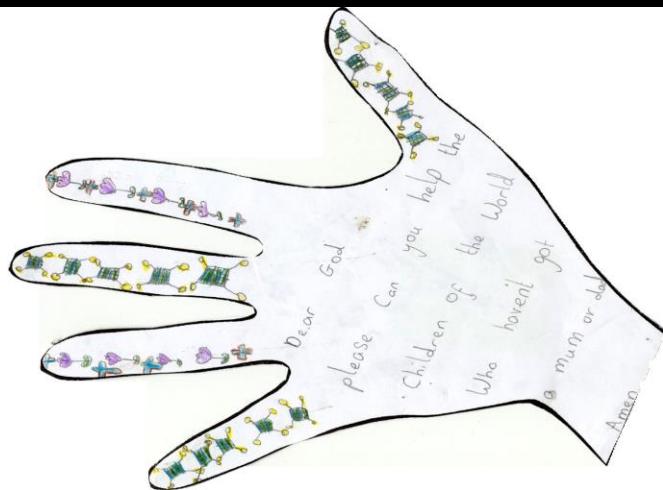
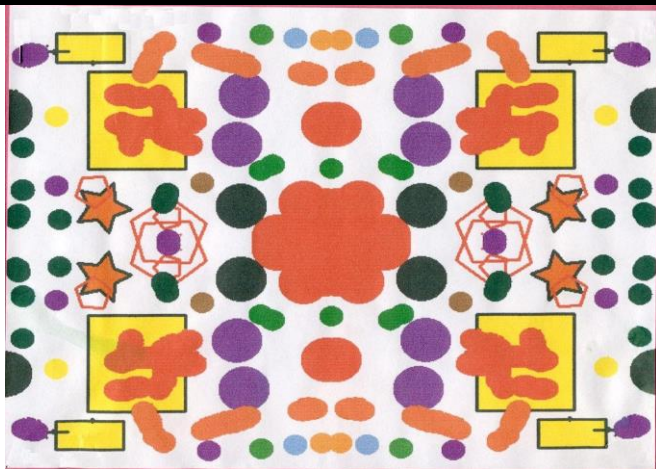


**Solihull**  
METROPOLITAN  
BOROUGH COUNCIL

## Standing Advisory Council on Religious Education

# AGREED SYLLABUS for RELIGIOUS EDUCATION 2018



## **Solihull Metropolitan Borough Council**

### **Agreed Syllabus for Religious Education 2017**

#### **Acknowledgements**

Grateful thanks to all the schools that responded to the SACRE survey about the review of the Agreed Syllabus and contributed to this new document through consultation.

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## Preface

This Agreed Syllabus for Religious Education in Solihull is a new syllabus and replaces the revisions of the original syllabus adopted in 2000. It reflects the developments of Religious Education which have taken place over that period.

Of particular note is the promotion of an enquiry based approach to learning and the development of two objectives for Religious Education which focus on (A) Knowledge and Understanding and (B) Skills and Attitudes. For the first time in Solihull, the syllabus also specifies core Christian context that must be taught in each key stage. There is still a commitment that Religious Education promotes pupils' spiritual, moral, social and cultural development.

This syllabus sets out expectations for pupils' learning in a clear framework which will continue to raise standards. It is the result of several years' detailed work and discussion by members of the Standing Advisory Council for Religious Education (SACRE), the Agreed Syllabus Conference and teachers on working parties, to whom thanks are due.

I strongly commend this syllabus to you as a sound basis for the development of the subject in your school.

**Sally Hodges**

Director of Children's Services

# Foreword

The programme of Religious Education followed by our children has a unique place within the school curriculum. Whereas all other subjects are prescribed nationally in accordance with the national and basic curricular, Religious Education is determined locally via an “agreed syllabus” adopted by representatives of the Local Authority, the Church of England, other churches and religious denominations and the teachers.

The process of producing this latest revision has lasted for three years and is the fruit of much thought and research and of close cooperation between the above parties.

Members of the Conference have been united by a desire that, as they move through the system, all the children within our Borough should be enabled to achieve a growing understanding and appreciation that our community comprises of people who adhere to a diversity of religious faiths, or of world views, which do not include that frame of reference.

They are concerned to emphasise the vital necessity of this aspect of education for creating a community within our Borough in which the above diversity is perceived as an individual right to be accepted, affirmed and stimulating a dialogue in which common values can be recognised and celebrated.

They are equally concerned that Religious Education should extend well beyond understanding ‘the facts’ about the various faiths and non-faiths in our community to encouraging our children and young people to explore the experiences which have led to people adopting and sustaining these ways of living and by so doing to develop their own stances for living. In this way, engaging with history and story, celebration and observance, belief and practice moves beyond academic study to addressing such questions as ‘Who am I?’ and ‘What kind of person do I wish to become?’

We thank all who have worked so hard to produce such a workmanlike document and are pleased to commend it to colleagues in our schools and academies.

**Cecil Knight CBE**  
Chair of Agreed Syllabus Conference  
September 2017

# Purpose of Religious Education

The purpose of Religious Education in Solihull schools is to enable each child and young person to gain knowledge and understanding of Christianity, other religions and worldviews. To learn to show respect for and build bridges between different beliefs and practices, people of different faiths and life stances, and to contribute towards their own spiritual, moral, social and cultural development.

Religious Education plays an important and unique role in each child's and young person's education enabling them to understand their spiritual identity, to adhere to moral values and to learn to play their role in promoting community cohesion and inclusion in our increasingly diverse society.

Teaching in Religious Education will:-

- **Provoke challenging questions** about the meaning and purpose of life, moral choices, and the spiritual dimensions of life and death. It will therefore develop pupils' knowledge and understanding of principal religions, other religions and worldviews.
- **Enable each child to investigate** both their own religious belief system (or none) and those of others. They will therefore learn to express personal views and develop an understanding of the impact these may have on others.
- **Build a sense of identity and belonging** as an individual, within their communities and as part of humankind.
- **Challenge prejudice**, including that based on religious background, race, culture or gender and to show respect to all.
- **Develop understanding of moral virtues** such as truthfulness, honesty, empathy, generosity and compassion and explore how they can positively contribute to living within the local and global community.

Religious Education will encourage each child and young person to learn from different religions and worldviews, to explore the global phenomenon of belief in God, the moral values inherent in sacred texts, and understanding the differences arising from diverse cultures and traditions. It is important in preparing children and young people for responsibilities and challenges of adult life.

# Aims of Religious Education

***Religious Education should enable and encourage pupils to:-***

- develop a knowledge and understanding of Christianity: learn about and learn from Christian faith and life;
- develop a knowledge and understanding of the other religions and world views found in the United Kingdom and Solihull and their associated ways of living;
- appreciate the way in which religious beliefs can shape personal and social life and contribute to personal morality and social responsibility;
- appreciate the distinctive nature of religion within human experience;
- develop and articulate their personal beliefs, ideas, values and experiences, whilst respecting the right of others to differ.

The curriculum has been designed to meet its purpose and aims by having a certain percentage of core content with the remainder of the curriculum being school selected units. The core content has a focus on Christianity covering 15 to 20 percent of Religious Education curriculum time for each school. The other 80 to 85 percent of Religious Education curriculum time will cover Christianity, other religions and worldviews found in Solihull and the United Kingdom and may take the form of common themes across faiths and traditions using the enquiry approach, such as *“How and why do people pray?”(Key Stage 1)*, *“If God made the world, why isn’t it perfect?”(Key Stage 2)*, and *“Is this the only life there is?”(Key Stage 3)*. Overall, it is expected that the Christian content will comprise over half of the overall Religious Education curriculum time in each school.

# Spiritual, Moral, Social and Cultural Development and its contribution to Religious Education

It is the responsibility of the whole school to promote Spiritual, Moral, Social and Cultural development, the overall purpose of which is:-

*“...the training of good human beings, purposeful and wise, themselves with a vision of what it is to be human and the kind of society that makes that possible”. [Hansard, 2006]*

Bearing in mind that this is an endeavour for the whole school and a broad range of subjects in the curriculum, it can still be clearly seen that Religious Education has a significant and distinctive contribution to make to all four dimensions, particularly spiritual development. It also makes a particular contribution to understanding cultural diversity through developing understanding of religions and beliefs.

**The Religious Education curriculum should promote pupils’:-**

- **spiritual development** through enabling them to look within themselves, at human relationships, at the wider world and at the vision of the divine or the ultimate reality which some people may call God, and develop qualities of character to help face life’s challenges and opportunities.

**Religious Education provides opportunities to promote SPIRITUAL DEVELOPMENT through:**

- exploring the idea that each person has a spirit which can be nurtured or withered;
- discussion and reflection on key concerns of human existence such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth;
- focussing upon values which have been recognised throughout history as having enduring worth;
- exploring and learning about key concepts, experiences and beliefs that are at the heart of religious practice and showing how they may be expressed through the creative and expressive arts, and how they connect with scientific understanding;
- consideration of how religions perceive the value of human beings, and their relationships with one another, with the natural world, and with God;
- exploring, using and explaining religious language that is used to describe spiritual experiences;
- creating time and space in lessons for wonder and reflection;
- emphasising the value of positive relationships and developing a sense of community; encouragement to pupils to develop their own views and ideas on religious and spiritual issues.



- **moral development** through enabling them to take an increasingly thoughtful view of what is right and wrong, to recognise the needs and interests of others as well as themselves, recognise personal obligations and make reasoned and informed judgements, so that they can live in ways which respect the well-being and rights of each person.

