>• Islam – the story of Bilal and the call to prayer (the Adhan)</li> <li>• Islam – the Adhan – Call to prayer recorded from Birmingham Central mosque - film</li> </ul>	<ul style="list-style-type: none"> <li>• Sikhism/Islam/Christianity/Buddhism/Judaism – views on beauty.</li> <li>• Scientific worldview: diversity and uniqueness in the natural world.</li> <li>• Non-religious view of the origins of life. The big bang theory.</li> <li>• Christian/Islam/Judaism – intelligent design theory.</li> <li>• An opportunity to explore several creation stories drawn from a number of different religious and non-religious traditions including those represented by the pupils in the class.</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – the Lord's prayer. The story of how it was given; it's intrinsic beauty; the relationship it describes; and the phrase by phrase meaning.</li> </ul>	<p>Belief and Dress</p> <ul style="list-style-type: none"> <li>• The importance of non-religious belief and dress</li> <li>• Islam – dress codes and inclusion</li> <li>• Islam – dress codes and modesty</li> <li>• Christianity – liturgical dress</li> <li>• Christianity – Salvation Army and uniform</li> <li>• Sikhism – the significance of the 5 Ks</li> <li>• Jainism – dress for the importance of Ahimsa</li> </ul>

<b>Learning From Faith and Non-Religious Worldviews</b>	How does this make you feel? (eg the beauty of prayer)	Can I see purpose in the world around me? (origins of the universe)	How does <i>this</i> make you feel? (eg the beauty of prayer)	Is beauty 'skin deep' or beyond appearances?
<b>Learning to Discern</b>	How do you know when something is beautiful?	Is it ok to impose a worldview (religious or otherwise): to insist that the one way of seeing things (imagining, appreciating, explaining) is right and all other views are wrong?	What is the downside to saying <i>some</i> things are beautiful?	Is it good that different people have different views on what is beautiful?

Disposition	Expressing Joy			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Joy can be found in the anticipation of and preparation for future events.	Expressions of joy are often in response to (or anticipation of) blessings. Joy can be expressed by individuals and by whole communities.	Religious joy is often, but not always about partying. In many Traditions joy can also be found in self-denial and obedience.	Joy and sadness can be found in many aspects of life and expression; whether that be festivals, pilgrimage, aspects of teaching or just being part of one common humanity
<b>Learning From Experience</b>	Activities and discussion reflecting on what makes us happy and; how do we look forward to and prepare for something special.	From discussion pupils explore 'joy': a happiness not always reliant upon prosperity now.	Consider the wide spectrum of religious, non-religious and cultural expressions of joy in Birmingham.	What things in life make us joyful? What things in life make us sad?
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity - The story of the angels bringing news of Jesus' birth (Luke 1: 26-28)</li> <li>• Christianity - The story of the shepherds at Jesus' birth (Luke 2: 1-20)</li> <li>• Christianity – A play of the Christmas story through the eyes of Angel Gabriel - film</li> <li>• Islam – The birth of Prophet Isa (Jesus) (Qur'an 13-14)</li> <li>• Humanism- Exploring the Happy Human symbol.</li> </ul>	<ul style="list-style-type: none"> <li>• Hinduism - The story of Diwali;</li> <li>• Hinduism - Good triumphing over evil - message of Diwali;</li> <li>• Hinduism - celebrating Diwali -</li> <li>• Hinduism – new year, fresh start, renewal.</li> <li>• Hinduism - art relating to Diwali – diva lamps – rangoli patterns</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity, Islam &amp; Judaism – expressions of joy in worship;</li> <li>• Islam – 5 pillars – Sawm – why fasting during Ramadan is considered a joy.</li> <li>• Islam - Eid-ul-Fitr - celebration marking the end of Ramadan</li> <li>• Islam - Eid-ul-Adha- celebration marking the end of Hajj</li> </ul>	<p>What happens when we die?</p> <ul style="list-style-type: none"> <li>• Christianity – events of Jesus' trial</li> <li>• Christianity – crucifixion and resurrection and importance for Christians today</li> <li>• Christianity – different gospel accounts of resurrection of Jesus</li> <li>• Humanism- value of human life, no evidence for life after death, a humanist funeral</li> <li>• Buddhism – events in the life of the Buddha</li> <li>• Buddhism – teachings of the Buddha - Four Noble Truth, Eight Fold Path, 5 precepts</li> <li>• Buddhism – the impact of the life of the Buddha on the lives of Buddhists</li> </ul>

				<p>What makes us human?</p> <ul style="list-style-type: none"> <li>• Religious and non-religious responses to being human and making decisions</li> <li>• Humanism- Humans have rights and responsibilities to give meaning to their lives</li> <li>• Islam – The 5 Pillars – promoting being human</li> <li>• Jainism – the blind men and the elephant story and the concept of non-absolutism</li> <li>• Buddhism – enlightenment and teachings</li> <li>• Sikhism – Khalsa Aid</li> <li>• Christianity – religious identity</li> </ul> <p>Festivals</p> <ul style="list-style-type: none"> <li>• Hinduism and Diwali</li> <li>• Islam – Eid ul Fitr</li> <li>• Islam Eid ul Adha</li> <li>• Judaism – Pesach</li> <li>• Christianity – Pentecost</li> </ul> <p>Pilgrimage</p> <ul style="list-style-type: none"> <li>• Islam - The 5 Pillars – Hajj</li> <li>• Christianity – Lourdes</li> <li>• Hinduism – Varanasi</li> <li>• Sikhism - Amritsar</li> <li>• Buddhism – Lumbini and Bodh Gaya and stupas</li> </ul>
<p><b>Learning From Faith and Non-Religious Worldviews</b></p>	<p>What makes you happy and how do you show it?</p>	<p>When (times/occasions) do I express joy/ sadness?</p>	<p>When is it important for me to express joy/sadness?</p>	<p>Why is it a good idea to express joy/sadness?</p>

<b>Learning to Discern</b>	Is it ok to join in with someone else's celebration?	Are some celebrations more cultural than religious?	To what extent is it ok to join in with celebrations from traditions not my own?	Are there times when I choose to be joyful even if I don't feel happy?

## The Birmingham Agreed Syllabus for Religious Education: Content Overview

Disposition	Being Thankful			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Giving thanks to God and to others is important.	Religious Traditions teach that God is the ultimate supplier of all our needs, and as such deserves thanks.	Heartfelt gratitude is more than mere 'manners'. It can lead to radical changes in behaviour.	Understanding how adherents respond with thankfulness toward the events in the lives of significant people
<b>Learning From Experience</b>	Activities and discussion to explore when and why we say thank you.	Explore whether people can be self-sufficient by considering where our food comes from.	Discuss what being thankful looks like. Compare polite words said by habit and heartfelt gratitude.	Discuss for whom or what are we thankful
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity – Harvest festival</li> <li>• Christianity – Thank you prayers</li> <li>• Islam - Daily life and prayers reflecting thankfulness</li> <li>• Humanism- What makes us special?</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity - Harvest Festival - consider why Christians thank God at Harvest time;</li> <li>• Christianity – How today's harvest festivals meet modern day needs;</li> <li>• Humanism- naming ceremony, giving thanks for a new life;</li> <li>• Islam – Explore the concept that parents are gifts from Allah (God);</li> <li>• Islam – Introduce the six pillars of Imaan (belief)</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity - Giving thanks by actions is one indication of a living faith– James 2;</li> <li>• Christianity - Giving thanks by words – Hannah's prayer 1 Samuel 2;</li> <li>• Christianity - Giving thanks by worship - linking Psalms and modern worship songs;</li> <li>• Christianity - Giving thanks by money – story of the generous widow – Mark 12;</li> <li>• Islam - Giving thanks by actions;</li> <li>• Islam - Giving thanks by words;</li> <li>• Islam - Giving thanks by worship;</li> <li>• Islam - Giving thanks by money.</li> </ul>	<p>What happens when we die?</p> <ul style="list-style-type: none"> <li>• Christianity – events of Jesus' trial</li> <li>• Christianity – crucifixion and resurrection and importance for Christians today</li> <li>• Christianity – different gospel accounts of resurrection of Jesus</li> <li>• Humanism- What happens when we die? Value of human life, no evidence for life after death, humanist funeral</li> <li>• Buddhism – events in the life of the Buddha</li> <li>• Buddhism – teachings of the Buddha - Four Noble</li> </ul>

				<p>Truth, Eight-Fold Path, 5 precepts</p> <ul style="list-style-type: none"> <li>• Buddhism – the impact of the life of the Buddha on the lives of Buddhists</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	When and why do I say thank you?	Am I a thankful person?	How and to whom do I show gratitude?	Why is it a positive thing to respond to thankfulness with action?
<b>Learning to Discern</b>	Is just saying 'thank you' always enough?	Is thanking others simply polite, or more important than that?	What is the wider implication of an individual being thankful and showing gratitude?	Why is it a positive thing to be thankful?

## The Birmingham Agreed Syllabus for Religious Education: Content Overview

Disposition	<b>Caring for Others, Animals and the Environment</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	The natural world is both beautiful and vulnerable. Everyone has a role in caring for it.	Caring for others, animals and the environment is a recognition of responsibility. Practises designed to meet these responsibilities exist in many traditions.	The family unit is the primary caring structure in society. Traditions acknowledge this in wedding services and marriage practises.	Caring for others can start by understanding shared common humanity and understanding reasons why we should care
<b>Learning From Experience</b>	<p>Activities and discussion to enable an appreciation of the world around us</p> <ul style="list-style-type: none"> <li>• Multi - appreciation of and care for animals and the environment - film</li> <li>• Activities to promote an understanding the vulnerability of the natural world</li> </ul>	<p>Activities and discussion planned to create the link from caring to accountability. If we care we should also 'do something'.</p>	<p>Activities and discussion sharing a wide range of experiences of 'weddings'. Pupils to explore the difference between 'wedding' and 'marriage'. These terms not limited pupils also discuss other forms of family unit.</p>	<p>Discuss ways in which we show others that we care about them</p>
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Sikhism – appreciation of the natural world through the morning prayer – The Japji Sahib</li> <li>• Humanism- caring for the natural world- starfish on the beach story</li> </ul>	<ul style="list-style-type: none"> <li>• Christian – Genesis 1:28 – humanity is appointed to be 'stewards' over the animal kingdom</li> <li>• Buddhism – 5 Precepts- teaching on not harming living things</li> <li>• Jainism – teaching on caring for the environment – Ahimsa: the principle of non-violence</li> </ul>	<ul style="list-style-type: none"> <li>• UK practise of civil and religious 'marriage' ceremonies</li> <li>• Islam – Nikkah (Islamic marriage ceremony)</li> <li>• Islam – marital arrangements – Mahr</li> <li>• Islam – difference in cultural practise across Islam world</li> <li>• Humanism- importance of love and support, wedding ceremonies,</li> </ul>	<p>What makes us human?</p> <ul style="list-style-type: none"> <li>• Religious and non-religious responses to being human and making decisions</li> <li>• Humanism- humans have rights and responsibilities to give meaning to their lives, what makes us human?</li> <li>• Islam – The 5 Pillars – promoting being human</li> <li>• Jainism – the blind men and the elephant story</li> </ul>

			<p>celebration of two people</p> <ul style="list-style-type: none"> <li>• Christian – the biblical basis of Christian marriage</li> <li>• Christian vows – the marriage covenant</li> </ul>	<p>and the concept of non-absolutism</p> <ul style="list-style-type: none"> <li>• Buddhism – enlightenment and teachings</li> <li>• Sikhism – Khalsa Aid</li> <li>• Christianity – religious identity</li> </ul> <p>Creation stories and the environment</p> <ul style="list-style-type: none"> <li>• Reflect on how traditions believe the world began – various creation stories could include – Rainbow Snake, Pan Ku</li> <li>• Native American teachings about how the world began and how this reflects relationship with nature. The teaching of Chief Seattle</li> <li>• Christianity – teaching on stewardship – Genesis 2.4-3.24</li> <li>• Hinduism and Jainism – teaching on non-violence</li> <li>• Responding to creation stories and non-religious narratives calling for caring for the environment</li> </ul>
--	--	--	---	--

				<ul style="list-style-type: none"> <li>• Evolution- Charles Darwin and Richard Dawkins</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	What would it be like if no one cared for me or my world?	What would it be like if no one cared for me or my world?	The fundamental basis for a caring society is often found within family units. The family unit is highly valued in most traditions	What do I need to do to truly care for others?
<b>Learning to Discern</b>	What would it be like if no one cared for me or my world?	Is there a time when I feel I should not show concern?	Do I think that the family unit is an important part of society?	Are there times when I need to prioritise my own needs ahead of those of other people?