**Religious Education provides opportunities to promote MORAL DEVELOPMENT through:**

- emphasising the value of diversity and of engaging with issues of truth and justice, as well as identifying and combatting discrimination;
- exploring the influence of family, friends and media on moral choices and the ways in which society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders;
- exploring what is of ultimate worth to believers through studying the key aspects of beliefs and teachings from religion and philosophy on values and ethical codes of practice;
- promoting racial and religious respect, community cohesion and personal integrity through studying a range of ethical issues, including those that focus on justice;
- highlighting the importance of rights and responsibilities and developing a sense of conscience and the need to anticipate the consequences our actions;
- stressing the understanding that the freedom to choose and hold faith and belief and non-belief is protected in law, and that people having a different belief or faith to oneself should not be the cause of prejudicial or discriminatory behaviour.

- **social development** through enabling them to relate to others successfully, and understanding the responsibilities and rights of being a member of various family, local, national and global communities, so that they can play a full and fulfilling part in their community and society.

**Religious Education provides opportunities to promote SOCIAL DEVELOPMENT through:**

- consideration of the influence of beliefs upon lifestyles, actions and behaviours;
- encouraging acceptance of diversity of opinion and practice;
- exploring social issues from religious perspectives, recognising both the common ground and the diversity of viewpoints within and between religions, and non-religious stances;
- enabling pupils to articulate their own and others' ideas on the above in open dialogue and in a consultative way;
- provision of activities for working collaboratively.

- **cultural development** through enabling them to develop a sense of their own place and identity in British society, to be conscious of their own and other cultures and developing attitudes and understanding which can lead to appreciation of local, regional, national and global cultures.

**Religious Education provides opportunities to promote CULTURAL DEVELOPMENT through:**

- enabling pupils to encounter people, literature, the creative and expressive arts and resources from differing cultures;
- exploring the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices;
- promoting racial and inter-faith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how co-operation can support the pursuit of the common good;
- advancing the notion that 'culture' is not static or rigid, that there can be plural cultures even within one religious tradition, and that people can move in and out of, and between cultures;
- building bridges between those of different cultural and religious backgrounds, so as to act to combat intolerance and extremism.

# Legal Requirements for Religious Education

The legal requirements concerning the provision of Religious Education and an Agreed Syllabus flow, principally, from the Education Act 1996 (S375), the School Standards and Framework Act 1998 (S69 and S71 and Schedule 19) and the Education Act 2002 (S80).

1. Religious Education **must** be provided for all registered pupils in full time education except those withdrawn at their parents' request. This includes pupils in:-
  - Reception classes but not those in nursery classes.
  - Years 12 and 13 (but not those in Sixth Form Colleges).
  - Special Schools, where provision for Religious Education should be delivered as far as is practicable.
  - Sixth Form Colleges who may wish to provide Religious Education.
  - Community Schools, Foundation Schools and Voluntary Controlled Schools. Religious Education must be taught in accordance with the locally Agreed Syllabus.
  - Foundation and Voluntary Controlled Schools with a religious foundation. Parents may request Religious Education in accordance with the school's Trust Deed, or in accordance with the beliefs or denomination specified in the designation of the school.
  - Voluntary Aided schools with a religious character. Religious education is taught in accordance with the Trust Deed, or with the beliefs or denomination specified in the designation of the school, to reflect the religious character of the foundation. The Governing Body of a Voluntary Aided school has the responsibility to choose whether or not to adopt the locally Agreed Syllabus.
  - Academies which are bound by their funding agreement to provide for Religious Education in accordance with the requirements of new Agreed Syllabuses as set out in the 1988 Education Reform Act (see below).
  - For academies that were previously Voluntary Aided (VA) schools, the model funding agreement states that an academy that was previously VA with a religious designation must provide Religious Education in accordance with the tenets of the particular faith specified in the designation. Such academies may, in addition, provide Religious Education that is in line with a locally agreed syllabus and teach about other faiths if they choose.
2. A locally Agreed Syllabus (and an academy-developed syllabus) must reflect the fact that 'the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.
3. In schools where an Agreed Syllabus applies, Religious Education must be non-denominational. Teaching about denominational differences is permitted.
4. In Foundation, Community Maintained and Voluntary Controlled schools, the Head Teacher, along with the Governing Body and the Local Authority, is responsible for the provision of Religious Education.

**Note: All parents have the right to withdraw their children from Religious Education. This right of withdrawal must be stated in the school prospectus or their website.**

## Guidelines to the Allocation of Time to Religious Education

As with other subjects, there are no regulations regarding the time to be allocated to Religious Education. Schools are expected to allocate sufficient time to enable pupils to follow a meaningful and coherent course in fulfilment of the provision of the agreed syllabus. SACRE recommends a minimum of 5% of curriculum time as an aggregate over each Key Stage, which is generally accepted practice.

This may be planned:

- as a separate “subject” allocated as a weekly session, or offered as a series of more intense ‘modules’ for short periods during the year;
- as a distinct element within an ‘integrated’ or ‘thematic’ scheme of work;
- in the form of ‘study days’ or ‘half days’ to complement the above.

The study of religions and explorations of issues concerned with life’s ultimate meaning and value will also arise naturally within all curriculum areas, such as English literature, drama, art, history, geography.

# Objectives of the Agreed Syllabus

This syllabus has two main objectives, which are addressed separately within each key stage:

## **Knowledge and Understanding**

### **A. Pupils will know about and understand a range of religions and world views, so that they can:**

- Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals;
- Enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all;
- Identify, investigate and respond to questions posed, and responses offered by some of the sources of wisdom found in religion and world views;
- Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

## **Skills and attitudes**

### **B. Pupils will be enabled to express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:**

- Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues;
- Appreciate and appraise varied dimensions of religions or a worldview, responding creatively;
- Articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

## Core Content in the Agreed Syllabus

In determining the range and content of Religious Education an important educational principle that should be kept in mind is the value of teaching “fewer things in greater depth”. Teaching too much content resulting in young people only gaining a rather shallow grasp of the material is unlikely to really engage or enrich young people. Teaching “fewer things in greater depth” is more likely to deliver on the desired aim which is to secure knowledge and depth of understanding so that young people are challenged by the material and have an opportunity to reflect on it in a way which they find both interesting and personally rewarding.

In order to ensure depth of study in religious education, some core content has been identified and should account for twenty per cent of curriculum time. The content should cover the Christian faith. The core content is based on two areas of study:

- Christianity – an enquiry into Easter, the Cross and Salvation in Christianity
- Christianity – an enquiry into Christian love (“Agape”) in Christianity

Each of these areas is indicated in bold and underlined within the planning sections found in the Agreed Syllabus. The core content is delivered in Key Stage 1, lower and upper Key Stage 2 and in Key Stage 3 and more detailed planning of each unit is to be found in the syllabus.

The core content is also indicated by two colours in the exemplar planning grid: yellow and light purple. The two areas of study are included in each key stage and are designed to deepen the knowledge and understanding of core beliefs in Christianity.

# Early Years Foundation Stage Religious Education Guidance

## **Reception age children and Religious Education:**

The Early Years Foundation Stage (EYFS 2008) describes the phase of a child's learning and development from birth to the end of the reception year at the age of five.

Religious Education is statutory for all pupils registered on the school roll. This means that religious education in accordance with the Agreed Syllabus is applicable to children in the reception class. The statutory requirements for religious education do not extend to nursery classes, although religious education in its broadest sense will form a valuable part of the educational experience of children throughout the Key Stage.

There is a general requirement to provide for children's spiritual, moral, social and cultural development. For example: observing the growth of a seed, this may involve the opportunity to experience the awe and wonder, mystery and excitement of growth in the natural world.

## **The contribution of Religious Education to the 'Early Learning Goals':**

The Early Learning Goals set out what most children should achieve by the end of the Early Years Foundation Stage. Religious Education can make an active contribution to all six areas of learning, but has a particularly important contribution to make to personal, social and emotional development and knowledge and understanding of the world.

## **Relevant goals from personal, social and emotional development:**

- Have a developing respect for their own cultures and beliefs and those of other people.
- Understanding that people have different needs, views, cultures and beliefs that need to be treated with respect.
- Understand that they can expect others to treat their needs, view, cultures and beliefs with respect.

**Approaches to learning in Religious Education in the Early Years Foundation Stage linked to personal, social and emotional development could include:**

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

**Approaches to learning in Religious Education in the Early Years Foundation Stage linked to knowledge and understanding of the world could include children:**

- asking and answering questions about religions and culture as they occur within their everyday experiences;
- visiting places of worship, show respect and learn new words;
- listening and responding to a range of stimuli about and from different religious and ethnic groups and from the natural world.
- handling artefacts with curiosity and respect.

Children will learn about: themselves and their families and friends, giving and receiving, belonging and why belonging is important. They will learn about people who are special to particular religions and special festivals and places of worship. They will be involved in practical activities, listen to stories and take part in visits and listen and talk to special visitors.

Children will be supported to achieve the above Early Learning Goals during the Reception (and Nursery) class. A summative assessment of their attainment will be completed at the end of the Reception Year using the Foundation Stage profile.