## The Birmingham Agreed Syllabus for Religious Education: Content Overview

Disposition	Sharing and being Generous			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Both giving and receiving are important.	Giving and sharing is an important part of living in society. Giving is a high priority in most traditions	Giving can take the form of hospitality or volunteering	Worship and religious observance can be used to demonstrate the generosity of religious adherents.
<b>Learning From Experience</b>	Discussion about what it is like to give and receive presents.	Discussion and activities that demonstrate everyone can share (not everything costs money). Story – non-religious Rainbow Fish – relating to sharing to happiness	Activities and discussion about what has ‘value’ (eg. sentimental attachment rather than monetary value).	Discussion about how we show generosity in many forms
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity - the tradition of present giving</li> <li>• Christianity - the meaning of the gifts (gold, frankincense and myrrh) given to Jesus</li> <li>• Christianity - the reason Christians give gifts at Christmas</li> <li>• Christianity – pilgrimage through Birmingham looking for Christmas</li> </ul>	<ul style="list-style-type: none"> <li>• Christian story of the Rich Fool</li> <li>• Ancient Egyptian practice of burial with all worldly goods</li> <li>• Sikhism – story of Duni Chand and the needle</li> <li>• Islam – Pillars 3 – Zakah. Muslim practise of giving Zakah and charity Christian practise of harvest festival</li> </ul>	<ul style="list-style-type: none"> <li>• Christian – story of Mary and Martha</li> <li>• Christian – early Church practise of sharing (Romans 12)</li> <li>• Sikhism - langar – the practise of hospitality</li> <li>• Sikhism – Sewa – the practise of free service</li> <li>• Non-religious volunteer work</li> </ul>	<p>What is worship?</p> <ul style="list-style-type: none"> <li>• The importance of worship and the impact that it has on a believer</li> <li>• Sikhism – how Sikhs worship by serving others</li> <li>• Buddhism – worship through meditation</li> <li>• Hinduism – examination of worship at home and worship at the Mandir</li> </ul>

	<p>symbols – film and photograph resources</p> <ul style="list-style-type: none"> <li>• Islam – Prophet Isa</li> </ul>			<ul style="list-style-type: none"> <li>• Islam – Pillar 2 – obedience demonstrated through worship</li> <li>• Judaism – Seder and worship</li> </ul> <p>Festivals</p> <ul style="list-style-type: none"> <li>• Hinduism and Diwali</li> <li>• Islam – Eid ul Fitr</li> <li>• Islam Eid ul Adha</li> <li>• Judaism – Pesach</li> <li>• Christianity – Pentecost</li> </ul> <p>Human Rights and Responsibilities</p> <ul style="list-style-type: none"> <li>• Christianity – Birmingham Christians supporting refugees</li> <li>• Christianity Birmingham Christians supporting the homeless – St Basil’s</li> <li>• Islam – Birmingham Muslims supporting people in need – soup kitchen and Islamic Relief</li> <li>• Islam – response to human rights</li> <li>• Humanism- Non-religious giving</li> <li>• Sikhism – Guru Nanak and human rights</li> <li>• Sikhism – the role of Sangat</li> </ul>
--	--	--	--	---

<b>Learning From Faith and Non-Religious Worldviews</b>	Do I like to give or receive presents? Am I rich enough to share?	Do I like to give or receive presents? Am I rich enough to share?	Am I hospitable? Do I ever volunteer?	How can I show generosity to others?
<b>Learning to Discern</b>	Is there ever a point when I should stop giving?	Is planned and directed giving a good thing? or not?	Do our motives for giving or serving make any difference to the giving or service?	What are appropriate ways of sharing and being generous?

## The Birmingham Agreed Syllabus for Religious Education: Content Overview

Disposition	<b>Responding to Suffering</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	The pain and suffering of others can instigate positive responses from people.	An exploration of the strong motivations within traditions for the relief of prima facie suffering eg poverty	Deeper exploration of motivations to relieve suffering	Narratives about how the world began and teachings about peace and conflict can be the catalyst for action against injustice, suffering and extremism.
<b>Learning From Experience</b>	Discussion and activities to enable reflection on physical and emotional pain.	A series of discussions in order to lead pupils from pain/suffering to empathy for the suffering of others	A series of discussion stimuli in order to widen pupils' understanding of suffering	Discuss examples of suffering that has been seen in recent history
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity – the story of Jairus' daughter (Mark 5)</li> <li>• Christianity – the work of Birmingham City Mission - film</li> <li>• Islam – Prophets' use of miracles</li> <li>• Islam – the work of Islamic Relief – film</li> </ul>	<ul style="list-style-type: none"> <li>• Islam – Pillar 3 Zakah and Pillar 4 Sawm</li> <li>• Islam – Muslim teaching (Hadith) about practise of empathy</li> <li>• Islam – Islamic Relief faith in action</li> <li>• Humanism- 'The Golden Rule' and responding to others altruism, practical action</li> <li>• Christianity – Easter story (Mark 14-16)</li> <li>• Christianity -various reactions to the events of the Easter story</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – Easter story (Mark 15) with emphasis on the separation of Jesus from God</li> </ul>	<p>Peace and Conflict</p> <ul style="list-style-type: none"> <li>• Exploration of different types of war</li> <li>• Islam – understanding the meaning of Islam and teachings about war and violence</li> <li>• Christianity – teachings about peace and conflict.</li> <li>• Concepts of Just War and pacifism</li> <li>• Christianity – teaching and practice of Desmond Tutu</li> <li>• Humanism- just war- Richard Norman and Bertrand Russell</li> <li>• Sikhism – principles of a Just war</li> </ul>

		<ul style="list-style-type: none"><li>• Christianity – explanation of the Christian beliefs that underpin the Easter story</li></ul>		<p>The role of forgiveness in resolving conflict</p> <p>Religious extremism</p> <ul style="list-style-type: none"><li>• To understand reasons for extremism</li><li>• Islam – submission and peace</li><li>• Islam teachings on peace in the light of 7/7</li><li>• Christianity – the teaching of the Good Samaritan in the light of the Rwandan civil war</li><li>• Christianity – Desmond Tutu and apartheid</li><li>• Christianity – justice through examining the life of Maria Gomez</li></ul> <p>Creation stories and the environment</p> <ul style="list-style-type: none"><li>• Reflect on how traditions believe the world began – various reaction stories could include – Rainbow Snake, Pan Ku</li><li>• Native American teachings about how the world began and how this reflects relationship with nature. The teaching of Chief Seattle</li><li>• Christianity – teaching on stewardship – Genesis 2.4-3.24</li></ul>
--	--	--	--	---

				<ul style="list-style-type: none"> <li>• Hinduism and Jainism – teaching non-violence</li> <li>• Responding to creation stories and narratives calling for caring for the environment.</li> </ul> <p>The Problem of Evil and Suffering</p> <ul style="list-style-type: none"> <li>• Non-religious – concepts of natural and moral suffering</li> <li>• Judaism – response to the problem of evil. The story of Job</li> <li>• Christianity – teachings and responses to the problem of evil – The Fall/ the crucifixion</li> <li>• Islam –teachings and response to suffering</li> <li>• Buddhism – teaching and responses to suffering – the story of Kisa and the mustard seed</li> <li>• Religious and non-religious responses to suffering including Oxfam, Islamic Relief, Christian Aid, Tzedek, The Karuna Trust</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	How do I respond when I, or others are in hurt or in pain?	How do I respond when I or others are hurt or are in pain?	How do I respond to suffering of others?	How should I respond to the needs of those who are suffering?

<b>Learning to Discern</b>	Is it important to help people in pain?	Is it important to help people in pain?	Is it possible to take the suffering of others too much to heart?	How do I cause/contribute to suffering?
----------------------------	---	---	---	---

## The Birmingham Agreed Syllabus for Religious Education: Content Overview

Disposition	<b>Being Merciful and Forgiving</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Being merciful towards and forgiving of others is important.	Forgiveness is the restoration of relationship despite hurt caused.	Mercy is the removal of the threat of punishment despite the offence given.	Forgiveness affects our relationships with others. Traditions' teaching and practices shows the importance of forgiveness even in the extremes of war and conflict. Pilgrimage can sometimes be undertaken as part of an act of atoning for forgiveness.
<b>Learning From Experience</b>	Activities to begin to understand concepts of mercy and forgiveness.	Activities and discussion to explore the relative difficulty of seeking and/or giving forgiveness	Discussion to explore the relationship between crime and punishment	Reflecting on instances of forgiveness in our lives
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity – the parable of the Prodigal Son (Luke 15)</li> <li>• Christianity – the parable of the unmerciful servant (Matthew 18) – film</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – story – unforgiving servant</li> <li>• Christianity – true life stories of forgiveness</li> <li>• Christianity – Bible story – Joseph forgiving his brothers (Genesis Ch 30-50)</li> <li>• Christianity – Easter story – forgiveness of thief on the cross (Luke 23)</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – C.S. Lewis 'Narnia' allegory of Jesus' sacrificial death</li> <li>• Christianity – Gospel account of crucifixion (Mark 16)</li> <li>• Christianity – Bible story of unforgiving servant (Matthew 18)</li> <li>• Christianity/Islam/Jainism the importance of forgiveness in each religious tradition</li> </ul>	Pilgrimage <ul style="list-style-type: none"> <li>• Islam - The 5 Pillars – Hajj</li> <li>• Christianity – Lourdes</li> <li>• Hinduism – Varanasi</li> <li>• Sikhism – Amritsar</li> <li>• Buddhism – Lumbini and Bodh Gaya and stupas</li> </ul> Forgiveness <ul style="list-style-type: none"> <li>• The importance of forgiveness (religious and non-religious)</li> </ul>

				<ul style="list-style-type: none"><li>• Christianity – Christian teaching on forgiveness</li><li>• Christianity – examples of Christian forgiveness</li><li>• Jainism – teachings and importance</li><li>• Islam, Hinduism, Buddhism, Judaism, Sikhism – teachings on forgiveness and practice</li></ul> <p>Peace and Conflict</p> <ul style="list-style-type: none"><li>• Exploration of different types of war</li><li>• Islam – understanding the meaning of Islam and teachings about war and violence</li><li>• Christianity – teachings about peace and conflict.</li><li>• Concepts of Just War and pacifism</li><li>• Christianity – teaching and practice of Desmond Tutu</li><li>• Humanism- just war- Richard Norman and Bertrand Russell</li><li>• Sikhism – principles of a Just war</li></ul>
--	--	--	--	---

				<ul style="list-style-type: none"> <li>The role of forgiveness in resolving conflict</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	How do I show love through forgiving others?	How can I show love through forgiving others?	How can I show love through forgiving others?	Why can it be a good thing if I forgive others?
<b>Learning to Discern</b>	Should I forgive others' mistakes?	Is there any offence that is unforgiveable?	Has your view of mercy and forgiveness changed?	Is forgiveness always possible? Can I forgive on behalf of others?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	<b>Being Fair and Just</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	People can choose to act in a fair or unfair manner	Life is unfair	Life is unfair...no matter what your background	Traditions' teachings contain guidance on how to live fair and just lives. Is this goal still attainable in consumerist society where a sense of community is lacking?
<b>Learning From Experience</b>	Whether life is fair or not can sometimes depend on the actions of others	Activities and discussion to spark the pupils' understanding of fairness and justice	Recap activities to focus on discrimination. Discuss a wide range of discriminatory behaviour	Can you think of a situation in the world where people are facing injustice?
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity – The story of the wisdom of King Solomon and the two babies (1 Kings 3:16-28)</li> <li>• Christianity – the real life story of two refugee children - film</li> <li>• Islam - The story of Quaswa the camel</li> </ul>	<ul style="list-style-type: none"> <li>• Islam – Pillar 5 – Hajj - The story of the Black Stone</li> <li>• Islam – Muslim views of fairness and justice</li> <li>• Sikhism – Story - Bandi Chhor Divas</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity/Islam - unfairness and injustice</li> <li>• Tradition of choice – an example of persecution</li> <li>• Christianity – story – woman at the well (John 4)</li> <li>• Christianity – explore Jesus' teaching and example of treating others fairly</li> </ul>	<p>Wealth and Poverty</p> <ul style="list-style-type: none"> <li>• Religious and non-religious responses - to having/not having wealth</li> <li>• Christian teaching on wealth – 1 Timothy 6; Matthew 6; Luke 12; Matthew 25.</li> <li>• Sikh teaching on giving</li> <li>• Islam - 3<sup>rd</sup> Pillar – teaching on wealth and giving Zakat - Sadaqah and Qurbani</li> <li>• Buddhism - teachings on wealth – the Eightfold Path, right livelihood</li> <li>• Hinduism – teachings on wealth in relation to the four</li> </ul>

				<p>purposes of life, the four Varnas, the four stages of life</p> <p>Religion and the Media</p> <ul style="list-style-type: none"><li>• Discussion of what constitutes the media</li><li>• Advantages and disadvantages of social media</li><li>• Christianity - Whether religious people should use social media</li><li>• The media and treatment of religious people and founders - Charlie Hebdo event – Christianity Pope Francis – Islam – Muslim Council of Britain – freedom of speech</li><li>• Evaluation of whether the media should treat religious people, ideas, religion in a humorous manner – examples from The Simpsons, The Vicar of Dibley, Citizen Khan, Father Ted</li><li>• Islam – evaluate media representations of Islam and Muslims</li><li>• Moral and ethical issues as presented in soap operas</li></ul>
--	--	--	--	---

				<p>Passing Judgement</p> <ul style="list-style-type: none"><li>• Christianity, Islam and Sikhism – teachings about not judging</li><li>• Christianity, Islam and Sikhism on sex and how these can be applied to today</li><li>• Religious and Non-religious attitudes towards marriage</li><li>• Christian and Muslim views on divorce and remarriage</li><li>• Christian, Sikh and Muslim teachings and views on same sex relationships</li><li>• Christian, Muslim and Sikh teachings and views on the role of men and women</li></ul> <p>Peace and Conflict</p> <ul style="list-style-type: none"><li>• Exploration of different types of war</li><li>• Islam – understanding the meaning of Islam and teachings about war and violence</li><li>• Christianity – teachings about peace and conflict.</li><li>• Concepts of Just War and pacifism</li><li>• Christianity – teaching and practice of Desmond Tutu</li></ul>
--	--	--	--	--

				<ul style="list-style-type: none"> <li>• Humanism- just war- Richard Norman and Bertrand Russell</li> <li>• Sikhism – principles of a Just war. The role of forgiveness in resolving conflict</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	Does it matter whether or not people behave fairly?	What can I do about unfair situations?	What can I do about unfair situations?	Is it sometimes helpful to know that justice may come at a later point?
<b>Learning to Discern</b>	Is it ever difficult (even impossible) to be fair?	Is it always right to attempt to change unfair situations?	What difference does it make whether my life is based on fairness and justice?	Is it right to think that eternal justice allows injustice to go unpunished in this lifetime?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	<b>Living by Rules</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Rules express and facilitate relationship both with the rule-giver and with society	All rules do not always apply to everyone	Some rules originating in religious traditions underpin the rules of law whilst others contradict and conflict with it	Rules, whether statutory or religious affect every aspect of our lives. The extent to which we keep the rules depends largely on our own religious or non-religious viewpoint
<ul style="list-style-type: none"> <li><b>Learning From Experience</b></li> </ul>	Activities and discussion to explore pupils' understanding of the importance of rules to the functioning of society.	Activities and discussion to show the complex hierarchy/structure of rules (eg in respect of - education) and how they govern a range of situations/relationships	Rule-making activity designed to stretch the pupils' understanding of the purpose and nature of rules for social government	What rules do we need to follow in our lives?
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>Islam – Pillar 2 – Prayer – ritual cleansing</li> <li>Sikhism – 5 Ks - tying the turban</li> <li>Judaism – the Torah</li> <li>Judaism – story – the giving of the law</li> <li>Judaism – the purpose of the commands (Mitzvah)</li> <li>Christianity – the story of Moses</li> <li>Christianity – intro to the 10 commandments</li> <li>Christianity – Jesus' key teaching about the law</li> </ul>	<ul style="list-style-type: none"> <li>Christianity - The Ten Commandments given by God; interpreted/explained by Jesus</li> <li>Christianity – Jesus summarised the 10 Commandments into two</li> <li>Christianity – Jesus taught a fresh understanding of law</li> <li>Christianity – the purpose of the law</li> <li>Islam – The 5 Pillars – Salah</li> </ul>	<ul style="list-style-type: none"> <li>Christianity – exploring links between 10 Commandments and UK law- the human construct of rules</li> <li>Traditions and The Golden Rule (treat others as you would like to be treated)</li> <li>Humanism- importance of empathy, compassion, reason and respect</li> </ul>	Morality <ul style="list-style-type: none"> <li>Non-religious and religious - concepts of absolute and relative morality</li> <li>Humanism- Utilitarianism- morality as a human construct- Peter Singer</li> <li>Religious and non-religious views - of the conscience or inner voice</li> <li>Baha'i - reflection and consultation</li> <li>Religious and non-religious views - for and against</li> </ul>

	<ul style="list-style-type: none"> <li>• Humanism- The Golden Rule</li> <li>• Islam – 5 Pillars</li> <li>• Islam Pillar 1 – Shahadah</li> <li>• Islam – Pillar 2 - Salah</li> </ul>			<p>abortion including religious views</p> <ul style="list-style-type: none"> <li>• Christianity - views on euthanasia</li> </ul> <p>Wealth and Poverty</p> <ul style="list-style-type: none"> <li>• Religious and non-religious responses - to having/not having wealth</li> <li>• Christian teaching on wealth – 1 Timothy 6; Matthew 6; Luke 12; Matthew 25.</li> <li>• Sikh teaching on giving</li> <li>• Islam - 3<sup>rd</sup> Pillar – teaching on wealth and giving Zakat - Sadaqah and Qurbani</li> <li>• Buddhism - teachings on wealth – the Eightfold Path, right livelihood</li> <li>• Hinduism – teachings on wealth in relation to the four purposes of life, the four Varnas, the four stages of life</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	Could I live without rules?	Could I live without rules?	Could I live without rules?	How does following rules benefit society and me?
<b>Learning to Discern</b>	Is life improved by rules?	How should I decide which rules I should follow?	Should I follow religious rules when they contradict with the law?	What do I do when I am asked to follow rules that I think are unfair and unjust?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	<b>Being Accountable and Living with Integrity</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Reflecting on the integrity of past actions is important for the future	Most traditions adopt a moral code	Some individuals adopt one consistent moral code. Others address questions of morality individually on each occasion	Being accountable and living a good life can be informed by religious teachings about death and the afterlife. Non-Religious Worldviews are informed by making the most of this life
<b>Learning From Experience</b>	Activities to understand the repercussions of not acting responsibly, for example, cheating	Activities and discussion to facilitate self-knowledge and promote discussion of personal integrity	Activities and discussion highlighting inconsistency in stated moral position and behaviour. Pupils begin to explore whether morality is 'absolute' or 'relative'	What does it mean to live with integrity?
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity – The story of Jonah</li> <li>• Christianity – The story of Zacchaeus</li> <li>• Islam – The story of Yunus</li> </ul>	<ul style="list-style-type: none"> <li>• Islam – story of the temptation of Iblis</li> <li>• Christianity – story of Adam and Eve</li> <li>• Non-religious – a moral tale (The pudding like a night on the sea)</li> <li>• Islam – story of personal accountability</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – story of Jesus and the woman (Luke 7)</li> <li>• Humanism- one way to be happy is to make others so- Robert Ingersoll</li> <li>• Hinduism – the Hindu practise of treating cows as sacred</li> </ul>	Moral decisions <ul style="list-style-type: none"> <li>• Non-religious and religious - concepts of absolute and relative morality</li> <li>• Humanism- Morality as a human construct- Peter Singer- Utilitarianism- the greatest happiness for the greatest number</li> <li>• Religious and non-religious views - of the conscience or inner voice</li> <li>• Baha’i - reflection and consultation</li> <li>• Religious and non-religious views - for and against</li> </ul>

				<p>abortion including religious views</p> <ul style="list-style-type: none"><li>• Christianity - views on euthanasia</li></ul> <p>Wealth and Poverty</p> <ul style="list-style-type: none"><li>• Religious and non-religious responses - to having/not having wealth</li><li>• Christian teaching on wealth – 1 Timothy 6; Matthew 6; Luke 12; Matthew 25.</li><li>• Sikh teaching on giving</li><li>• Islam - 3<sup>rd</sup> Pillar – teaching on wealth and giving Zakat - Sadaqah and Qurbani</li><li>• Buddhism - teachings on wealth – the Eightfold Path, right livelihood</li><li>• Hinduism – teachings on wealth in relation to the four purposes of life, the four Varnas, the four stages of life</li></ul> <p>Human Rights and Responsibilities</p> <ul style="list-style-type: none"><li>• Christianity – Birmingham Christians supporting refugees</li><li>• Christianity Birmingham Christians supporting the homeless – St Basils</li></ul>
--	--	--	--	---

				<ul style="list-style-type: none"><li>• Islam – Birmingham Muslims supporting people in need – soup kitchen and Islamic Relief</li><li>• Islam – response to human rights</li><li>• Humanism- the purpose of life</li><li>• Sikhism – Guru Nanak and human rights</li><li>• Sikhism – the role of Sangat</li></ul> <p>Belief and Afterlife</p> <ul style="list-style-type: none"><li>• Religious and non-religious ideas about death and the afterlife</li><li>• Humanism- Death as the last phase of life. No evidence for life after death</li><li>• Christianity – Christian belief in death and resurrection of Jesus</li><li>• Christian belief in the afterlife</li><li>• Hinduism and Jainism – teachings and belief about life after death – life, death and rebirth</li><li>• Islam – Akhirah (life after death) Barzakh (time between death and judgement)</li></ul>
--	--	--	--	--

<b>Learning From Faith and Non- Religious Worldviews</b>	How can people trust me?	Is a personal or religious moral code a good thing? Or not?	How do I deal with difficult (moral) decisions?	Why is integrity a characteristic that I should develop?
<b>Learning to Discern</b>	Can consequences sometimes put me off from doing the right thing?	Could you imagine a situation where having a moral code (religious or not) would be a problem?	Would there be instances when our standard of integrity could or should move?	Who judges my integrity? Do these people matter?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	<b>Being Temperate, Self-Disciplined and Seeking Contentment</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Responses to emotions and feelings can control and modify our behaviour	The impact of any and every 'audience' upon behaviour	Taking personal responsibility for our own behaviour by choosing those who will influence us	Understanding what it means to be human means coming to terms with how we discipline ourselves and how this impacts on trying to achieve contentment
<b>Learning From Experience</b>	Discussion about what influences our behaviour	Activities, role play and discussion to raise pupil awareness of peer pressure and the impact of 'audience'	Activities, role play and discussion about people's responses when in a group under stress	Discussion on when to show self-discipline and whether it is easy to do so
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity – the story of Cain and Abel (Genesis 4)</li> <li>• Christianity – fasting during Lent</li> <li>• Islam – fasting during Ramadan</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity/ Hinduism/Jainism/Islam – look at the life of a historical person in relation to their religious views</li> <li>• Christianity – look at the life of a contemporary Christian in relation to their religious views</li> </ul> <p>Or</p> <ul style="list-style-type: none"> <li>• Islam – The life of Yusuf Islam</li> </ul> <p>Or</p> <ul style="list-style-type: none"> <li>• Sikhism – The Guru Granth Sahib</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – Turning the other cheek (Matthew 5)</li> <li>• Christianity – Jesus' reaction to injustice (Matthew 27)</li> <li>• Buddhism – Recap Four Noble Truths</li> <li>• Buddhism – explore the Buddhist practise of meditation</li> </ul>	<p>What makes us human?</p> <ul style="list-style-type: none"> <li>• Religious and non-religious responses to being human and making decisions</li> <li>• Humanism- Humans have the right and responsibility to give meaning to their lives</li> <li>• Islam – The 5 Pillars – promoting being human</li> <li>• Jainism – the blind men and the elephant story and the concept of non-absolutism</li> </ul>

			<ul style="list-style-type: none"> <li>• Humanism- Accepting personal responsibility for our actions- link to Plato's Ring of Gyges and Harry Potter's invisibility cloak</li> </ul>	<ul style="list-style-type: none"> <li>• Buddhism – enlightenment and teachings</li> <li>• Sikhism – Khalsa Aid</li> <li>• Christianity – religious identity</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	Is there a right way to act?	Who influences my behaviour?	Who do I choose/allow to have influence over my behaviour?	What strategies can I learn from traditions what will help me to be more self-disciplined and content?
<b>Learning to Discern</b>	Is it possible to manage my behaviour by managing my thinking and feeling? Would that be wise?	Is it ever right to question 'expected behaviour'?	Can I envisage situations when following a tradition could lead to behaviour considered by some to be anti-social?	Should I always be content with my situation? Are there times when I have to fight for change?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	<b>Being Modest and Listening to Others</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Listening to others younger and smaller than ourselves can be valuable	We have two ears and one mouth indicating that listening is more important than expressing our own opinions	Explore the Christian view of Easter and key elements of Islam teaching about those events	At the heart of understanding what it means to be human and forming our identity is our ability to interact with and respond to others. How does this impact on the teachings of traditions when they are confronted with aspects of modern life?
<b>Learning From Experience</b>	Activities and discussion to introduce the importance of listening as well as being heard in the context of society as opposed to self	Activities to simulate 'listening to others'. Discussion on the benefits of listening	Activities and discussion to explore the meaning of the words 'pride' and 'humility'	Is it important to listen to the views of other people?
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity – Jesus at the temple (Luke 2:41-52)</li> <li>• Islam – Suleman and the ant (Qur'an 27: 15-19)</li> <li>• Humanism- Our ability to listen, reason and understand makes us special</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – the story of the wise and foolish builders (Matthew - 7)</li> <li>• Christianity – historic and contemporary faith and behaviour stories</li> <li>• Islam – Second Pillar – Salah – teaching from Qur'an</li> <li>• Islam – explore practise of 'informal' prayers</li> <li>• Humanism- Willingness to adapt or change a point view</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – story of Jesus washing disciples' feet (John 13)</li> <li>• Christianity – the Last Supper and explanation (from 1 Corinthians 11)</li> <li>• Christianity – contemporary celebration of foot washing</li> <li>• Christianity – Jesus' humility (Philippians 2) – especially at the cross</li> </ul>	<p>What makes us human?</p> <ul style="list-style-type: none"> <li>• Religious and non-religious responses to being human and making decisions</li> <li>• Humanism- Humans have rights and responsibilities to give meaning to their lives</li> <li>• Islam – The 5 Pillars – promoting being human</li> </ul>

		<p>when faced with new evidence- design experiment to test a claim on evidence</p>	<ul style="list-style-type: none"> <li>• Christianity – Jesus’ reward (Philippians 2)</li> <li>• Islam – explore Muslim stories and beliefs of Prophet Isa’s (Jesus) ascension</li> </ul>	<ul style="list-style-type: none"> <li>• Jainism – the blind men and the elephant story and the concept of non-absolutism</li> <li>• Buddhism – enlightenment and teachings</li> <li>• Sikhism – Khalsa Aid</li> <li>• Christianity – religious identity</li> </ul> <p>Identity</p> <ul style="list-style-type: none"> <li>• Exploration of factors affecting human identity- religious and non-religious</li> <li>• Sikhism- significance of 5 Ks for Sikhs today</li> <li>• Islam – wearing of the Hijab</li> <li>• Judaism – kosher food and identity</li> <li>• Choice of partner and identity</li> <li>• Religious and humanist wedding ceremonies</li> </ul> <p>Birmingham and RE</p> <ul style="list-style-type: none"> <li>• National and local religious and non-religious data</li> <li>• Significance of local religious places of worship</li> <li>• Interfaith projects in Birmingham for example, the faith leaders walk, Sound and Silence, The Feast</li> </ul> <p>Passing Judgement</p>
--	--	--	---	--