***(Please see support material for more creative ideas for Religious Education at EYFS)***



## Early Years and Foundation Stage

Expectations at the end of Early Years and Foundation Stage	
A. Knowledge and Understanding	B. Skills and Attitudes
<ul style="list-style-type: none"> <li>Children should begin to know about the place of religion and belief in their local community. They begin to recognise diversity and the influence of those religions and worldviews, and explore questions about the meaning, purpose and value of life.</li> <li>Children should begin to know about some of the key features of Christianity and at least one other religion or non-religious worldview, including key beliefs, teaching and values behind celebrations and commemorations, patterns of worship, places of worship, and stories.</li> </ul> <p>Children should be given opportunities to:</p> <ul style="list-style-type: none"> <li>begin to explore the world of religion in terms of special people, books, times, places and objects and by visiting places of worship;</li> <li>listen to and respond to stories;</li> <li>hear and use religious words.</li> </ul>	<ul style="list-style-type: none"> <li>Children should begin to understand that people have a variety of life experiences and to recognise a range of emotions in themselves and in others.</li> <li>Children should begin to know the difference between right and wrong, to value themselves, others and the world in which they live, recognising that they have responsibilities. They should start to reflect on their own experiences and those of others and express their own thoughts.</li> </ul> <p>Children should be given opportunities to:</p> <ul style="list-style-type: none"> <li>use their senses in exploring religion and beliefs, practices and forms of expression;</li> <li>reflect their own feelings and experiences;</li> <li>use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.</li> </ul>

The table below provides suggestions for the way in which Early Years and Foundation Stage can support the core content, identified for Key Stages 1 to 3, based on the study of Christianity. There are examples of planning in the Foundation stage handbook that can be accessed via the Solihull website, alongside other materials.

Core Content	Examples and notes
Easter, the cross and salvation	<p>The birth of Jesus (<i>Handbook for Religious Education in the Foundation Stage p158</i>)</p> <p>Easter (<i>Handbook for Religious Education in the Foundation Stage p168</i>)</p> <p>Making religious artefacts, plays and performance, stories of Jesus</p>
Christian love (“Agape”) An enquiry into the idea of “Christian love”	<p>The Good Samaritan (<i>Handbook for Religious Education in the Foundation Stage p51</i>)</p> <p>I am the Good Shepherd (<i>Handbook for Religious Education in the Foundation Stage p208</i>)</p> <p>Healing the man who couldn’t walk (<i>Handbook for Religious Education in the Foundation Stage p248</i>)</p> <p>Zacchaeus (<i>Handbook for Religious Education in the Foundation Stage p35</i>)</p>

## Expectations at the end of Key Stages 1, 2 and 3

### Expectations at the end of Key Stage 1

A. Knowledge and Understanding	B. Skills and Attitudes
<ul style="list-style-type: none"> <li>• Pupils should be able to talk about God and about specific ways in which people show their belief in God. They should explore the difference between right and wrong and understand the importance of forgiveness.</li> <li>• Pupils should identify some religious festivals practices and symbols and re-tell some religious and moral stories, and name or talk about some religious people and the communities they belong to.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils should raise questions which show they are developing an enquiring approach to life, and use a number of religious words and value themselves, others and the world in which they live, recognising that they have responsibilities, to themselves and others.</li> <li>• Pupils should recognise a range of emotions in themselves and others and express their own thoughts. They should also recognise that people have a variety of life experiences.</li> </ul>

### Expectations at the end of Key Stage 2

A. Knowledge and Understanding	B. Skills and Attitudes
<ul style="list-style-type: none"> <li>• Pupils should talk about God and identify the influence of religion in the lives of believers and know some elements of religions and moral teachings and be able to discuss moral questions.</li> <li>• Pupils should describe and discuss the significance of a number of religious festivals practices and symbols and re-tell a range of religious stories and identify their sources, and be able to describe a number of people of faith.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils should show they are developing an enquiring approach to life by raising deeper questions, investigate using a variety of sources and recognise the importance of literature as a religious form of expression, and can understand and use a growing religious vocabulary. Pupils should show how they value themselves, others and the world around them and explain their responsibilities.</li> <li>• Pupils should recognise the range of emotions in themselves and others and begin to understand their causes and reflect upon their own experience and that of others and to express sensitively their own thoughts with confidence recognise that people have a variety of life experiences.</li> </ul>

### Expectations at the end of Key Stage 3

<b>A. Knowledge and Understanding</b>	<b>B. Skills and Attitudes</b>
<ul style="list-style-type: none"><li>• Pupils should compare and contrast using a range of vocabulary the religious and philosophical arguments including questions about the existence of God and evaluate religious moral arguments and express their own opinions and beliefs supported by evidence.</li><li>• Pupils should analyse and explain how religious beliefs and ideas are communicated through people, texts and traditions and discuss and evaluate religious diversity and reflect on the challenges, tensions and opportunities that presents locally and globally.</li></ul>	<ul style="list-style-type: none"><li>• Pupils should reflect and evaluate their own and other's beliefs about world issues such as war and peace, and environmental issues and acquire knowledge and understanding of their own identity linked to their own cultural and religious or non-religious background.</li><li>• Pupils should interpret and explain a variety of forms of religious expression and develop their understanding of their own responsibilities and rights in becoming a citizen of the world.</li></ul>

**Key Stage 4:** Expectations at the end of **Key Stage 4** are outlined by the new GCSE specifications.

## Key Stage 1

Pupils should develop their knowledge and understanding of religions and world views, recognising their local, national and global contexts. They should use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

<b>Expectations at the end of Key Stage 1</b>	
<b>A. Knowledge and Understanding</b>	<b>B. Skills and Attitudes</b>
<ul style="list-style-type: none"><li>• Pupils should be able to talk about God and about specific ways in which people show their belief in God. They should explore the difference between right and wrong and understand the importance of forgiveness.</li><li>• Pupils should identify some religious festivals practices and symbols and re-tell some religious and moral stories, and name or talk about some religious people and the communities they belong to.</li></ul>	<ul style="list-style-type: none"><li>• Pupils should raise questions which show they are developing an enquiring approach to life, and use a number of religious words and value themselves, others and the world in which they live, recognising that they have responsibilities, to themselves and others.</li><li>• Pupils should recognise a range of emotions in themselves and others and express their own thoughts and recognise that people have a variety of life experiences.</li></ul>

Below is an illustration of the way that the aims and purposes of the syllabus might be achieved. It should be noted that the key questions (apart from those for the core units) are examples of the choices from which schools might select in constructing their own curriculum. In each case, where religious traditions are identified, these are only suggestions. It would be worthwhile to consider including material from other faiths and traditions, particularly reflecting the local context.

Objectives	Learning Outcomes by the end of Key Stage 1	Examples and notes <i>(Examples and notes are linked to units of work found in the Key Stage 1 Solihull Handbook, while other examples from world religions and non-religious world views can also be found on the Solihull web site)</i>
<p><b>A1</b> Acquire a basic knowledge and understanding of religious beliefs and practices.</p>	<p>Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life in order to find out about the meanings behind them.</p>	<p><b>Festivals:</b></p> <p><b><u>Easter, the Cross and Salvation CC</u></b></p> <p>Passover, (KS1 2000) p226 Ramadan and Eid-ul-Fitr, (KS1 2000) p258 Sukkot (KS1 2000) p219 and Christingle.</p> <p><b>Beliefs:</b></p> <p>Understanding God in Islam, Judaism and Christianity.</p> <p><b><u>What is the meaning of love? Agape</u></b></p> <p><b><u>Story of Zacchaeus CC</u></b></p> <p><b>Prayer and worship:</b></p> <p>Tallit, (KS1 2000) p120 Prayer of St Francis, (KS1 2000) p106 Lord's Prayer, (KS1 2000) p113 Kindle a flame (KS1 2000) p92.</p>

Objectives	Learning Outcomes by the end of Key Stage 1	Examples and notes <i>(Examples and notes are linked to units of work found in the Key Stage 1 Solihull Handbook, while other examples from world religions and non-religious world views can also be found on the Solihull web site)</i>
<p><b>A2</b> Develop a knowledge and understanding of different religions through their key traditions and sacred writings.</p> <p>Understand questions of right and wrong and express their ideas and opinions.</p>	<p>Re-tell and suggest meaning to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the traditions from which they come.</p> <p>Explain how laws and rules are necessary for people to live together happily and to reflect on the importance of rules in their own lives.</p>	<p><b>Sacred Writings:</b></p> <p>Prophethood, Revelation and the Qur'an.</p> <p>Judaism – Torah Scrolls (KS1 2000) p87– Moses (KS1 2000) p25.</p> <p>Christianity – The Bible (KS1 2000) p22– feeding the Five Thousand.</p> <p>Sikhism - The Guru Granth Sahib (KS1 2000) p82.</p> <p>Hinduism – Ramayana - Rama and Sita Diwali (KS1 2000) p241.</p> <p><b>Right and Wrong</b></p> <p>Christianity – Bible - Parables about fairness and forgiveness (KS1 2000) p70 – The Lost Son.</p> <p>How do we know how to be good? - The Ten Commandments (God's Laws) (KS1 2000) p33.</p> <p>Sikhism – The Guru Granth Sahib – Teachings of Guru Nanak.</p> <p>Hinduism – The Ramayana (Dharma – duty).</p>