				<ul style="list-style-type: none"> <li>• Christianity, Islam and Sikhism – teachings about not judging</li> <li>• Christianity, Islam and Sikhism on sex and how these can be applied to today</li> <li>• Religious and Non-religious attitudes towards marriage</li> <li>• Christian and Muslim views on divorce and remarriage</li> <li>• Christian, Sikh and Muslim teachings and views on same sex relationships</li> <li>• Christian, Muslim and Sikh teachings and views on the role of men and women</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	What can I learn through listening to others?	What can I learn through listening to others?	How can I learn to listen respectfully to those who hold different views from me?	What can I learn from the views of traditions?
<b>Learning to Discern</b>	How do I choose who to listen to?	How do I choose who to listen to?	Is humility a good thing?	When do I need to speak out and challenge views I consider to be wrong?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	Creating Inclusion, Identity and Belonging			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Naming and welcoming ceremonies offer a sense of belonging and inclusion within the wider community	'External' signs of group identity often signify a deeper sense of belonging	The inner sense of religious identity is hard to display and is sometimes reflected in names	Worship, dress, marking significant events and religious expression are ways in which religious traditions foster a sense of inclusion and identity. This sense of community can extend between different traditions who decide to work together.
<b>Learning From Experience</b>	Activities and discussion to explore children's understanding of belonging within their family, school, city, culture and world	Activities to help pupils focus on the ways we identify as belonging	An exercise in self-awareness where pupils attempt to describe themselves at more than a superficial level	Discuss how people show that they belong to different groups and organisations
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>Christianity – Christian naming and belonging rituals – infant baptism - film</li> <li>Islam – Welcoming to the faith ritual</li> <li>Sikhism – Namkaran naming ceremony</li> <li>Humanism- naming ceremony</li> <li>Christianity – Roman Catholic confirmation - film</li> <li>Sikhism – Amrit ceremony</li> <li>Islam – Understanding the five pillars</li> </ul>	<ul style="list-style-type: none"> <li>Sikhism – the practise of tying a turban</li> <li>Sikhism – recap story of Baisakhi and explore the Amrit ceremony</li> <li>Islam – 5 Pillars – special emphasis on Pillar 5 – Hajj</li> <li>Islam – story of Ibrahim and Hajj</li> </ul>	<ul style="list-style-type: none"> <li>Sikhism – practise of naming children according to God's will (Hakam)</li> <li>Islam – practise of being visionary when naming children</li> <li>Christianity – the meaning of four key names given to Jesus</li> <li>Christianity – story – the gifts of the Magi (Matthew 2)</li> </ul>	<p>Sacrifice</p> <ul style="list-style-type: none"> <li>Remembrance and sacrifice</li> <li>Sikhism – significance of the Khalsa today</li> <li>Judaism – sacrifice – teachings from the story of Abraham and Isaac</li> <li>Islam – The Greater Jihad</li> <li>Islam – the Lesser Jihad</li> <li>Christianity – for and against capital punishment</li> <li>Islam – views on the death penalty</li> </ul> <p>What is worship?</p>

				<ul style="list-style-type: none"><li>• The importance of worship and the impact that it has on a believer</li><li>• Sikhism – how Sikhs worship by serving others</li><li>• Buddhism – worship through meditation</li><li>• Hinduism – examination of worship at home and worship at the Mandir</li><li>• Islam – Pillar 2 – obedience demonstrated through worship</li><li>• Judaism – Seder and worship</li></ul> <p>Identity</p> <ul style="list-style-type: none"><li>• Exploration of factors affecting human identity- religious and non-religious</li><li>• Sikhism- significance of 5 Ks for Sikhs today</li><li>• Islam – wearing of the Hijab</li><li>• Judaism – kosher food and identity</li><li>• Choice of partner and identity</li><li>• Religious wedding ceremonies</li></ul> <p>Birmingham and RE</p> <ul style="list-style-type: none"><li>• National and local religious and non-religious data</li></ul>
--	--	--	--	--

				<ul style="list-style-type: none"><li>• Significance of local religious places of worship</li><li>• Interfaith projects in Birmingham for example, the faith leaders walk, Sound and Silence, The Feast</li></ul> <p>Festivals</p> <ul style="list-style-type: none"><li>• Hinduism and Diwali</li><li>• Islam – Eid ul Fitr</li><li>• Islam Eid ul Adha</li><li>• </li><li>• Judaism – Pesach</li><li>• Christianity – Pentecost</li></ul> <p>Faiths in the City</p> <ul style="list-style-type: none"><li>• Islam – concept of Ummah and birth ritual</li><li>• Judaism – diversity in interpreting scripture</li><li>• Sikhism – the practice of Sewa</li><li>• Hinduism – the sacred nature of cows</li><li>• Buddhism – meditation and preparation for death</li><li>• Christianity – models of servanthood to promote social justice</li></ul> <p>Belief and Dress</p> <ul style="list-style-type: none"><li>▪ Islam – dress codes and inclusion</li></ul>
--	--	--	--	--

				<ul style="list-style-type: none"> <li>▪ Islam – dress codes and modesty</li> </ul> <p>Christianity – liturgical dress</p> <ul style="list-style-type: none"> <li>• Christianity – Salvation Army and uniform</li> <li>• Sikhism – the significance of the 5 Ks</li> <li>• Jainism – dress for the importance of Ahimsa</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	Is the feeling of belonging important?	Are there things that define me as belonging to a particular tradition? Are these my choices, or choices imposed upon me?	Does your name help to define you?	Why is it important to show to others what groups I belong to?
<b>Learning to Discern</b>	In what ways does belonging (to the same or different groups) affect how I relate to others?	How can I use 'belonging' information about myself and others in a positive way?	Can we draw conclusions about someone simply by their name?	How do I make sure that I don't exclude people who are not part of the groups I belong to?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	<b>Creating Unity and Harmony</b>			
By the end of Key Stage/Year Group	KS1	KS2a	KS 2b	KS3/4
<b>Summary Statement of Intent</b>	The equality of humanity is based on what we hold in common and not focusing on differences (stereotypes)	Unity is encouraged by like-minded activity. Disunity occurs from breakdown in communication	Diversity and individuality have their place in unity and harmony	At birth and at puberty rites of passage which provide opportunities for conformity. Pilgrimages provide opportunities to express unity of purpose
<b>Learning From Experience</b>	Activities designed to bring the pupils to a realisation of their (our) instinct to stereotype	Activities to bring the pupils to a realisation of their individuality can disrupt unity by inhibiting good communication	Activities to explore the chemical composition of human beings and discussion of common human needs leading pupils to recognise that all people are fundamentally the same	Pupils share their own experiences and understanding of the birth of babies and journeys.
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christian belief in God as creator of all people.</li> <li>• Christian story of the Good Samaritan and the principle of loving God and others</li> <li>• Sikh practise of Langar to show love to others</li> <li>• Islam 5 Pillars: Hajj – Muslim unity and equality shown in wearing of Ihram</li> <li>• Humanism- Most People- Michael Leannah- exploring commonalities</li> </ul>	<ul style="list-style-type: none"> <li>• Christian story of the tower of Babel</li> <li>• Islam Pillar 2: Salah – Muslim practise of Salah: timings, Wudu, Adhan, Rakah, words and Salam</li> <li>• Baha’i teaching on unity and harmony: American Indian folktale, 19 Day Feast, Community life</li> </ul>	<ul style="list-style-type: none"> <li>• Baha’l teaching on unity and unity in diversity</li> <li>• Baha’l teaching on the value on diversity</li> <li>• Christian teaching on the resolution of disputes – Matthew 18.</li> <li>• Islam – six pillars of faith. The promotion of peace through open discussion and mutual respect</li> <li>• Islam – The 5 Pillars: Salah – The special significance of ‘Friday Prayers’ usually at a mosque</li> </ul>	<p>Rites of Passage</p> <ul style="list-style-type: none"> <li>• Non-religious/humanist naming /thanksgiving ceremonies</li> <li>• Christianity - infant baptism, infant dedication and adult baptism and confirmation</li> <li>• Islam - birth ceremonies</li> <li>• Hinduism – sacred thread ceremony</li> <li>• Sikhism – Amrit Ceremony including Baisakhi</li> <li>• Judaism – Bar/Bat Mitzvah</li> </ul> <p>Pilgrimage</p> <ul style="list-style-type: none"> <li>• Islam - The 5 Pillars – Hajj</li> </ul>

				<ul style="list-style-type: none"> <li>• Christianity – Lourdes</li> <li>• Hinduism – Varanasi</li> <li>• Sikhism - Amritsar</li> <li>• Buddhism – Lumbini and Bodh Gaya and stupas</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	How do I like to be treated by others? Do I treat other people in the same way?	Unity is promoted by common practise and activities. Disunity comes from communication breakdown	How do I deal with conflict? Must everyone be the same?	Why is it good for me to create harmony? How can I do it?
<b>Learning to Discern</b>	Are there times when I should not treat others all the same? Do I need to follow a tradition to treat others equally?	Does religious practise put an end to conflict?	Does the practise of a tradition put an end to conflict?	How should I respond when traditions appear to create disunity? Is this sometimes necessary?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	Participating and being willing to Lead			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	The whole community benefits from the participation of individuals	Participation in the activities of Religious Traditions requires involvement and engagement	Motivation for leadership in traditions focuses more on responsibility and service rather than prestige and reward	Leaders whether religious or non-religious have an impact on our lives. It is important to understand the beliefs behind their motivation.
<b>Learning From Experience</b>	Exploration to discover the value of being part of a team	Discussion of clubs, groups and societies that pupils belong to in order to explore what is good about joining in?	Activities and discussion to explore leadership attributes (Cross Curricular literacy link)	To discuss the qualities of good leadership
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity – each individual has a role within the church</li> <li>• Christianity – participation in Sunday School/Junior or Children’s church - film</li> <li>• Christianity – Christian teaching about working together – possible link to a church visit</li> <li>• Christianity - the role of a church leader – Father Douglas’ role – film and photograph resources</li> <li>• Humanism- Starfish on the Beach story; we all play a part</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – Christian practise of Sunday worship</li> <li>• Christianity – Christmas songs – content comparison with Christmas story</li> </ul>	<ul style="list-style-type: none"> <li>• Religious and non-religious leadership examples</li> <li>• Christianity. Rastafari. Community involvement/social responsibility – Birmingham examples</li> </ul>	<p>Inspirational Lives</p> <ul style="list-style-type: none"> <li>• The lives of other people and their impact in the world – religious or non-religious- e.g Camilla Batmanghelidj- Services to children and young people</li> <li>• Beliefs that motivated Gandhi’s actions</li> <li>• Gandhi’s work in India</li> <li>• Life and beliefs of Aung Sun Suu Kyi and their impact</li> <li>• William Wilberforce’s Christian beliefs and his work on the abolition of slavery</li> <li>• Malala Yousafazi – how her faith motivated her</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	What is my special contribution?	How does participation in group activity help me?	What is my responsibility to others? How can I help the world to be a better place?	What can I learn from the characteristics of good (bad) leadership?

<b>Learning to Discern</b>	When should I not join in?	When might it be right not to participate?	How do I respond when I am called to be a leader?	Are there times and places where it is not right to lead?
----------------------------	----------------------------	--	---	---

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	Remembering Roots			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	It is not only important to remember people, places and events but also to know why they are remembered	The significance of remembering things that are more than individual personal experience	Memory speaks not only to our present but also to our future	Historical events inform teachings, practice, celebration and reflection. It is important to remember and reflect on past events whether they be a cause to mourn or celebrate.
<b>Learning From Experience</b>	Understanding the reasons for why we remember special people, events and places and how they we remember them	Using photographs and other stimuli explore what it is to 'remember'	Visit local monuments (in person or virtually) to explore the practise of 'collective remembering'	Discuss whether we can always be proud of the past
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<p>Islam – reasons for Ramadan</p> <p>Islam – reasons for the festival of Eid ul Fitr</p> <p>Islam – how Eid ul Fitr is celebrated</p>	<ul style="list-style-type: none"> <li>• Judaism – explore the events of Pesach</li> <li>• Judaism – the practise of the weekly Sabbath meal</li> <li>• Judaism – the Seder meal</li> </ul>	<ul style="list-style-type: none"> <li>• Remembrance Day (non-religious)</li> <li>• Christianity – story of Noah (Genesis 6-8)</li> <li>• Christianity – looking back to Noah (Hebrews 11.7)</li> </ul>	<p>Sacrifice</p> <ul style="list-style-type: none"> <li>• Remembrance Day and sacrifice</li> <li>• Sikhism – significance of the Khalsa today</li> <li>• Judaism – sacrifice – teachings from the story of Abraham and Isaac</li> <li>• Islam – The Greater Jihad</li> <li>• Islam – the Lesser Jihad</li> <li>• Christianity – for and against capital punishment</li> </ul> <p>Islam – views on the death penalty</p> <p>Festivals</p> <ul style="list-style-type: none"> <li>• Hinduism and Diwali</li> <li>• Islam – Eid ul Fitr</li> <li>• Islam Eid ul Adha</li> <li>• Judaism – Pesach</li> </ul>

				<ul style="list-style-type: none"><li>• Christianity –</li><li>• Pentecost</li></ul> <p>Pilgrimage</p> <ul style="list-style-type: none"><li>• Islam - The 5 Pillars – Hajj</li><li>• Christianity – Lourdes</li><li>• Hinduism – Varanasi</li><li>• Sikhism - Amritsar</li><li>• Buddhism – Lumbini and Bodh Gaya and stupas</li></ul> <p>Religious extremism</p> <ul style="list-style-type: none"><li>• To understand reasons for extremism</li><li>• Islam – submission and peace</li><li>• Islam teachings on peace in the light of 7/7</li><li>• Christianity – the teaching of the Good Samaritan in the light of the Rwandan civil war</li><li>• Christianity – Desmond Tutu and apartheid</li><li>• Christianity – justice through examining the life of Maria Gomez</li><li>• Humanism- belief in an open and tolerant society</li></ul> <p>What makes us human?</p>
--	--	--	--	--