Objectives	Learning Outcomes by the end of Key Stage 1	Examples and notes
<p><b>A3</b> Develop a knowledge and understanding of religious language and symbols.</p>	<p>Recognise some different symbols and actions which express a community's way of life, appreciating some similarities and differences between communities.</p>	<p><b>Symbols:</b></p> <p>Christianity - Light - Jesus light of the world, (KS1 2000) p289 the Cross, (KS1 2000) p220 The ICTHUS KS2.</p> <p>Islam - Crescent moon and star (KS1 2000) p300.</p> <p><b>Actions:</b></p> <p>Sikhism – the langar.</p> <p>Prayer hands (KS1 2000) p110 and prayer flags (KS1 2000) p124.</p>
<p><b>A4</b> Know and understand the influence of key religious figures, stories and traditions.</p>	<p>Name some people of faith and identify the communities they belong to.</p> <p>Explore the religious traditions expressed through worship and celebration.</p>	<p><b>People of Faith</b></p> <p>Lady of Lourdes, (KS1 2000) p364 Joshua, (KS1 2000) p337 St Nicholas, (KS1 2000) p351 Mary Jones and her Bible (KS1 2000) p360.</p> <p>Celebrations e.g. Advent, (KS1 2000) p190 Christmas, (KS1 2000) p193 Easter, (KS1 2000)p201, p207 Succot, (KS1 2000) p219 Hannukah, (KS1 2000) p222 Passover (KS1 2000) p226.</p> <p>Worship: reading the Bible, (KS1 2000) p150 Gurdwara Aarti flame (KS1 2000) p165 Silence (KS1 2000) p158.</p>



Objectives	Learning Outcomes by the end of Key Stage 1	Examples and notes
<p><b>B1</b> Explore questions about belonging, meaning and truth so that they can express their own ideas using words, music, art or poetry.</p>	<p>Ask and respond to questions about what individuals and communities do and why, and identify what difference belonging to a community might make.</p>	<p><b>Belonging:</b> Pilgrimage to Mecca, (KS1 2000) p171 Visits to places of worship (KS1 2000) p138. Birth rituals –Welcoming the baby (KS1 2000) p263. <b>Meaning and truth:</b> What is God like? (KS1 2000) p386.</p>
<p><b>B2</b> To understand what it means to belong and how a person can express their identity.</p>	<p>Observe and recount different ways of expressing identity and belonging.</p>	<p><b>Identity</b> The Call of the fishermen (KS1 2000) p63. The Kara (KS1 1994) p202. Christian Baptism (KS1 1994) p171.</p>
<p><b>B3</b> Develop an understanding of the importance of cooperation locally, nationally and globally.</p>	<p>Explore and respond with ideas to examples of co-operation between people who are different.</p>	<p><b>Cooperation</b> Healing of the Roman Centurion’s Daughter. Solihull Faith forum. Care for the environment - Greenpeace.</p>
<p><b>B4</b> Gain a knowledge and understanding of the different faiths and beliefs of the world.</p>	<p>Recognise and respond sensitively to some similarities between different religions and world views.</p>	<p><b>Charity Focus</b> – poverty e.g. Christian Aid and Muslim Aid. Prayer in Christianity and Islam.</p>

# Outline of Core Content – Key Stage 1

Core content	
<b>Easter, the cross and salvation</b> <b>What happened when Jesus went to Jerusalem?</b>	
A. Knowledge and Understanding	B. Skills and Attitudes
<p>By the end of <b>Key Stage 1</b> all pupils should know the following core content:</p> <ul style="list-style-type: none"> <li>• Recall stories associated with the last eight days of Jesus' life, including:               <ol style="list-style-type: none"> <li>1. his entry into Jerusalem.</li> <li>2. the Last Supper.</li> <li>3. his arrest.</li> <li>4. the crucifixion.</li> <li>5. the resurrection.</li> </ol> </li> <li>• Identify these stories with the religion of Christianity.</li> <li>• Identify the order in which the events are believed by many Christians to have taken place.</li> </ul>	<ul style="list-style-type: none"> <li>• Express their ideas and insights, raise questions and suggest answers in response to their enquiry into the Easter story.</li> <li>• Attempt to support and explain their ideas in simple terms using religious language.</li> </ul>

<b>Core content</b> <b>Christian love (“Agape”) An enquiry into the idea of “Christian love”</b> <b>What did Jesus teach about being kind?</b>	
<b>A. Knowledge and Understanding</b>	<b>B. Skills and Attitudes</b>
<p>By the end of <b>Key Stage 1</b> all pupils should know the following core content:</p> <ul style="list-style-type: none"> <li>• Recall the of story of Zacchaeus (Luke 19 v 1-10), including:               <ol style="list-style-type: none"> <li>1. Zacchaeus was the tax collector in Jericho.</li> <li>2. People did not like Zacchaeus because he stole money from them.</li> <li>3. Zacchaeus climbed a tree to see Jesus.</li> <li>4. Jesus spoke to Zacchaeus and asked to stay at his house.</li> <li>5. After meeting Jesus, Zacchaeus returned all the money he had stolen and gave half of what he had to the poor.</li> </ol> </li> <li>• Identify Jesus with the religion of Christianity.</li> <li>• Identify the story of Zacchaeus with the religion of Christianity.</li> <li>• Know that the story of Zacchaeus is in the Bible.</li> <li>• Understand the story of Jesus showing kindness towards a selfish and unpopular man like Zacchaeus provides an example of “Christian love” and that “Christian love” may require showing love towards a person who is not very lovable.</li> </ul>	<ul style="list-style-type: none"> <li>• Express their ideas and insights, raise questions and suggest answers in response to their enquiry into the story of Zacchaeus.</li> <li>• Attempt to support and explain their ideas in simple terms using reasons with religious language.</li> </ul>

## Key Stage 2

Pupils should develop their knowledge and understanding of religions and world views, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

<b>Expectations at the end of Key Stage 2</b>	
<b>A. Knowledge and Understanding</b>	<b>B. Skills and Attitudes</b>
<ul style="list-style-type: none"><li>• Pupils should talk about God and identify the influence of religion in the lives of believers and know some elements of religions and moral teachings and be able to discuss moral questions.</li><li>• Pupils should describe and discuss the significance of a number of religious festivals practices and symbols and re-tell a range of religious stories and identify their sources, and be able to describe a number of people of faith.</li></ul>	<ul style="list-style-type: none"><li>• Pupils should show they are developing an enquiring approach to life by raising deeper questions, investigate using a variety of sources and recognise the importance of literature as a religious form of expression, and can understand and use a growing religious vocabulary. Pupils should show how they value themselves, others and the world around them and explain their responsibilities.</li><li>• Pupils should recognise the range of emotions in themselves and others and begin to understand their causes and reflect upon their own experience and that of others and to express sensitively their own thoughts with confidence recognise that people have a variety of life experiences.</li></ul>

More specifically pupils should be taught to:

Objectives	Learning Outcomes by the end of Key Stage 2	Examples and notes ( Some of the examples and notes are linked to units of work found in the Key Stage 2 Solihull Handbook)	
<p><b>A1</b> Develop their knowledge and understanding of religions and world views.</p>	<p>Describe and make connections between different features of the religions and worldviews they study.</p> <p>Explain and recall different forms of celebrations, worship, pilgrimages, and recognise the rituals which mark important points in believers' lives.</p>	<p><b>Rites of passage:</b></p> <p>Hindu Sacred Thread ceremony.</p> <p>Bar and Bat Mitzvah.</p> <p>Baisakhi.</p> <p><b>Pilgrimage:</b></p> <p>Amritsar.</p> <p>Jerusalem.</p>	<p><b>Founders of faith:</b></p> <p><b><u>Why do Christians call God Saviour? CC</u></b></p> <p>Places of worship.</p> <p>Prayer.</p> <p>Customs and celebrations.</p> <p>Sacred writings.</p> <p>Why is Mohammed called the Messenger of God?</p>
<p><b>A2</b> Develop their understanding of ethical and moral questions and extend their knowledge of the moral codes upon which faiths are based.</p>	<p>Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly.</p>	<p>Morality – the golden rule.</p> <p><b><u>Christianity – Christian Love Agape CC – The Lost Sheep</u></b></p> <p>Jesus' Great Commandments.</p> <p>Parables e.g. Good Samaritan.</p> <p>Judaism – Esther, Buddhism - 5 Precepts.</p> <p>Sikhism – Sewa, Work of Christian Aid and the fight against poverty.</p>	

Objectives	Learning Outcomes by the end of Key Stage 2	Examples and notes ( Some of the examples and notes are linked to units of work found in the Key Stage 2 Solihull Handbook)
<p><b>A3</b> Develop an understanding of a range of beliefs and symbols and how they are expressed in the actions of believers.</p>	<p>Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.</p>	<p><b>Customs/celebrations</b></p> <p><b>Symbolism</b></p> <p>Christianity - The sign of the cross, Rosary.</p> <p>Hinduism – Sacred thread.</p> <p>Buddhism – The prayer wheel.</p> <p><b>Prayer</b></p> <p>Christianity – Lord’s Prayer.</p> <p>Islam – The call to prayer.</p> <p>Places of worship.</p> <p>Hinduism – Ahimsa.</p>
<p><b>A4</b> Develop a knowledge and understanding of a range of sources including sacred writings and subject specific vocabulary.</p>	<p>Describe and show an understanding of the links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities.</p>	<p><b>Sacred writings –</b></p> <p>Judaism – Torah.</p> <p>Christianity – the Bible , Church visit – places of worship, Christian teaching.</p> <p>Sikhism - Guru Granth Sahib – The living guru</p> <p>Treatment and respect of Holy scriptures</p>