				<ul style="list-style-type: none"> <li>• Religious and non-religious responses to being human and making decisions</li> <li>• Islam – The 5 Pillars – promoting being human</li> <li>• Jainism – the blind men and the elephant story and the concept of non-absolutism</li> <li>• Buddhism – enlightenment and teachings</li> <li>• Sikhism – Khalsa Aid</li> <li>• Christianity – religious identity</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	Why should I celebrate events again next year?	How do I remember special people, places and events?	How does remembering the past encourage us to go forward?	What can I learn from these historical events?
<b>Learning to Discern</b>	Which events should I try not to remember?	Are there any events that I should try <u>not</u> to remember?	How do our roots help us to decide what to pursue in the face of ridicule or criticism?	Should I always be proud of my past? How should I respond to difficult events in the past?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	<b>Being Loyal and Steadfast</b>			
By the end of Key Stage/Year Group	KS1 Year	KS2 a Year	KS2 b Year	KS3/4
<b>Summary Statement of Intent</b>	The quality of loyalty is important in friendship	An opportunity to contrast the commitment of Holy Communion and the betrayal of Jesus by Judas Iscariot.	Exploring internal and external aspects of friendship; both to people and to Jesus.	Being steadfast in our beliefs should impact on our decisions, sacrifices and actions made in everyday life
<b>Learning From Experience</b>	Activities & discussion to understand that part of what makes a good friend is living up to promises	What makes a good friend?	What does it mean to be a friend to strangers and enemies?	Discuss who/what are we faithful and committed to
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity – The Last Supper – Peter denying Jesus - film</li> <li>• Christianity – Good Friday and Easter Sunday (Mark 16)</li> <li>• Christianity – Story of Peter in prison (Acts 16)</li> <li>• Christianity – Jesus as a good friend (Mark 8: 27-31)</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – look at what the Bible says about Jesus’ 12 disciples - 11 of whom remained loyal.</li> <li>• Christianity – from gospel accounts, learn about the instigation of Holy Communion.</li> <li>• Christianity – Watch and discuss a variety of acts of communion.</li> <li>• Christianity – the story of Judas’ betrayal – John 13</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – Story of the Good Samaritan;</li> <li>• Birmingham Faith leaders – commitment to peace across Religious Traditions in Birmingham.</li> <li>• Various religious and non-religious traditions – exploring links between ‘faith’ and ‘charity’.</li> <li>• Christianity – what it means to commit to Jesus.</li> </ul>	<p style="text-align: center;">Inspirational Lives</p> <ul style="list-style-type: none"> <li>• The lives of other people and their impact in the world – religious or non-religious- Camila Batmanghelidj</li> <li>• Beliefs that motivated Gandhi’s actions</li> <li>• Gandhi’s work in India</li> <li>• Life and beliefs of Aung Sun Suu Kyi and their impact</li> <li>• William Wilberforce’s Christian beliefs and his work on the abolition of slavery</li> <li>• Malala Yousafazi – how her faith motivated her</li> </ul> <p style="text-align: center;">The lives of other people and their impact in the world – religious or non-religious</p> <p style="text-align: center;">Human Rights and Responsibilities</p>

				<ul style="list-style-type: none"><li>• Christianity – Birmingham Christians supporting refugees</li><li>• Christianity Birmingham Christians supporting the homeless – St Basils</li><li>• Islam – Birmingham Muslims supporting people in need – soup kitchen and Islamic Relief</li><li>• Islam – response to human rights</li><li>• Sikhism – Guru Nanak and human rights Sikhism – the role of Sangat</li> <li>• Sacrifice</li><li>• Remembrance day- war and sacrifice</li><li>• Sikhism – significance of the Khalsa today</li><li>• Judaism – sacrifice – teachings from the story of Abraham and Issac</li><li>• Islam – The Greater Jihad</li><li>• Islam – the Lesser Jihad</li><li>• Christianity – for and against capital punishment</li><li>• Islam – views on the death penalty</li></ul>
--	--	--	--	---

<b>Learning From Faith and Non-Religious Worldviews</b>	Can people rely on me?	What is the most effective way to show commitment?	Why is it important to show commitment?	Who or what do I think deserves my loyalty?
<b>Learning to Discern</b>	When is it ever right not to do what your friend asks?	Can I discern the difference between genuine commitment and a superficial 'fitting in' with religious behaviour?	Where does my loyalty lie? With the wider teachings of my Tradition? Or am I easily swayed by enthusiastic speakers and teachers?	Should I steadfastly support a belief system or religious tradition even if I don't agree with all its teachings or actions?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	<b>Being Hopeful and Visionary</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	The world can be made a better place in the future by current decisions and actions	Hope for the future may be focussed on our lifetime, or that of the next generation. Men and women of conviction have made, and continue to make, 'a difference'.	The way we live may be influenced by our views of this lifetime in terms of the totality of our existence.	In being hopeful for the future, traditions celebrate key events in their history. Practical aspects of teachings enable adherents to promote human rights and community action in working towards their vision for the future.
<b>Learning From Experience</b>	Explore hopes for the future - future careers, aspirations	What is our world like? What are the good things? What do we think should be changed?	Consider the uncertainty of personal hopes, and how our hopes change depending on our circumstances..	Discuss what changes that we would like to see in our lives or in the world
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Islam – Prophet Muhammad’s vision for the goal of equality and a peaceful world</li> <li>• Islam – Muslim rituals undertaken during Hajj (pilgrimage)</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – Martin Luther King’s “I have a dream”</li> <li>• Humanism- Welfare and happiness of humanity as a goal, the importance of altruism and practical action</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – the hope of advent – the second coming of Christ - John 14.</li> <li>• Christianity – the hope of heaven – Revelation 21</li> <li>• Islam – Story of Hudaybiyya - Prophet Mohammad’s hope for peace.</li> </ul>	Festivals <ul style="list-style-type: none"> <li>• Hinduism and Diwali</li> <li>• Islam – Eid ul Fitr</li> <li>• Islam Eid ul Adha</li> <li>• Judaism – Pesach</li> <li>• Christianity – Pentecost</li> </ul> Human Rights and Responsibilities <ul style="list-style-type: none"> <li>• Christianity – Birmingham Christians supporting refugees</li> <li>• Christianity Birmingham Christians supporting the homeless – St Basils</li> </ul>

				<ul style="list-style-type: none"> <li>• Islam – Birmingham Muslims supporting people in need – soup kitchen and Islamic Relief</li> <li>• Islam – response to human rights</li> <li>• Humanism- purpose of life</li> <li>• Sikhism – Guru Nanak and human rights</li> <li>• Sikhism – the role of Sangat</li> </ul> <p>Sacrifice</p> <ul style="list-style-type: none"> <li>• Remembrance Day- war and sacrifice</li> <li>• Sikhism – significance of the Khalsa today</li> <li>• Judaism – sacrifice – teachings from the story of Abraham and Issac</li> <li>• Islam – The Greater Jihad</li> <li>• Islam – the Lesser Jihad</li> <li>• Christianity – for and against capital punishment</li> <li>• Islam – views on the death penalty</li> </ul>
<p><b>Learning From Faith and Non-Religious Worldviews</b></p>	<p>What can I hope for?</p>	<p>What can I see in the teaching and practises of Traditions that if</p>	<p>How is hope different from wishing?</p>	<p>What can I do to improve my own life and society?</p>

		everyone followed would make life better? How can people work to build a better world?	How does having hope change the way I live?	
<b>Learning to Discern</b>	How is hope different from wishing?	Do we ever carry on hoping so we don't have to do anything?	Do we live in the light of future hope.	Is it sometimes important to be practical rather than dream about future changes?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	<b>Being Courageous and Confident</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	It is not always easy to decide to be courageous	Being courageous means to speak up and stand up for what we believe to be right, in spite of our fear of the consequences.	Being courageous is to live confidently according to our beliefs, among others who may believe and behave differently.	Outward appearance and actions can both demonstrate how people live according to their beliefs
<b>Learning From Experience</b>	Discussions exploring the meaning of courage and bravery	What is courage? Compare different kinds of courage and consider which situations require more courage than others.	What is courage? What does it look like to have the courage of your convictions in a multi-cultural and multi-faith city?	Who is a confident person that we admire?
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity – the story of David and Goliath (1 Samuel 17)</li> <li>• Islam – the story of Hamza</li> <li>• Christianity – the story of Louisa with cystic fibrosis - film</li> </ul>	<ul style="list-style-type: none"> <li>• Sikhism – story of Baisakhi – the Panj Pyare</li> <li>• Sikhism – Baisakhi celebrations in Birmingham</li> <li>• Christianity – story of Gideon – Judges 7</li> <li>• Christianity – Birmingham Street pastors</li> </ul>	<ul style="list-style-type: none"> <li>• Judaism – wearing the Kippah</li> <li>• Christianity – street pastors</li> <li>• Sikhism – recap story of Baisakhi.</li> <li>• Sikhism – wearing the 5 K's – the Amrit ceremony</li> <li>• Buddhism – story of Angulimala and the Buddha.</li> </ul>	<p>Inspirational Lives</p> <ul style="list-style-type: none"> <li>• The lives of other people and their impact in the world – religious or non-religious- Camila Batmanghelidj               <ul style="list-style-type: none"> <li>• Beliefs that motivated Gandhi's actions</li> <li>• Gandhi's work in India</li> <li>• Life and beliefs of Aung Sun Suu Kyi and their impact</li> <li>• William Wilberforce's Christian beliefs and his work on the abolition of slavery</li> <li>• Malala Yousafazi – how her faith motivated her</li> </ul> </li> </ul>

				<p>The lives of other people and their impact in the world – religious or non-religious</p> <p>Belief and Dress</p> <ul style="list-style-type: none"> <li>• Islam – dress codes and inclusion</li> <li>• Islam – dress codes and modesty</li> <li>• Christianity – liturgical dress</li> <li>• Christianity – Salvation Army and uniform</li> <li>• Sikhism – the significance of the 5 Ks</li> <li>• Jainism – dress for the importance of Ahimsa</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	Where does courage come from?	Are courageous people without fear?	Where does courage come from?	What do I need to change to be confident in life?
<b>Learning to Discern</b>	Are courage and bravery the same?	Is it wise to always act courageously?	Are my personal convictions strong enough that I am prepared to stand up for them?	In what situations is it wiser to be humble?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	Being Curious and Valuing Knowledge			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	God is revealed and life's questions are answered through the reading and study of scripture	Most Religious Traditions base their understanding of God upon the writings in their own Scriptures. This Unit helps raise pupils' awareness of the range of religious writing and viewpoints.	Wisdom, a deep knowledge of existence is highly valued across a range of Traditions. Pupils begin to explore whether facts and knowledge are the same as thinking and understanding.	Knowledge about ourselves and about the Ultimate is a journey that can be taken individually or with others. Being curious and seeking truth is important in life
<b>Learning From Experience</b>	Explore the value of questioning – why is 'why' important?	Why do we like asking questions? What amazes us about the world we live in? Begin to explore the nature of questions and where they lead.	Activities and discussion about the value of knowledge. What lies beyond human knowledge? Something? Nothing? How can we make sense of what we do not know?	What would we like to find out more about?
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	The value of holy books/sacred scripture for answers to life's questions – explore the use of scripture – for example: The Bible for Christians, The Qur'an for Muslims, The Guru Granth Sahib for Sikhs, The Torah for Jews, The Pali Canon for Buddhists, the Bhagavad Gita for Hindus	<ul style="list-style-type: none"> <li>• Christianity – prophecies concerning Jesus' birth</li> <li>• Christianity, Islam and other Traditions – the names of scriptures/holy books and a little about how they are believed to be authored.</li> <li>• Humanism- why don't humanists believe in God?</li> </ul>	<ul style="list-style-type: none"> <li>• Baha'i – explore the high esteem in which Baha'i followers hold knowledge</li> <li>• Humanism- knowledge of the universe: The Big bang Theory- Phillip Pullman</li> <li>• Islam – 6 pillars of belief – story of Prophet Musa and Khidr</li> <li>• Buddhism – story of Prince Siddhartha – the four sights.</li> </ul>	Religion and Mental Health <ul style="list-style-type: none"> <li>• The importance of keeping our mind healthy –non-religious - the story of the Golden Eagle – Anthony de Mello Teachings about power over our minds</li> <li>• Christianity – Philippians 4:8</li> <li>• Hinduism – The Law of Manu</li> <li>• Avoiding anger to support a healthy mind</li> </ul>

				<p>Christianity – Ephesians 4:26 and Buddhism - the angry man and the Buddha</p> <ul style="list-style-type: none"><li>• Reducing worries for a healthy mind – Sikhism – GGS10. Christianity Matthew 6 25-34</li><li>• Buddhism – the practise of silence and meditation for positive mental health</li></ul> <p>Christianity – the practise of silence to improve mental health. The practise of Quakers</p> <p>Religion and the Media</p> <ul style="list-style-type: none"><li>• Discussion of what constitutes the media</li><li>• Advantages and disadvantages of social media</li><li>• Christianity - Whether religious people should use social media</li><li>• The media and treatment of religious people and founders - Charlie Hebdo event – Christianity Pope Francis – Islam – Muslim Council of Britain – freedom of speech</li><li>• Evaluation of whether the media should treat</li></ul>
--	--	--	--	---

				<p>religious people, ideas, religion in a humorous manner – examples from The Simpsons, The Vicar of Dibley, Citizen Khan, Father Ted</p> <ul style="list-style-type: none"><li>• Islam – evaluate media representations of Islam and Muslims</li><li>• Moral and ethical issues as presented in soap operas</li></ul> <p>Belief and God</p> <ul style="list-style-type: none"><li>• Nature of God and the concept of truth</li><li>• Christianity – the nature of God – Trinity</li><li>• Islam – the nature of Allah – 99 Names of Allah</li><li>• Hinduism – the nature of Brahman, murti and manifestations</li><li>• Sikhism – God as Creator. Reference to the Mool Mantra</li><li>• Religious and non-religious responses to the nature of God</li></ul> <p>Belief in God</p> <ul style="list-style-type: none"><li>• Arguments for and against the existence of God- for example humanism and the importance of science</li></ul>
--	--	--	--	---