Objectives	Learning Outcomes by the end of Key Stage 2	Examples and notes ( Some of the examples and notes are linked to units of work found in the Key Stage 2 Solihull Handbook)
<p><b>B1</b> Observe and understand varied examples of religions and worldviews Develop an understanding of questions about truth and meaning and using a variety of expression.</p>	<p>Explain, with reasons, religions meanings and significance to individuals and communities. Discuss and present views on challenging questions about belonging, meaning and truth in different forms (e.g.) reasoning, music, art and poetry.</p>	<p><b>Freedom</b> – Passover.  Limits to freedom.  <b>Being called</b> - St Paul, The disciples, Cat Stevens (Yusif Islam).</p>
<p><b>B2</b> Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives. Respond thoughtfully to ideas about community, values and respect.</p>	<p>Describe the way in which people belong to different communities and explain the meaning of diversity and evaluate the concepts of respect and tolerance.</p>	<p>People of faith that have fought for <b>respect and tolerance</b> - Elizabeth Fry, Martin Luther King, Gandhi, Oscar Romero.  Justice and Equality – Who is our neighbour?  Sikhism – teachings of Guru Nanak.  Baha’i – Words of inspiration.n</p>
<p><b>B3</b> Explore the connection between belief and values, understanding that actions are based on a belief about what is right and wrong.</p>	<p>Discuss and apply their own and others’ ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.</p>	<p>Hinduism – Non-violence.  What does the bible mean to people?  The Ten Commandments.  Amnesty Candle.  Buddhism – the spiritual versus the material.</p>
<p><b>B4</b> Develop their understanding of the different dimensions of religion including different narratives, beliefs, ethics and social life and the similarities and differences.</p>	<p>Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences within and between different religions and world views.</p>	<p>Comparisons between different religions including different rituals and beliefs e.g. baptism.  Different perspectives on key events e.g. Passover for Moses and the Last supper for Jesus.</p>

# Outline of Core Content – Key Stage 2

## Allocation of curriculum time

The teaching of **lower** Key Stage 2 core content should take up no more than 20% of all curriculum time available for teaching Religious Education in lower Key Stage 2.

Core content <b>Easter, the Cross and Salvation : An enquiry into the Christian Salvation story</b> <b>Why do Christians call Jesus their Saviour?</b>	
A. Knowledge and Understanding	B. Skills and Attitudes
<p>By the end of <b>lower Key Stage 2</b> should know the following core content:</p> <ul style="list-style-type: none"> <li>• Know that many Christians refer to Jesus as the Saviour.</li> <li>• Know that many Christians describe Jesus as the “Son of God” and they understand that this is not the same as a human father who has a human son.</li> <li>• Know and understand the main beliefs of the traditional Christian Salvation story including the following:               <ol style="list-style-type: none"> <li>1. Human life had gone wrong.</li> <li>2. Jesus’ death on the cross resulted in the saving of humankind.</li> <li>3. Jesus’ resurrection for many Christians showed that for all who believe in him there is a “new life”, or an “eternal life” to come.</li> </ol> </li> <li>• Know and show a simple understanding of the Christian belief that the life we know -“earthly life” is different from “eternal life” not merely in terms of length (quantity) but in quality – “eternal life” is glorified.</li> </ul>	<ul style="list-style-type: none"> <li>• Express their own ideas and insights and raise relevant questions and in response to their enquiry into the traditional Christian Salvation story and why Jesus is called the Saviour.</li> <li>• Suggest answers to the questions they raise using reasons and evidence to support or justify their views using religious language.</li> </ul>



<b>Core content      Christian Love : An enquiry into “Christian love” What does the story of “The Lost Sheep’ mean?</b>	
<b>A. Knowledge and Understanding</b>	<b>B. Skills and Attitudes</b>
<p>By the end of lower <b>Key Stage 2</b> all pupils should know the following core content:</p> <ul style="list-style-type: none"> <li>• Recall the main details of “The Lost Sheep” story (Matt 18 v 12-14), Luke 15 v 3-7), including: <ol style="list-style-type: none"> <li>1. A shepherd had a hundred sheep but one goes missing.</li> <li>2. The shepherd searches for the lost sheep.</li> <li>3. The shepherd finds the lost sheep.</li> <li>4. The lost sheep is brought back home.</li> <li>5. Everyone is happy.</li> </ol> </li> <li>• Identify the story with the religion of Christianity.</li> <li>• Know that the story was told by Jesus and that it is in the Bible.</li> <li>• Understand that the story of “The Lost Sheep is a parable and that in parables things or characters represent something else.</li> <li>• Understand that one interpretation of the story is that it provides a demonstration of what “Christian love” as Jesus perhaps taught it might involve the following:- <ol style="list-style-type: none"> <li>a) “Christian love” may require showing love towards a person who is not very lovable. In the parable the “lost sheep” represents those who go astray – those who do not do the right thing and who may themselves be not very kind.</li> <li>b) “Christian love” may require of a person, effort, risk, hardship, even sacrifice as represented in the risk and personal sacrifice shown in the action of the “shepherd”.</li> </ol> </li> <li>• Recognise links between the parable of the “lost sheep” and the story of Jesus’ willingness to help Zacchaeus.</li> </ul>	<ul style="list-style-type: none"> <li>• Express their own and raise relevant questions in response to their enquiry into the story of “The Lost Sheep” and what the undertaking of “Christian love” might require of a person.</li> <li>• Suggest answers to the questions they raise using reasons and evidence to support or justify their views.</li> </ul>

<b>Core content</b>	
<b>Easter, the Cross and Salvation</b> <b>An enquiry into the Christian Salvation story</b> <b>Why for many Christians is Easter so important?</b>	
<b>A. Knowledge and Understanding</b>	<b>B. Skills and Attitudes</b>
<p>By the end of <b>upper Key Stage 2</b> all pupils should know the following core content:</p> <ul style="list-style-type: none"> <li>• Know and show a simple understanding of the Christian belief that Jesus was the “Christ”, the “Son of God”, and that Jesus was both God and man.</li> <li>• Know and understand the early Christian belief that Christ’s death was a ransom that had to be paid to free humanity from Satan’s power.</li> <li>• Know that the belief that Christ’s death was a ransom is expressed in early Christian writing, in Mark’s Gospel 10:45.</li> <li>• Know and understand that Christ’s death is understood as a sacrifice for human sin that has to be paid.</li> <li>• Know the belief that humanity has been saved from “Satan’s power” is expressed in Christian writing, e.g. “The Lion, the Witch and the Wardrobe” by C S Lewis and Christian music, e.g. “God rest ye Merry Gentlemen”.</li> </ul>	<ul style="list-style-type: none"> <li>• Know and consider ideas and insights which challenge the view that Jesus’ death and resurrection involved the paying of a “ransom” or that Satan was tricked.</li> <li>• Express their own ideas and insights and raise relevant questions in response to their enquiry into Christian beliefs about the death and resurrection of Jesus.</li> <li>• Suggest answers to the questions they raise use reasons and evidence to support or justify their ideas and views.</li> </ul>

Core content Christian love (“Agape”) An enquiry into the idea of “Christian love” What does “Christian love” require of a person?	
A. Knowledge and Understanding	B. Skills and Attitudes
<p>By the end of <b>upper</b> Key Stage 2 all pupils should know the following core content:</p> <ul style="list-style-type: none"> <li>• Know that Jesus said that the greatest commandment was to “love one another as I have loved you” (John 15:12).</li> <li>• Understand that the word for “love” used in John 15:12 is the Greek word “agape” and that this word is often used in the New Testament for “Christian love”.</li> <li>• Recall the parable of “The Good Samaritan” (Luke 10:25-37) and show understanding of the following: <ol style="list-style-type: none"> <li>1. The Samaritan provides an example of a higher type of love that is “Christian love” (or “agape”).</li> <li>2. The Samaritan demonstrates “agape” - this higher type of love by stopping. He puts himself in great danger risking his own life.</li> <li>3. By taking the man to safety the Samaritan makes a sacrifice and accepts cost to himself to help not a friend but a person who most Samaritans would regard as an enemy.</li> <li>4. The Samaritan does not expect to get anything back in return – it is not a favour which is likely to be returned.</li> </ol> </li> <li>• Know that Christians believe that God has this higher form of love towards humankind and that this is expressed in the words, “For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life” (John 3:16).</li> <li>• Understand that “agape” or “Christian love”:- <ol style="list-style-type: none"> <li>a) is not the same as romantic love or passionate attraction (that would be “eros”).</li> <li>b) involves freely giving kindness or help to another person including the outcast, the rejected, even an enemy.</li> <li>c) involves not expecting to get anything back in return.</li> <li>d) may involve effort, cost, risk and danger.</li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li>• Express their own ideas and insights and raise relevant questions in response to their enquiry into what “Christian love” is and what it requires of a person.</li> <li>• Suggest answers to the questions they raise using reasons and evidence to support or justify their ideas and views.</li> </ul>

## Key Stage 3

Pupils should develop their knowledge and understanding of the key ideas, beliefs and concepts related to the belief in God. They should further their knowledge of the variety of spiritual expressions in many various forms. Pupils should deepen their understanding of ethical issues and be encouraged to reflect on moral issues that are relevant and pertinent in today's world. Pupils should be given the opportunity to express their own ideas and beliefs in response to the religions encountered through various forms of media and learn to evaluate their own and others responses.