				<ul style="list-style-type: none"> <li>• Christianity – Belief in the Trinity</li> <li>• Islam – Shahadah and the 99 Names of Allah</li> <li>• Sikhism – Teachings of the Mool Mantra. Understanding of Waheguru</li> <li>• Hinduism – Monotheism or polytheism? – The nature of the Trimurti</li> <li>• Buddhism – views on God</li> </ul> <p>Rites of Passage</p> <ul style="list-style-type: none"> <li>• Non-religious naming/thanksgiving ceremonies</li> <li>• Christianity - infant baptism, infant dedication and adult baptism and confirmation</li> <li>• Islam - birth ceremonies</li> <li>• Hinduism – sacred thread ceremony</li> <li>• Sikhism – Amrit Ceremony including Baisakhi</li> <li>• Judaism – Bar/Bat Mitzvah</li> </ul>
<p><b>Learning From Faith and Non-Religious Worldviews</b></p>	<p>What big questions can I ask? For example, about God. Does learning about the world help me</p>	<p>Where does knowledge come from?</p>	<p>Is wisdom the same as knowledge? Where does wisdom come from?</p>	<p>What knowledge from traditions do I think is valuable?</p>

	think about what God is like? The existence of God?			
<b>Learning to Discern</b>	Are there any questions that it is wise not to ask?	Are the answers offered up by followers of traditions reliable and/or consistent? If there is no agreement between people of faith, does that make me distrust all Traditions' answers?	How can I pursue wisdom?	How do I respond when the views of different knowledgeable people conflict with each other?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	<b>Being Open, Honest and Truthful</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Telling the truth is not always easy but it is still important	Honesty is considered very important by most people, whether or not they believe in an all-knowing God.	To promote deeper consideration of honesty. In particular, that our reactions to truth and to dishonesty are often highly charged and inconsistent.	Beliefs and identity can support adherents in how to live a truthful and honest life in the decisions that they make whilst also supporting them in the quest for truth itself.
<b>Learning From Experience</b>	Activities and discussion to explore the importance of truth in opposition to untruth	Why does the truth matter? Use of role play and discussion to help pupils experience the key consequences (injustice and hurt) that can result from the telling of lies.	Why does the truth matter? Explore and discuss the wide range of emotional reactions which come from being falsely accused of some offence and of lying to cover it up.	Is it ever right to tell a lie?
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity – The story of Joseph (Genesis 37)</li> <li>• Hinduism – The Story of King Mahendra’s successor</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – story of Naboth’s vineyard (1 Kings 21)</li> <li>• Judaism- Exodus 20 &amp; Psalm 139 vv1-12.</li> <li>• Islam – story of the king’s three children.</li> </ul>	<ul style="list-style-type: none"> <li>• Non-religious - stories from ‘The Fib’ by George Layton.</li> <li>• Various Religious Traditions - views on honesty.</li> <li>• Christianity – Exploring the Christian belief that the Bible is Truth.</li> <li>• Christianity – Jesus’ teaching about hypocrisy (Matt 23)</li> <li>• Christianity – Jesus’ teaching - story of the speck and the plank</li> </ul>	<p>Belief and Afterlife</p> <ul style="list-style-type: none"> <li>• Religious and non-religious ideas about death and the afterlife eg Humanism- what happens when we die. Value of life, no evidence for life after death. Humanist funeral.</li> <li>• Christianity – Christian belief in death and resurrection of Jesus.</li> <li>• Christian belief in the afterlife</li> <li>• Hinduism and Jainism – teachings and belief</li> </ul>

				<p>about life after death – life, death and rebirth Islam – Akhirah (life after death) Barzakh (time between death and judgement)</p> <p>Morality</p> <ul style="list-style-type: none"><li>• Non-religious and religious - concepts of absolute and relative morality eg Utilitarianism- the greatest happiness for the greatest number. Morality as a human construct- Peter Singer.</li><li>• Religious and non- religious views - of the conscience or inner voice</li><li>• Baha'i - reflection and consultation</li><li>• Religious and non- religious views - for and against abortion including religious views</li><li>• Christianity - views on euthanasia</li></ul> <p>Religion and the Media</p> <ul style="list-style-type: none"><li>• Discussion of what constitutes the media</li></ul>
--	--	--	--	---

				<ul style="list-style-type: none"><li>• Advantages and disadvantages of social media</li><li>• Christianity - Whether religious people should use social media</li><li>• The media and treatment of religious people and founders - Charlie Hebdo event – Christianity Pope Francis – Islam – Muslim Council of Britain – freedom of speech</li><li>• Evaluation of whether the media should treat religious people, ideas, religion in a humorous manner – examples from The Simpsons, The Vicar of Dibley, Citizen Khan, Father Ted</li><li>• Islam – evaluate media representations of Islam and Muslims</li><li>• Moral and ethical issues as presented in soap operas</li></ul> <p>Identity</p> <ul style="list-style-type: none"><li>• Religious and Non-religious</li></ul>
--	--	--	--	--

				<ul style="list-style-type: none"><li>• Exploration of factors affecting human identity</li><li>• Sikhism- significance of 5 Ks for Sikhs today</li><li>• Islam – wearing of the Hijab</li><li>• Judaism – kosher food and identity</li><li>• Choice of partner and identity</li><li>• Religious wedding ceremonies</li></ul> <p>Belief and God</p> <ul style="list-style-type: none"><li>• Nature of God and the concept of truth</li><li>• Christianity – the nature of God – Trinity</li><li>• Islam – the nature of Allah – 99 Names of Allah</li><li>• Hinduism – the nature of Brahman, murti and manifestations</li><li>• Sikhism – God as Creator. Reference to the Mool Mantra</li><li>• Religious and non-religious responses to the nature of God</li></ul> <p>Peace and Conflict</p> <ul style="list-style-type: none"><li>• Exploration of different types of war</li></ul>
--	--	--	--	--

				<ul style="list-style-type: none"><li>• Islam – understanding the meaning of Islam and teachings about war and violence</li><li>• Christianity – teachings about peace and conflict.</li><li>• Concepts of Just War and pacifism</li><li>• Christianity – teaching and practice of Desmond Tutu</li><li>• Humanism and just war- Richard Norman and Bertrand Russell</li><li>• Sikhism – principles of a Just war</li></ul> <p>The role of forgiveness in resolving conflict</p> <p>Honest Living</p> <ul style="list-style-type: none"><li>• Christianity - use of talents and the importance of using them</li><li>• Humanism- the importance of living honestly</li><li>• Buddhism – teachings on the importance of calmness and the negativity of anger</li></ul>
--	--	--	--	---

				<ul style="list-style-type: none"> <li>• Sikhism – Guru Nanak’s teaching on equality and honest living</li> <li>• Islam – teaching of the Prophet Muhammad in regard to women</li> <li>• Judaism – Tu Bi Shevat - the festival of trees</li> <li>Hinduism – teachings on living a good life</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	Why does truth matter?	When does honesty matter?	Do I have double standards when it comes to honesty?	How do I show my respect for ideas I believe to be true?
<b>Learning to Discern</b>	Are honesty and truthfulness the same?	Is telling the truth always the best policy? Do I ever tell the truth in a way that is hurtful?	Do I pursue truth more rigorously in others, or myself?	Is the truth ever too challenging?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	<b>Being Reflective and Self-Critical</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Behaviour can be considered and improved through interacting with others	In some traditions, the journey to perfection is an entirely inward, reflective experience.	In some traditions perfection is a standard that is hard, if not impossible for an ordinary person to achieve without divine intervention.	Traditions provide their adherents with many ways of being reflective in their lives: from worship to celebrating religious events, to pilgrimage and in making moral decisions. Teachings support adherents to be self-critical and to reflect on their practise.
<b>Learning From Experience</b>	Perfection is dependent on the situation	Is our life perfect? If not, why not? Against what are we measuring? By achievement? By comparison with other people? Some other way?	Suggest to the pupils that an equal measure of all 24 dispositions will produce a person as close to perfection as a mere man or woman could hope to be.	Do we ever stop and evaluate our lives?
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• Christianity – the story of Zacchaeus (Luke 19: 1-10)</li> <li>• Christianity – the story of the speck and the plank (Matthew 7: 1-6)</li> <li>• Islam – how the Prophet Muhammed influenced the behaviour of others</li> <li>• Islam – the story of the man in Madinah</li> </ul>	<ul style="list-style-type: none"> <li>• Buddhism – story of Prince Siddhartha and the four signs.</li> <li>• Buddhism – 4 noble truths – the search for enlightenment.</li> <li>• Buddhism – the practise of meditation</li> </ul>	<ul style="list-style-type: none"> <li>• Christian - the belief in Salvation by faith in Jesus</li> <li>• Christian – the belief that Christ alone is a perfect person.</li> <li>• Christian – the belief that believers are ‘in Christ’ and he in them.</li> <li>• Hinduism – the regular practise of reflection.</li> <li>• Hinduism – teaching about attaining Moksha (breaking the cycle of reincarnation by achieving perfection).</li> </ul>	<b>Belief and the Afterlife</b> <ul style="list-style-type: none"> <li>• Religious and non-religious ideas about death and the afterlife</li> <li>• Humanism- value of life, no evidence for life after death</li> <li>• Christianity – Christian belief in death and resurrection of Jesus</li> <li>• Christian belief in the afterlife</li> <li>• Hinduism and Jainism – teachings and belief</li> </ul>

				<p>about life after death – life, death and rebirth Islam – Akhirah (life after death) Barzakh (time between death and judgement)</p> <p>Morality</p> <ul style="list-style-type: none"><li>• Non-religious and religious - concepts of absolute and relative morality- Utilitarianism- greatest happiness for the greatest number. Morality as a human construct- Peter Singer.</li><li>• Religious and non-religious views - of the conscience or inner voice</li><li>• Baha’i - reflection and consultation</li><li>• Religious and non-religious views - for and against abortion including religious views</li><li>• Christianity - views on euthanasia</li></ul> <p>Religion and Mental Health</p> <ul style="list-style-type: none"><li>• The importance of keeping our mind healthy –non-religious - the story of the Golden</li></ul>
--	--	--	--	--

				<p>Eagle – Anthony de Mello Teachings about power over our minds</p> <ul style="list-style-type: none"><li>• Christianity – Philipians 4:8</li><li>• Hinduism – The Law of Manu</li><li>• Avoiding anger to support a healthy mind Christianity – Ephesians 4:26 and Buddhism - the angry man and the Buddha</li><li>• Reducing worries for a healthy mind – Sikhism – GGS10. Christianity Matthew 6 25-34</li><li>• Buddhism – the practise of silence and meditation for positive mental health Christianity – the practise of silence to improve mental health. The practise of Quakers</li></ul> <p>What is worship?</p> <ul style="list-style-type: none"><li>• The importance of worship and the impact that it has on a believer</li><li>• Sikhism – how Sikhs worship by serving others</li></ul>
--	--	--	--	---

				<ul style="list-style-type: none"><li>• Buddhism – worship through meditation</li><li>• Hinduism – examination of worship at home and worship at the Mandir</li><li>• Islam – Pillar 2 – obedience demonstrated through worship</li><li>• Judaism – Seder and worship</li></ul> <p>Festivals</p> <ul style="list-style-type: none"><li>• Hinduism and Diwali</li><li>• Islam – Eid ul Fitr</li><li>• Islam Eid ul Adha</li><li>• Judaism – Pesach</li><li>• Christianity – Pentecost</li></ul> <p>Pilgrimage</p> <ul style="list-style-type: none"><li>• Islam - The 5 Pillars – Hajj</li><li>• Christianity – Lourdes</li><li>• Hinduism – Varanasi</li><li>• Sikhism – Amritsar</li><li>• Buddhism – Lumbini and Bodh Gaya and stupas</li></ul> <p>Belief and God</p> <ul style="list-style-type: none"><li>• Nature of God and the concept of truth</li><li>• Christianity – the nature of God – Trinity</li></ul>
--	--	--	--	---

				<ul style="list-style-type: none"> <li>• Islam – the nature of Allah – 99 Names of Allah</li> <li>• Hinduism – the nature of Brahman, murti and manifestations</li> <li>• Sikhism – God as Creator. Reference to the Mool Mantra</li> <li>• Religious and non-religious responses to the nature of God</li> </ul>
<b>Learning From Faith and Non-Religious Worldviews</b>	Does becoming a better person matter?	Is there a downside to continually striving to be perfect?	What aspects of my character (24 dispositions) would I like to improve?	When is it necessary to think critically about my own actions and how should I respond to what I notice?
<b>Learning to Discern</b>	How do I keep a balance between recognising my goodness as well as noting my weaknesses?	Is comparing ourselves with others a helpful thing to do?	How do I achieve a balance between striving for perfection and trusting God?	When can looking back be a negative thing to do?

## The Birmingham Agreed Syllabus for RE: Content Overview

Disposition	<b>Being Attentive to the Sacred as well as the Precious</b>			
By the end of Key Stage/Year Group	KS1	KS2 a	KS2 b	KS3/4
<b>Summary Statement of Intent</b>	Silence and stillness can be more important than activity	God may or may not 'be there'. God may or may not 'speak'. Only those who have tried to listen to God can make any claim to know the answer.	Traditions often use language poetically. 'Listening' to God usually refers to attentiveness, not necessarily that God makes a sound. God is often thought to 'speak' through Scripture.	Aspects of religious worship and practise can also have a positive impact on adherents' mental health.
<b>Learning From Experience</b>	Activities to encourage the practise of listening Audio clip of sounds	Through activities and discussion, explore the difficulty of hearing one small voice in a cacophony of sound.	Activities to encourage 'listening' by helping us realise how specialist (and often underused) our sense of hearing is.	Is there more to life than we experience in the physical world?
<b>Learning About Religious Traditions and Non-Religious Worldviews</b>	<ul style="list-style-type: none"> <li>• The importance of quietness in a place of worship or a special building (Humanists value feats of human creativity eg libraries, schools and parliamentary buildings)</li> <li>• Experience quietness in a place of worship – visit to place of worship for: Christianity, Islam, Sikhism, Judaism, Hinduism or Buddhism</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity – Story of when God spoke to Elijah in a gentle whisper (1 Kings 19)</li> <li>• Christianity – historical life example of a Christian who reflected – eg John Newton.</li> <li>• Buddhism &amp; Hinduism –silent attentiveness.</li> </ul>	<ul style="list-style-type: none"> <li>• Listen to sounds related to 5 of the main Religious Traditions in Birmingham.</li> <li>• Christianity – What Psalm 119 teaches about 'listening' to God through his word (the Bible).</li> <li>• Christianity – exploring what is involved in the practise of personal 'quiet time'.</li> <li>• Humanism- explore examples the human ability to reason, question, empathise and to be creative.</li> </ul>	<p>What is worship?</p> <ul style="list-style-type: none"> <li>• The importance of worship and the impact that it has on a believer</li> <li>• Sikhism – how Sikhs worship by serving others</li> <li>• Buddhism – worship through meditation</li> <li>• Hinduism – examination of worship at home and worship at the Mandir</li> <li>• Islam – Pillar 2 – obedience demonstrated through worship</li> </ul>

	<ul style="list-style-type: none"><li>• Buddhism – the importance of meditation in Buddhist practise – Maha Vihara - film</li></ul>			<ul style="list-style-type: none"><li>• Judaism – Seder and worship</li></ul> Religion and Mental Health <ul style="list-style-type: none"><li>• The importance of keeping our mind healthy –non-religious - the story of the Golden Eagle – Anthony de Mello</li><li>• Teachings about power over our minds Christianity – Philippians 4:8</li><li>• Hinduism – The Law of Manu</li><li>• Avoiding anger to support a healthy mind Christianity – Ephesians 4:26 and Buddhism - the angry man and the Buddha</li><li>• Reducing worries for a healthy mind – Sikhism – GGS10. Christianity Matthew 6 25-34</li><li>• Buddhism – the practise of silence and meditation for positive mental health</li><li>• Christianity – the practise of silence to improve mental health. The practise of Quakers.</li></ul>
--	---	--	--	--

<b>Learning From Faith and Non-Religious Worldviews</b>	How does being quiet help me?	Do I make time to be attentive to God, or even to simply withdraw from the bustle of the world?	Does meditation on a phrase of scripture or words of wisdom have an impact on my mood or behaviour?	Why is it of benefit to me to develop my attentive and reflective side?
<b>Learning to Discern</b>	When is it important to listen and when is it important to act?	If God does not 'speak' to me, is that because 'God isn't there' or because I don't listen?	Do I find quiet attentiveness peaceful or unsettling?	Are there times when it is important to concentrate on the physical world?

## Key Stage One and Key Stage Two KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 1	Key Stage 2
1. Being Imaginative and Exploratory	What do we see in our minds?	What do we see in the world? Do others see it differently?
	How do followers of T* envisage God to be? What do they think about God? How do followers of T* think about the world?	2a How do followers of T* explain the creation of the world? 2b What do T* teach about human creativity?
	How do I make sense of the world around me?	Can I see purpose in the created world?
	Should I insist on one way of looking at the world?	Is it OK to impose a view, religious or otherwise?
2. Appreciating Beauty	What do we think is beautiful?	How do we respond when we see something beautiful?
	Why is beauty special to the followers of T*?	2a How does <i>this</i> help followers to know God better? (eg text, picture, scripture, religious object). How does <i>this</i> help followers to know themselves and the world better (eg text, picture, object) 2b How does <i>this</i> help followers to worship God? (eg text, picture, scripture, religious object) How does <i>this</i> help followers to appreciate the beauty of the world around them? (eg text, picture, object)
	How does <i>this</i> make you feel? (eg the beauty of prayer)	How does <i>this</i> make you feel? (eg the beauty of prayer)
	How do you know when something is beautiful?	Are there times when it is not right to focus on beauty?
3. Expressing Joy	What do we know about celebrations?	Are happiness and joy the same thing?
	When and where are followers happy in T*?	2a When and where are followers happy in T*? 2b How do T* express their joy in worship?
	What makes you happy and how do you show it?	When is it important for me to express joy?

**\* T DEFINITION: In the Key Questions where the abbreviation T is used, this refers to The Religious Traditions, Non-Religious Worldviews and No Religion as defined in The Agreed Syllabus.**

## Key Stage One and Key Stage Two KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 1	Key Stage 2
	Is it ok to join in with someone else's celebration?	Does the significance of a celebration change over time? Are some celebrations purely cultural? How do I join in with celebrations that are from a tradition that isn't my family's T*?
4. Being Thankful	When do we say 'thank you'?	Can people be self-sufficient?
	What 'thank you' prayers and reflections are used in T*?	2a When and why do followers say 'thank you'? 2b What different ways do followers have of saying 'thank you'?
	When and why do I say 'thank you'?	When and why and for what do I say 'thank you'?
	Is just saying 'thank you' always enough?	When is mere 'thankfulness' insufficient?
5. Caring for Others, Animals and the Environment	Who or what do we care for?	Why is it important to show concern for all that is around us?
	How do followers show that they care?	2a How does God want followers to care for others? How do those with Non-Religious Worldviews care for others? 2b How does God want followers to care for the world? How do those with Non-Religious Worldviews care for the world?
	What would it be like if no one cared for me or my world?	What would it be like if no-one cared for me or my world?
	Is there a time when I feel I should not show concern?	2a Is there a time when I feel I should not show concern? 2b Do I think that the family unit is an important part of society?
6. Sharing and Being Generous	Have we ever given or received presents?	Is it ever right to wish for others what one wishes for oneself?
	Why do followers give presents on special occasions?	2a What do followers of T* teach about sharing with others? 2b How do followers of T* share/show generosity?
	Do I like to give or receive presents? Am I rich enough to share?	2a Do I like to give or receive presents? Am I rich enough to share? 2b Am I hospitable? Do I ever volunteer?
	Is there ever a point when I should stop giving?	2a Is planned and directed giving a good thing? Or not? 2b Do our motives for giving or serving make any difference to the giving or service?

**\* T DEFINITION: In the Key Questions where the abbreviation T is used, this refers to The Religious Traditions, Non-Religious Worldviews and No Religion as defined in The Agreed Syllabus.**

## Key Stage One and Key Stage Two KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 1	Key Stage 2
7. Responding to Suffering	Have we ever been hurt or in pain?	Can we recognise when others are hurt or in pain?
	How do T* try to make things better?	2a How do T* respond to the suffering of others? 2b How do T* put others first?
	How do I respond when I, or others are hurt or in pain?	2a How do I respond when I, or others are hurt or in pain? 2b How do I respond to the suffering of others?
	Is it important to help people in pain?	2a Is it important to help people in pain? 2b Is it possible to take the suffering of others too much to heart?
8. Being Merciful and Forgiving	Have we ever made a mistake?	Can all mistakes be forgiven?
	What do T* teach about love?	2a What do T* teach about forgiveness? 2b What does T* teach about mercy?
	How do I show love through forgiving others?	How do I show love through forgiving others?
	Should I forgive others' mistakes?	2a Is there any offence that is unforgiveable? 2b Has your view of mercy and forgiveness changed?
9. Being Fair and Just	How does it feel to be unfairly treated?	Is the world a fair place? Is life fair?
	What do T* teach about unfairness and justice?	2a What do T* teach about fairness and unfairness? 2b How have people from T* experienced discrimination?
	Does it matter whether or not people behave fairly?	What can I do about unfair situations?
	Is it ever difficult (even impossible) to be fair?	2a Is it always right to attempt to change unfair situations? 2b What difference does it make whether my life is based on fairness and justice?
	Are rules important?	Are rules helpful in everyday life?

**\* T DEFINITION: In the Key Questions where the abbreviation T is used, this refers to The Religious Traditions, Non-Religious Worldviews and No Religion as defined in The Agreed Syllabus.**

## Key Stage One and Key Stage Two KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 1	Key Stage 2
10. Living by Rules	What rules do followers of T* follow?	2a What rules do T* say are important? 2b What impact do rules of T* have on society?
	Could I live without rules?	Could I live without rules?
	Is life improved by rules?	2a How should I decide which rules I should follow? 2b Should I follow religious rules when they contradict with the law?
11. Being Accountable and Living with Integrity	Do we always act responsibly?	Are we willing to be answerable to ourselves and others for our actions?
	How do the followers of T* say 'sorry'?	2a What helps followers to own up to their actions? 2b What do T* teach about living out your beliefs?
	How can people trust me?	2a Is a personal or religious moral code a good thing? Or not? 2b How do I deal with difficult (moral) decisions?
	Can consequences sometimes put me off from doing the right thing?	2a Could you imagine a situation where having a moral code would be a problem? 2b Would there be instances when our standards of integrity could or should move?
12. Being temperate, self-disciplined and seeking contentment	How do we behave when we are feeling... (angry, sad, happy)?	Who do we allow to shape our behaviour?
	What do T* teach about the consequences of misbehaviour?	2a How do T* influence the life of followers? 2b Who do T* use as a behavioural role model?
	Is there a right way to act?	2a Who influences my behaviour? 2b Who will I choose/allow to have influence over my behaviour?
	Is it possible to manage my behaviour by managing my thinking and feeling? Would that be wise?	2a Is it ever right to question 'expected behaviour'? 2b Can I envisage situations when following a tradition could lead to behaviour considered by some to be anti-social?
13. Being Modest and Listening to Others	Why should we listen to others?	Why should we listen to others?
	What do T* teach about who we should listen to?	2a What do followers of T* expect to happen when they 'listen' carefully?

**\* T DEFINITION: In the Key Questions where the abbreviation T is used, this refers to The Religious Traditions, Non-Religious Worldviews and No Religion as defined in The Agreed Syllabus.**

## Key Stage One and Key Stage Two KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 1	Key Stage 2
		2b What do T* teach about humility?
	What can I learn through listening to others?	2a What can I learn through listening to others? 2b How can I learn to listen respectfully to those who hold differ views from me?
	How do I choose who to listen to?	2a How do I choose who to listen to? 2b Is humility a good thing?
14. Creating Inclusion, Identity and Belonging	What do we belong to? How do we know we belong?	How do we show we belong?
	What do followers of T* do to show people (including babies) belong?	2a What do followers of T* do, or wear, that shows they belong? 2b What do the naming ceremonies of T* tell us about belonging?
	Is the feeling of belonging important?	2a Are there things that define me as belonging to a particular T*? My choices, or choices imposed upon me? 2b Does your name help to define you?
	In what way does belonging (to the same or different groups) affect how I relate to others?	2a How can I use 'belonging' information about myself and others in a positive way? 2b Can we draw conclusions about someone simply by their name?
15. Creating Unity and Harmony	How are we both different from, and the same as everyone else?	How are we both different from, and the same as everyone else?
	What do T* teach followers about 'getting on with' people who are different?	2a What brings followers of T* together? 2b How do followers of T* seek to restore unity and harmony?
	How do I like to be treated by others? Do I then treat other people in that same way?	How do I deal with conflict? Must everyone be the same?
	Are there times when I should not treat others all the same? Do I need to follow a tradition to treat others equally?	Does religious practise, or following a Non-Religious Worldview put an end to conflict?
	What is good about joining in?	What is good about joining in? Why are leaders needed?

**\* T DEFINITION: In the Key Questions where the abbreviation T is used, this refers to The Religious Traditions, Non-Religious Worldviews and No Religion as defined in The Agreed Syllabus.**

## Key Stage One and Key Stage Two KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 1	Key Stage 2
16. Participating and Being Willing to Lead	What do the followers of T* do together?	2a How do followers of T* worship or meet together? Who leads people within traditions? 2b How do followers of T* participate together in activities beyond their community? Who leads followers to do this?
	What is my special contribution?	2a How does participation in group activity help me? 2b What is my responsibility to others? How can I help the world to be a better place?
	When should we not join in?	2a When might it be right not to participate? 2b How do I respond when I am called to be a leader?
17. Remembering Roots	Why do we celebrate some people or events every year?	Why do we commemorate some people or events together with others in our family/faith/group/nation?
	Which times do the followers of T* remember?	2a What does (festival/observance of T*) commemorate? 2b Which stories do the followers of T* think are very important to retell?
	Why should I celebrate events again next year?	2a How do I remember special people, places and events? 2b How does remembering the past encourage us to go forward?
	Which events should I try not to remember?	2a Are there any events that I should try not to remember? 2b How do our roots help us to decide what to pursue in the face of ridicule or criticism?
18. Being Loyal and Steadfast	What is a friend?	What makes a good friend?
	What sort of friend is/ was ___ in T*? Eg Peter, the disciple, in the Easter story?	2a On what particular occasions do members of T* show their commitment? 2b How and why do the members of T* show their commitment?
	Can people rely on me?	2a How can I show loyalty?

**\* T DEFINITION: In the Key Questions where the abbreviation T is used, this refers to The Religious Traditions, Non-Religious Worldviews and No Religion as defined in The Agreed Syllabus.**

## Key Stage One and Key Stage Two KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 1	Key Stage 2
		2b How can I show commitment?
	When is it ever right not to do what your friend asks?	2a Is 'loyalty' always right? Or can it be 'dangerous'? 2b Is commitment to the wellbeing of others solely the pursuit of those with a tradition?
19. Being Hopeful and Visionary	What do we hope for?	What is our world like? What are the good things? What do we think should be changed?
	What do people from T* hope for now?	2a How has a figure of T* talked about their vision of the future? 2b How do the members of T* describe their ideal world? What do they do to help to bring it about?
	What can I hope for?	What can I see in the teachings and practices of T* that if everyone followed would make life better? How can people work to build a better world? How does having hope change the way I live?
	How is hope different from wishing?	How is hope different from wishing? Do we ever carry on hoping so that we don't have to do anything?
20. Being Courageous and Confident	What is courage/bravery?	What is courage? Where do we see people being confident?
	How did a character in a story from T* show courage?	2a What do we learn about courage/confidence from religious stories? 2b Where do the members of T* find courage to behave according to their beliefs, even when it is hard?
	Where does courage come from?	Where does courage come from? Can I find that courage within me?
	Are courage and bravery the same?	Should I always act courageously even if it might not be the wise way?
21. Being Curious and Valuing Knowledge	What do we like learning? What questions do we like to ask?	Why do we like asking questions? What amazes us about the world we live in?
	How can followers of T* learn about themselves, the world and God?	2a Where do the members of T* look for answers to questions about the world?