<b>Expectations at the end of Key Stage 3</b>	
<b>A. Knowledge and Understanding</b>	<b>B. Skills and Attitudes</b>
<ul style="list-style-type: none"><li>• Pupils should compare and contrast using a range of vocabulary the religious and philosophical arguments including questions about the existence of God and evaluate religious moral arguments and express their own opinions and beliefs supported by evidence.</li><li>• Pupils should analyse and explain how religious ideas beliefs and ideas are communicated through people, texts and traditions and discuss and evaluate religious diversity and reflect on the challenges, tensions and opportunities that presents locally and globally.</li></ul>	<ul style="list-style-type: none"><li>• Pupils should reflect and evaluate their own and other's beliefs about world issues such as war and peace, and environmental issues and acquire knowledge and understanding of their own identity linked to their own cultural and religious or non-religious background.</li><li>• Pupils should Interpret and explain a variety of forms of religious expression and develop their understanding of their own responsibilities and rights in becoming a citizen of the world.</li></ul>

Objectives	Learning Outcomes	Examples and notes
<p><b>A1</b> Show knowledge and understanding of the fundamental beliefs expressed through leaders of the faith.</p> <p>Demonstrate an understanding of some of the major scriptures and their importance to the beliefs and practices of believers.</p>	<p>Pupils can:</p> <p>Describe and explain the fundamental beliefs of major world faiths including people and texts and reflect on the impact of the beliefs on the lives of the adherents.</p>	<p><b>The lives of religious leaders:</b></p> <p>Buddha, Guru Nanak, Jesus, Moses, and Krishna.</p> <p>The sacred texts: Qur'an, Bhagavad Gita, Bible, Torah, Guru Granth Sahib.</p> <p>Why for Muslims is God's guidance so important?</p> <p><b>Why did Christ come into the world?</b></p>
<p><b>A2</b> Show an understanding of the main arguments for and against the existence of God.</p> <p>Understand the meaning of a range of religious language used in expressing religious and philosophical ideas.</p>	<p>Analyse and compare the different religious and philosophical arguments using a range of vocabulary consistently and accurately.</p>	<p>Science in relation to religion.</p> <p>The existence of God, life after death, suffering and evil.</p> <p>Atheism, theism, agnosticism, humanism.</p>
<p><b>A3</b> Show an understanding of the importance of moral law and codes for at least 3 faiths.</p> <p>Demonstrate an awareness of the moral philosophy behind the moral laws and codes and question their relevance in today's society.</p>	<p>Describe and explain some of the moral laws and codes that come from different religious traditions and reflect on the questions they raise for our own beliefs and values.</p>	<p><b>Enquiry into Christian Love CC</b></p> <p>10 Commandments, the Beatitudes, the 5 Basic Precepts, the Eightfold path.</p> <p><i>Sikh Reht Maryada, (SRM), 10 Commandments of Sanatha Dharma.</i></p> <p>War and moral codes - The Just War Theory, the Geneva convention.</p>

Objectives	Learning Outcomes	Examples and notes
<p><b>A4</b> Show an understanding of coming of age ceremonies and how they demonstrate commitment to the faith.</p> <p>Show a detailed knowledge of the leaders of faiths and how their beliefs are expressed in the lifestyle and actions.</p>	<p>Interpret and evaluate a variety of forms of religious and spiritual expression of individuals within different faiths.</p> <p>Recall the details of the lives of at least two leaders of faith and explain how their beliefs inspired their actions and lifestyle.</p>	<p>Expression through coming of age ceremonies: Bar Mitzvah, Sacred Thread, Confirmation.</p> <p>Imams, vicars, pandits/pujari, pope, sadhus, nuns and monks, sufi mystics.</p>
<p><b>B1</b> Demonstrate a detailed knowledge and understanding of many religious and philosophical key terms.</p> <p>Show an understanding of the philosophical and religious questions and express their own beliefs and ideas with confidence.</p>	<p>Apply a wide range of religious and philosophical vocabulary recognising the power and the limitations of language in expressing religious ideas and beliefs.</p>	<p>Miracles, immortality and revelation. Transcendence and immanence.</p> <p><b>Religious experiences:</b> The road to Damascus. The Night of Power. The story of Lourdes. The crying Ganesh. God revealed through creation.</p>
<p><b>B2</b> Analyse their own position within the local community linked to values and beliefs. Develop their own understanding and celebrate their own identity, background and traditions and how these can compare with others.</p> <p>Evaluate the tensions and challenges of belonging to a faith community in the contemporary world.</p>	<p>Show an appreciation of the challenges of young people in following a faith in the local Solihull community and how their faith is linked to identity and tradition.</p> <p>Gain an understanding of local issues within faith groups and the national initiatives including community cohesion and reflect how they may support tolerance and respect for each other.</p>	<p>Inter faith dialogue: Corymeela, Taize, Local inter faith dialogue - Solihull Faith Forum. Community cohesion, wearing of religious symbols, the purpose of religious education. Growing up in a faith.</p> <p>Rites of passage including confirmation, Bar/Bat Mitzvah and the sacred thread ceremony.</p> <p>Prejudice and discrimination.</p>

Objectives	Learning Outcomes	Examples and notes
<b>B3</b> Show insight and knowledge into how moral codes develop over time and understand the causation of their own moral codes and beliefs.	Explain and analyse religious beliefs about ethical issues and develop a deeper understanding of their own beliefs and values.	Environmental issues, war and peace, wealth and poverty. Forgiveness and repentance. Issues of good and evil. Agape. Equality.
<b>B4</b> Demonstrate an understanding of different forms of expression of religious worship in a variety of faiths and within the same faith.	Explore and reflect on the relationship between religious beliefs, practices, teachings, and spiritual expression communicating their own ideas and using reasoned argument.	The experience of the spiritual through worship. Corporate worship, pilgrimage, diversity of private worship – meditation and prayer.

## Outline of Core Content – Key Stage 3

<b>Core content</b>	
<b>Easter, the Cross and Salvation</b> <b>Why did Christ come into the world?</b> <b>What do Christians believe was his main mission?</b>	
A. Knowledge and Understanding	B. Skills and Attitudes
<p>By the end of <b>Key Stage 3</b> pupils should know the following core content:</p> <ul style="list-style-type: none"> <li>Know and understand the “Christus Victor theory of atonement” (Gustaf Aulén) as an explanation for the reason why Christ came into the world.</li> <li>Know and understand the “Moral exemplar theory” as an explanation for the reason why Christ came into the world.</li> <li>Know and understand questions and ideas which challenge the Christus Victor and the “Moral exemplar theory” of</li> </ul>	<ul style="list-style-type: none"> <li>Express their own ideas and insights and raise relevant questions in response to their enquiry into the death and resurrection of Jesus and into questions regarding who Jesus was.</li> <li>Support their attempt to answer the relevant questions they raise in response to their enquiry into the death and resurrection of Jesus and who Jesus was using reasons and information to</li> </ul>

<p>atonement.</p> <ul style="list-style-type: none"><li>• Know the word “incarnation” and what it is in general understood to mean in Christianity.</li></ul>	<p>support their views.</p>
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Core content	
Christian love (“Agape”) An enquiry into the idea of “Christian love”: What does it mean to be a Christian?	
A. Knowledge and Understanding	B. Skills and Attitudes
<p>By the end of <b>Key Stage 3</b> all pupils should know the following core content:</p> <ul style="list-style-type: none"> <li>• Know and understand the gospel evidence that Jesus was concerned about the outcast and marginalised, e.g. Jesus <ul style="list-style-type: none"> <li>a) eats with tax collectors and sinners (Matt 9:10-12);</li> <li>b) tells a story about a lost son (Luke 7:1-10);</li> <li>c) said “invite the poor, the maimed, the lame, the blind” (Luke 14:12-14);</li> <li>d) talks to a Samaritan woman (John 4:7-30);</li> <li>e) tells a story in which he praises those who help the stranger or visit those in prison (Matt 25:31-46).</li> </ul> </li> <li>• Identify examples of people who might be described as the outcast or marginalised in British society today, e.g. unemployed, low paid workers, homeless, single parents, migrants, drug or alcohol dependent, the mentally ill, the elderly, AIDs victims, etc.</li> <li>• Know New Testament evidence that to be a Christian, “Christian love” is essential, e.g. “If you love those who love you, what reward have you? Do not even the tax collectors do the same” (Matt 5:46).</li> <li>• Know New Testament evidence that to be a Christian, faith in Christ’s salvation is essential e.g. “All have sinned and fall short of the glory of God” (Romans 3:23). “Whoever believes in Him should not perish but have everlasting life” (John 3:16).</li> <li>• Know about the work or teaching of at least one contemporary Christian or Christian organisation that helps the poor and the outcast, e.g. The Salvation Army, Christians against Poverty (CAP), Dr Kent Brantly, Óscar Romero, Steve Chalke, Jackie Pullinger, Pope Francis, John Sentamu.</li> </ul>	<ul style="list-style-type: none"> <li>• Express their own ideas and insights raise relevant questions in response to what has been learnt about “Christian love” and Christian views and responses to the outcast and marginalised.</li> <li>• Suggest answers to the relevant questions they raise about “Christian love” and Christian views and responses to the outcast and marginalised and use reasons, evidence and arguments to justify their views.</li> </ul>



## Key Stage 4

At Key Stage 4, students may either follow an accredited course such as the Full course GCSE, or a programme of study designed by the school. It is not a statutory requirement that students have to be entered for the GCSE although the Full course is increasingly popular and has a significant entry numbers in local secondary schools and academies. Students who follow the GCSE course do not necessarily have to be entered for the examination but regular assessment of progress should be part of any provision at Key Stage 4.