**\* T DEFINITION: In the Key Questions where the abbreviation T is used, this refers to The Religious Traditions, Non-Religious Worldviews and No Religion as defined in The Agreed Syllabus.**

## Key Stage One and Key Stage Two KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 1	Key Stage 2
		2b Where is wisdom to be found? What do followers do to seek this wisdom? Is there a cost to seeking wisdom?
	What big questions can I ask, e.g. about God? Does learning about the world help me think about what God is like? or reflect on the possible existence of God?	Where does wisdom come from?
	Are there any questions that it is wise not to ask?	Do followers always have the answers? When do I trust the answers? Can I put my seeking of knowledge above the needs of others?
22. Being Open, Honest and Truthful	What is 'telling the truth'? Why is it sometimes hard?	Why does the truth matter?
	How did a character from T* learn about truth? Who was honest and what were the consequences?	2a What does T* teach about honesty? What are the consequences of honesty and dishonesty? 2b How do the members of T* find out what is right?
	Why does the truth matter?	When does honesty matter?
	Are honesty and truthfulness the same?	Is telling the truth always the best policy? Do I ever tell the truth to people in a way that is hurtful?
23. Being Reflective and Self-Critical	What are we good at? Are we always perfect people? How and why do we compare ourselves to others?	Are we perfect people? What stops us from being perfect? How and why do we compare ourselves with others? What does this show us?
	How do T* help people to see what they are good at? How does T* help people to change for the better?	2a How does T* encourage its members to do better? 2b What does T* teach about life's journey? What role does being reflective play?
	Does becoming a better person matter?	How and why can I improve myself?
	How do I keep a balance between recognising my goodness as well as noting my weaknesses?	Can harsh self-criticism stop me from leading or even joining in?
	What can happen when we are really quiet?	What is it like to engage with your own thoughts?
	How do followers of T* use silence?	2a How do followers of T* show attentiveness?

**\* T DEFINITION: In the Key Questions where the abbreviation T is used, this refers to The Religious Traditions, Non-Religious Worldviews and No Religion as defined in The Agreed Syllabus.**

## Key Stage One and Key Stage Two KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

<b>Disposition</b>	<b>Key Stage 1</b>	<b>Key Stage 2</b>
24. Being Attentive to the sacred, as well as the Precious		2b How do followers of T* value time alone with God or time for reflection?
	How does being quiet help me?	Does meditating on a phrase of scripture or words of wisdom have an impact on my mood or behaviour?
	When is it important to listen and when is it important to act?	Does quiet reflection always bring peace?

**\* T DEFINITION: In the Key Questions where the abbreviation T is used, this refers to The Religious Traditions, Non-Religious Worldviews and No Religion as defined in The Agreed Syllabus.**

## Key Stage Three and Key Stage Four KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 3	Key Stage 4
1. Being Imaginative and Exploratory	When do we have to think hard to solve problems?	How do we imagine a perfect world to be?
	How have the followers of T* explored their texts in order to find what they believe to be the answers to life's problems?	What do the followers of T* imagine the perfect world would be like? Where do these ideas come from?
	What can the answers T* give to life's problems help me with?	How can T's* answers about the quest for perfection help me?
	Is it sometimes better to be realistic rather than constantly thinking of new or better things?	Is it helpful to be imaginative or should I be pragmatic about the situations I find myself in?
2. Appreciating Beauty	What does society consider to be beautiful?	What standards does society use to measure beauty?
	What do T* consider beautiful? How have they shown this?	What do the followers of T* consider beautiful? How do they measure it?
	Is beauty 'skin deep' or beyond appearances?	Should I change my view on what should be considered beautiful?
	Is it good if different people have different views on what is beautiful?	Is it important to be realistic about the standards of beauty in an image-obsessed world?
3. Expressing Joy	What things in life make us joyful?	What things in life make us happy or joyful?
	How do the followers of T* express joy?	What do T* teach about the difference between happiness and joy?
	Why is it a good idea to express joy?	Why is it a good idea to express happiness and joy?
	Is joy a feeling or a choice?	Are there times when I choose to be joyful even if I don't feel happy?
4. Being Thankful	For whom/what are we thankful?	How do we show others that we are thankful?
	How do the followers of T* demonstrate thankfulness?	How do followers of T* put their thankfulness into action?

## Key Stage Three and Key Stage Four KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 3	Key Stage 4
	How should I respond with actions because of my thankfulness?	Why is it a positive thing to respond to thankfulness with action?
	Why is it a positive thing to be thankful?	Are there times when I need to do things that make others thankful to me?
5. Caring for Others, Animals and the Environment	How do we show others that we care about them?	How do we care for animals and the environment?
	What do T* teach about the need to care for others?	What do RT teach about the need to care for animals and/or the environment?
	What do I need to do to truly care for others?	What do I need to do to truly care for animals and/or the environment?
	Are there times when I need to prioritise my own needs ahead of those of other people?	Are there times when I need to prioritise care for people over and above animals and/or the environment?
6. Sharing and Being Generous	What examples of generosity can we think of?	What examples of sharing or being generous can we think of?
	How do the followers of T* share and show generosity?	How do the followers of T* share and show generosity?
	Why should I share with others?	How can I show generosity to others?
	When is it wise not to be generous to others?	What are appropriate ways of sharing and being generous?
7. Responding to Suffering	What examples of suffering have we seen recently?	What examples of suffering have we seen or experienced recently?
	How have T* responded to suffering?	What do T* teach are the causes of suffering?
	How should I respond to the needs of those who are suffering?	How should I help those who are suffering?

## Key Stage Three and Key Stage Four KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 3	Key Stage 4
	How do I cause/contribute to suffering?	Do people sometimes cause their own suffering? How can I help in that situation?
8. Being Merciful and Forgiving	Have we ever been forgiven for something we did wrong?	Have we ever been impressed by an example of forgiveness?
	How do the followers of T* seek and offer forgiveness?	How do the followers of T* seek and offer forgiveness?
	How can forgiving others benefit us?	Why can it be a good thing if I forgive others?
	Should I forgive everything?	Is forgiveness always possible? Can I forgive on behalf of others?
9. Being Fair and Just	Have we ever been annoyed when we thought a situation was unfair?	Can we think of a situation in the world where people are facing injustice?
	What do the followers of T* mean by justice and fairness?	What do T* teach about justice and fairness in the world and eternally?
	When do I need to show fairness/justice to others?	Is it sometimes helpful to know that justice may come at a later point?
	Does justice/fairness for me hinder justice/fairness for others?	Is it right to think that eternal justice allows injustice to go unpunished in this lifetime?
10. Living by Rules	What rules do we need to follow in our lives?	What rules do we have and follow in different places/situations?
	What rules for life do T* teach?	What rules for life do T* teach? Where do these rules come from?
	Why can it be a good thing to have rules to follow?	How does following rules benefit society and me?
	What do I do when I am asked to follow rules that I think are unfair or unjust?	Is it possible that it is better to follow the 'spirit' instead of the 'letter' of the law?

## Key Stage Three and Key Stage Four KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 3	Key Stage 4
11. Being Accountable and Living with Integrity	What does it mean to live with integrity?	Can we think of any examples where people are held to account for their actions?
	Why do T* think integrity is important? How do they show this?	Who do the followers of T* believe they are accountable to? Why?
	Why is integrity a characteristic that I should develop?	Who should I be accountable to? How do I show that I take this seriously?
	Who judges my integrity? Do these people matter?	Should we be accountable because it is a positive thing rather than just because we fear the consequences of not being so?
12. Being temperate, self-disciplined and seeking contentment	When do we need to show self-discipline? Is it always easy?	Where are we temperate (avoiding excess) in our own lives?
	How do the followers of T* develop self-discipline and contentment?	How do the followers of T* show temperance?
	What strategies can I learn from T* that will help me to be more self-disciplined and content?	When do I need to show temperance in my own life?
	Should I always be content in my situation – are there times when I have to fight for change?	Should I always be temperate – are there times when I should not show self-restraint?
13. Being Modest and Listening to Others	Is it important that we listen to the views of other people?	Can we think of any examples of people who are modest?
	What is the value of dialogue between T*?	What do T* teach about the need for modesty?
	What can I learn from the views of T*?	How can modesty help to improve my relationships with others?
	When do I need to speak out and challenge views I consider to be wrong?	Are there times when it is inappropriate to be modest? Should I feel empowered to talk about my achievements?
	How do people show that they belong to different groups or organisations?	How does society show that inclusion is important?

## Key Stage Three and Key Stage Four KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

Disposition	Key Stage 3	Key Stage 4
14. Creating Inclusion, Identity and Belonging	How do followers of T* show that they belong to their tradition?	What do T* teach about the necessity of including others?
	Why is it important to show to others what groups I belong to?	How can I ensure that everyone experiences a sense of inclusion?
	How do I make sure that I don't exclude people who are not part of the groups I belong to?	How should I respond when T* appear to exclude others?
15. Creating Unity and Harmony	Why is it good when people work together well?	Why is it good when people have similar beliefs?
	How do followers of T* create a sense of unity?	How do followers of T* create a sense of harmony?
	Why is it good for me to create unity?	Why is it good for me to create harmony? How can I do it?
	How should I respond when T* appear to create disunity? Is this sometimes necessary?	How should I respond when T* appear to create discord?
16. Participating and Being Willing to Lead	What are the qualities of a good leader?	What difference does it make when people actively participate in society?
	What examples do leaders or founders of T* set?	What do T* teach about participation?
	What can I learn from T* about the characteristics of good (and bad) leaders?	What can I learn from T* about the need to participate?
	Are there times or places where it is not right to lead?	Are there times or situations where it is not right to participate?
17. Remembering Roots	What events in history have shaped how the world is today?	Can we always be proud of the past?
	What can followers of T* learn from events in the history of their tradition?	What events associated with the history T* need to be avoided in the future?

## Key Stage Three and Key Stage Four KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

	What can I learn from these historical events?	What can I learn from these mistakes?
	Should I always be proud of my past? How should I respond to difficult events in the past?	Can or should I apologise for things that happened in the past?
18. Being Loyal and Steadfast	What are the benefits of being loyal to our friends?	Who/what are we faithful and committed to?
	How do the followers of T* show their loyalty and willingness to make sacrifices?	How do the followers of T* show their steadfastness (loyalty and commitment)?
	Who or what do I think deserves my loyalty?	When do I need to be steadfast?
	How should I respond when loyalty does not appear to be rewarded?	Should I steadfastly support a belief system or T* even if I don't agree with all its teachings or actions?
19. Being Hopeful and Visionary	What are our hopes for the future?	What changes would we like to see in our lives or in the world?
	How do the followers of T* express their hopefulness?	How have the followers of T* changed the world by being visionary?
	What can I do to improve my own life and society?	What big plans do I need to make to make a better future?
	Is it sometimes important to be practical rather than dream about future changes?	Would it be wiser to focus on day-to-day life rather than big changes?
20. Being Courageous and Confident	When did we need to be brave?	Who is a confident person that we admire?
	How have the followers of T* shown courage?	How have the followers of T* shown confidence?
	What can I learn about the need to show courage?	What do I need to change to be more confident in life?
	When in life do I need to be fearful?	In what situations is it wiser to be humble?
21. Being Curious and Valuing Knowledge	What would we like to find out more about?	Why is it good to be knowledgeable?
	How do followers of T* show curiosity?	How do the followers of T* show they value knowledge?
	How would my life improve if I were more curious?	What knowledge from T* do I think is valuable?

## Key Stage Three and Key Stage Four KEY QUESTIONS

### Dimension of Learning - Colour Key

Learning from Experience

Learning about Religious Traditions and Non-Religious World Views

Learning from Faith and Non-Religious World Views

Learning to Discern

**Each of the four Dimensions of Learning need to be addressed and are crucial to planning for the syllabus.**

	Is curiosity a good thing?	How do I respond when the views of different knowledgeable people conflict with each other?
22. Being Open, Honest and Truthful	Is it ever right to tell a lie?	Can we think of any examples of "Fake News"?
	How do the followers of T* identify and understand the concept of truth?	What do T* teach about the need to be honest?
	How do I show my respect for ideas I believe to be true?	When is it better to be honest with yourself and others?
	Is truth ever too challenging?	Is it ever a good idea to not be honest with others?
23. Being Reflective and Self-Critical	Do we ever stop and evaluate our lives?	Do we ever reflect on the things that have gone badly in our lives?
	When and why do the followers of T* take time out to be reflective?	In what ways are followers of T* critical of their lives or T*?
	What are the benefits of reflecting on my life?	When is it necessary to think critically about my own actions and how should I respond to what I notice?
	When can looking back be a negative thing to do?	When is self-criticism a damaging thing to do?
24. Being Attentive to the Sacred, as well as the Precious	Is there more to life than we experience in the physical world?	Is there a God worth listening to?
	How do the followers of T* listen to and respond to God, to people or to things that are precious?	How do the followers of T* listen to and respond to God, to people or to things that are precious?
	Why is it of benefit to me to develop my spiritual or attentive nature?	How can following teaching and guidance of T* improve society?
	Are there times when it is important to concentrate on the physical world?	How do I respond when following the will of God or views held precious by my tradition conflict with society's views?