Students should study Christianity and at least one other faith in depth with reference to other faiths as appropriate. The aim should remain that the students over their secondary school time should have developed their knowledge of six main faiths and other religious and world views represented in Britain today.

### Objectives at Key Stage 4

<b>A</b>
<ul style="list-style-type: none"><li>• Investigate, study and interpret significant religious and philosophical and ethical issues using a variety of religious language and key terms.</li></ul>
<ul style="list-style-type: none"><li>• Develop understanding of and respect for different beliefs and lifestyles and be aware of the importance of dialogue between faiths</li></ul>
<ul style="list-style-type: none"><li>• Interpret and evaluate the diverse experience of individuals within faiths and evaluate how they are expressed both spiritually and physically.</li></ul>
<b>B</b>
<ul style="list-style-type: none"><li>• Develop critical enquiry and thinking skills during their research into religious beliefs and practices and be able to express their ideas in a variety of media.</li></ul>
<ul style="list-style-type: none"><li>• Encourage the personal quest for meaning, purpose and value in their own lives increasing their own sense of personal autonomy.</li></ul>
<ul style="list-style-type: none"><li>• Develop their skills and ability to formulate reasoned opinion and argument and discuss controversial issues and truth claims with sensitivity and maturity.</li></ul>

Objective	Learning outcomes	Notes and Suggestions
<p><b>A1</b> Investigate, study and interpret significant religious and philosophical and ethical issues using a variety of religious language and key terms.</p>	<p>Express insightful evaluations of ultimate questions about the purposes and commitments of human life. Express the ethical views of faiths using a variety of religious language accurately.</p>	<p>Arguments for and against the existence of God including: the cosmological argument, design argument, an argument from morality and from religious experience.</p> <p>Different religious moral codes and how they are related to moral issues including questions about the environment, sacredness of life and sexuality.</p>
<p><b>A2</b> Develop understanding of and respect for different beliefs and lifestyles and be aware of the importance of dialogue between faiths.</p>	<p>Use a range of research methods to examine and critically evaluate varied beliefs and lifestyles and gain an understanding of national initiatives such as community cohesion and the prevent agenda.</p>	<p>Religion and conflict. Religion and reconciliation. Prejudice and Discrimination. War and Peace – ‘Holy’ wars. Pacifism.</p>
<p><b>A3</b> Analyse and interpret the diverse experience of individuals within faiths and evaluate how they are expressed both spiritually and physically.</p>	<p>Critically evaluated the beliefs and practices of religions and world views using a range of arguments and evidence to interpret and evaluate issues and draw balanced conclusions.</p>	<p>Religion, human rights and social justice. Research into the creation of at least two sacred texts.</p> <p>Study of the Qur’anic and Biblical texts linked to key ethical questions.</p>

Objective	Learning outcomes	Notes and Suggestions
<p><b>B1</b> Develop critical enquiry and thinking skills during their research into religious beliefs and practices and be able to express their ideas in a variety of media.</p>	<p>Argue for and justify their own positions with regard to key questions about the nature of religious belief as expressed through sacred texts and practices providing a detailed evaluation of different perspectives.</p>	<p>How extremist and fundamentalist views are sometimes justified by reference to particular interpretations of sacred texts.</p>
<p><b>B2</b> Encourage the personal quest for meaning, purpose and value in their own lives increasing their own sense of personal autonomy.</p>	<p>Account for varied interpretations of commitment to religions and world views and respond maturely to questions about the expression of identity, diversity, meaning and value.</p>	<p>Study of young people and faith, rites of passage and commitment. Variety of belief and practices within the same faith including Christianity and Islam.</p>
<p><b>B3</b> Develop their skills and ability to formulate reasoned opinion and argument and discuss controversial issues and truth claims with sensitivity and maturity.</p>	<p>Synthesise their own and others' arguments about truth claims using coherent reasoning and evidence to interpret sources of wisdom and authority, and evaluate issues, drawing balanced conclusions.</p>	<p>Study of truth claims about God and the after -life including world faiths and non-religious world views.  Debate the relationship between science and religion.  Evolution versus creationism.</p>

## Key Stage 5

### Religious Education -16-19

All students should extend and deepen their knowledge and understanding of religions and worldviews, reflecting local, national and global contexts. Building on their prior learning, they should appreciate and appraise the nature of different religions and worldviews in systematic ways.

They should use a wide range of concepts in the field of Religious Studies confidently and flexibly to interpret, contextualise and analyse the expressions of religions and worldviews they encounter. They should be able to research and investigate the influence and impact of religions and worldviews on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions.

They should be able to use some of the different disciplines of Religious Studies (e.g. textual study, philosophical and sociological approaches) to analyse the nature of religion.

#### More specifically students should be taught to:

- Investigate and analyse the beliefs and practices of religions and worldviews using a range of arguments and evidence to interpret and evaluate issues and draw balanced conclusions;
- Synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making clear and appropriate reference to their historical, cultural and social contexts;
- Analyse in a coherent and well informed way the forms of expression and ways of life found in different religions and worldviews;
- Use different disciplines and methods by which religions and worldviews are studied to analyse their influence on individuals and societies;
- Account for varied interpretations of commitment to religions and worldviews and for responses to profound questions about the expression of identity, diversity, meaning and value;
- Argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others;
- Enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, media and philosophy;
- Use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding, locally, nationally and globally;
- Use ideas from phenomenological approaches to the study of religions and beliefs to research and present skilfully a wide range of well-informed and reasonable arguments which engage profoundly with moral, religious and spiritual issues.

# Assessment in Religious Education

Assessment has always been an essential element in what is generally agreed to be good educational practice. In the daily life of the school or college this means being involved in a continuous process of identifying the development of each pupil's learning and understanding by using evidence from a variety of sources.

Assessment should be understood in this broad sense and should not be confined to notions of measurement and testing although these may, from time to time, be appropriate particularly in relation to examinations. Assessment should be manageable, understandable to all, and able to provide information about pupils' progress and inform future planning.

There are various aspects of assessment and their uses will depend on the purposes of assessment. In general terms, the following facets are especially relevant to Religious Education:

**Formative Assessment** - provides information on a pupil's current level of understanding, knowledge and skills so that teachers can plan further stages in learning, with shared purposes and goals. The emphasis here is on helping pupils to make sense of what they are learning and on the reinforcement of what has been learnt by constructive feedback. This should also enable the identification of a pupil's specific learning problems and needs.

**Summative Assessment** - provides overall evidence and information on the achievements of each pupil in terms of what he or she knows, understands, and can do on the completion of a topic or module. Assessment is a statutory requirement of the Agreed Syllabus and is important in tracking the learning route of all students and should be based on the two main objectives of this agreed syllabus (A) Knowledge and Understanding and (B) Skills and Attitudes.

Unlike national curriculum subjects Religious Education has never had government agreed levels and the levels constructed have been generated within the Religious Education community to maintain parity with other subjects. The current situation is that there is no national requirement to use levels to report on student progress and schools have been given autonomy to create their own internal systems of assessment. Life without levels provides an opportunity for Religious Education to move to more formative and worthwhile assessment. In this agreed syllabus under the heading, 'Planning and Assessment' exemplar expectations have been suggested. The headings of 'emerging', 'secure', and 'exceeding' have been used to indicate three stages of development and these can be used to construct meaningful assessment criteria.

**The core principles are that assessment should:**

1. Set out steps so that pupils reach or exceed the end of key stage expectations.
2. Enable teachers to measure whether pupils are on track to meet end of key stage expectations.
3. Enable teachers to pinpoint the aspects of the curriculum in which pupils are falling behind, and recognise exceptional performance.
4. Support teachers' planning for all pupils.
5. Enable the teacher to report regularly to parents.

# Planning and Assessment in Religious Education

Below is one example of an outline of objectives, learning outcomes, content and exemplar expectations. The expectation is that all objectives are met within each Key Stage. The examples are based primarily on Objective A 'Knowledge and Understanding'. Objective B 'Skills and Attitudes' permeate implicitly in the examples but where the objectives are explicit they are indicated in italics.

## Key Stage 1: How and why do people pray?

Objective	Enquiry Question	Progress	Exemplar Expectations
<b>A1</b> Acquire a basic knowledge and understanding of religious beliefs and practices.  <i>B4 gain knowledge and understanding of the different faiths and beliefs of the world.</i>	<b>How and why do people pray?</b>	Emerging	<b>Pupils will be able to use religious words and phrases to do some of the following:</b> <ul style="list-style-type: none"> <li>Recall the Lord's Prayer and how Jesus instructed his disciples to say it.</li> <li>Recall how people pray.</li> <li>Talk about their own ideas of prayer.</li> <li><i>Recall that people pray in different ways.</i></li> </ul>
	<b>Content Outline</b>  <b>Prayer</b>  <b>Christianity:</b> Examine the way in which Christians pray Explore the question do all Christians pray in the same way? Know and understand the Lord's Prayer Kindle a flame Praying hands The prayer of St Francis  <b>Islam:</b> Examine how Muslims pray Explore prayer as one of the five pillars of Islam The call to Prayer  <b>Buddhism:</b> Explore the use of prayer wheels and prayer flags by Buddhists		Secure
<b>Learning Outcome</b>  Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life in order to find out about the meanings behind them.  <i>Recognise and respond sensitively to some similarities between different religions and world views.</i>		Exceeding	<ul style="list-style-type: none"> <li>Describe how Christians, Muslims and Buddhists pray</li> <li>Describe how through prayer Christians and Muslims communicate with God.</li> <li><i>Respond sensitively to questions about the nature of prayer recognising similarities and differences.</i></li> <li><i>Identify the different ways that Christians might pray.</i></li> </ul>



# Inclusion and Special Educational Needs

The Solihull Agreed Syllabus is the Religious Education entitlement of all pupils in maintained schools and therefore supports the principles of inclusion as set out in the National Curriculum:

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

As the subject matter of Religious Education sometimes raises sensitive issues, it is important that teachers are aware of, and are sensitive to, the background and personal circumstances of their pupils.

It is expected that teachers of pupils with special educational needs will modify the Religious Education provision according to their own situation, meeting the needs of the children in the most appropriate way. This also includes meeting the needs and challenges of the most able pupils.

The guidance that follows for Special Schools may also prove helpful to teachers of pupils with special educational needs in mainstream schooling.

## Religious Education in Special Schools

Pupils in special schools are referred to in the Education Act 1993, which states:

*'Every pupil attending a special school will, so far as is practicable.....receive religious education unless the child's parents have expressed a wish to the contrary. It is for schools to decide what is practicable but, in general terms, the Secretary of State would expect the question of practicability to relate to the special educational needs of the pupils and not to problems of staffing or premises.'*

Teachers of children with special educational needs will broadly need to follow the three core principles outlined below:

- Be sensitive to and meet the needs of the individual child.
- Set challenging tasks, but have realistic expectations of what they can do and celebrate their responses.
- Make the pupils' experience of Religious Education meaningful, taking account of their ability and special educational need.

# An Enquiry and Conceptual Based Approach to Religious Education

In this syllabus the planning of units of work is based on the 'enquiry/conceptual' approach as one effective method of the delivery of Religious Education at all key stages. This does not rule out other approaches, as teachers may deem appropriate.

Traditionally Religious Education topic titles have tended to suggest that there was a distinctive religious 'content' or 'group of facts or ideas' to be taught. That content is nearly always identified as a body of information about an organised religion or about several organised religions.

For example, a topic like, 'Special Buildings', might suggest a series of lessons about different places of worship. In the absence of anything to indicate otherwise, the lessons might be considered effective if they helped young children learn about the layout and furniture that is typically seen in various buildings like a church, a mosque, or a gurdwara.

Having completed the topic an important indicator of progress would be counted as children's knowledge of 'the facts'. In other words, a child might be said to have made progress if they could identify and describe the font, the lectern, the altar; the mihrab, the minaret, the dome, the takht, the palki and the langar. Similarly, if the topic title was called, 'Sacred Writings' the expectation might be that young children would learn about the names of the 'holy books' and three or four exemplary stories from different faiths.

For example, they might be told the parable of the mustard seed (Matt 13 v 31-32, Lk 13 v 18-19), the story of Moses (Exodus), or the story of Rama and Sita (Ramayana).

Having been taught the topic an important indicator of progress would be that the children would be able recall those stories. Knowledge in Religious Education is important and should not be dismissed. Nevertheless, if the impression we give young children is that Religious Education is mainly about acquiring knowledge about the religions we are in danger of failing effectively to challenge young people and to engage them with important concepts and self - reflective skills . This is particularly true for children who do not identify themselves with an organised religion.

If the subject appears to be mainly to do with knowledge *about* the religions why should the subject be of any great interest to them? Ofsted's 2006 – 2009 report on Religious Education entitled, '*Transforming Religious Education*' draws attention to this issue. It claims that in many primary Religious Education lessons rather, than probing into the religious material itself to encourage independent thought and reflection, teachers introduced challenge by asking children to undertake activities which were of a practical or of an artistic kind.

A typical example of the above which Ofsted describes is a Year 2 lesson. After hearing about the story of Rama and Sita the class were divided into four groups and each group worked on a separate task. One group were asked to produce a short play based on the story. The second group were asked to create a poster about one of the key characters in the story. The third group were asked to use pictures with speech bubbles to sequence the events and the fourth group were asked to develop a simple celebratory dance, using Indian music. All of the above activities are essentially about recalling the story of Rama and Sita. Ofsted commented that the children participated well. They enjoyed the activities and used a variety of creative skills. What they did *not* explore were the qualities displayed by the characters e.g. Sita's faithfulness at risk of her own life, Rama's respect for his father's wishes, Lakshman's loyalty as a brother, Hanuman's loyal support of Rama and how the epic 'pictures' the struggle between good and evil 'light' and 'darkness' encountered by all in the course of everyday life. There was no reflection on whether the epic suggests ways in which the children should think about love of family, loyalty to friends etc. There was valuable and interesting learning *about* religion but not the corresponding learning *from* religion which is an equally essential component of Religious Education. In other words, teaching Religious Education involves constantly raising the question 'What may this mean for me and the way I live and behave?'

# Examples of enquiry skills which will be developed at each stage of the cycle of learning

## Communicate

- Reflect on their own experience of, and responses to, the concept.
- Respond to others' ideas and situations.
- Recognise human experience which may be different from their own.

## Apply

- Express how their responses to the concept may be applied in specific situations.
- Identify the issues raised in applying their responses to specific situations.
- Recognise some of the difficulties or problems involved in developing a coherent set of beliefs and values.

## Enquire

- Recognise the complexity of concepts.
- Frame questions (problematizing the concept).
- Define and analyse concepts by forming criteria.
- Construct explanations.
- Give good reasons and distinguish good from bad reasons.
- Construct inferences (if ... then ...).

## Contextualise

- Explore the interpretation of concepts.
- Recognise that differing religious, social and cultural contexts influence interpretations and raise sometimes controversial issues that demand further engagement.
- Express and communicate their understanding of why context influences interpretation of a concept.
- Build capacity to compare different interpretations of concepts by giving examples.

## Evaluate

- Show sensitivity to the interpretations of the concept in the context.
- Form an evaluative judgement about the significance of the concept within the given context and without.
- Discern and clarify the reasons behind different judgements, including their own and those of others.
- Recognise specific characteristics which make a difference in forming a judgement.
- Express the value the concept has beyond the context.

# Plan of an Enquiry Based Curriculum including core content – Key Stage 1

(C = Christianity, I = Islam, H =Hinduism, B = Buddhism, J = Judaism, S = Sikhism), and O=other religions & worldviews, A=all faiths)

NB: Below is an example of how you might approach a long term plan, it is not an actual plan that you have to follow. However the core content (shaded in yellow and purple) is to be included but not necessarily in the order or at the time of year suggested. However it is recommended that one of the two areas of study for each key stage should be included in each year.

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
1	What do we mean by <i>Love</i> ?  Story of Zacchaeus  CC  C	Why do Christians <b>celebrate</b> Christmas?  C	What is the <b>Holy Bible</b> ?  (The meaning of the Sacred)  C	How do we <b>remember?</b> - An enquiry into the Easter story  Symbols of Easter CC  C	Why is it important to <b>belong?</b> (Kara)  S	How and why do people <b>pray?</b> (Praying hands and Prayer Flags)  C B
2	How is the world <b>created</b> ?  Creation stories  C H I	Why is Jesus called the light of the World? (Incarnation)  C	How do we know how to be <b>good</b> ?  (10 commandments 5 Pillars )  C I	What does it mean to <b>worship?</b> (the aarti flame, the puja, the statue of Buddha)  H B C	Why is Mohammed called the messenger of God?  Commitment  I	What can the story of Bhai Lalo (the milk and the blood) tell us about Guru Nanak? (Honesty)  S

# Plan of an Enquiry Based Curriculum including core content – Key Stage 2

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
3	How can I show <i>my devotion</i> ?  Makkah Pilgrimage  I	How can good overcome evil?(Diwali)  H	Why do Christians call Jesus <i>Saviour</i> ?  Salvation CC  C	What do I hope for? (Hannukah)  J	How can we live in peace together?  A O	What does it mean to be <i>called</i> ? – The fisherman The call to prayer  C I
4	Why is Mohammed called the messenger of God? Revelation  I	If God made the world, why isn't it <i>perfect</i> ?  C J	What does it mean to be free? (Passover)  J O	Why did Jesus tell parables about being lost and found?  Love – Agape Story of the Lost Sheep CC  J C	What does <i>dharma (duty)</i> mean to many Hindus?  H	Why should <i>sacred</i> texts be treated with respect?  A
5	Why should we do without?  B O	What does it mean to be <i>persecuted</i> for your religion or non-religious worldview?  S J C	What makes a place sacred?  A	Why is Easter so important for Christians?  Sacrifice and Ransom CC  C	Why is remembering important to Sikhs?  C B I	How do religions (choose two traditions) work for <i>justice and equality</i> ?  H C S
6	What beliefs do humanists <i>share</i> with each other?  O	How and why would a Hindu try to follow the teaching of <i>ahimsa (non-violence)</i> ?  H	Is it really possible to 'wash away <i>sins</i> '?  H C	What is <i>freedom of expression</i> and should there be any limits on it in relation to religion?  Hum C I	What does "Christian love" require of a person? Good Samaritan CC	Why are there so many prophets in Islam? Prophethood  I

# Plan of an Enquiry Based Curriculum including core content – Key Stage 3

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
7	<p>What does it mean to be committed to a faith?</p> <p><i>Confirmation and Commitment</i></p> <p>C</p>	<p>What does it mean to become <i>enlightened</i>?</p> <p>(The Buddha)</p> <p>B</p>	<p>How can <i>faith</i> be shown through art?</p> <p>All</p>	<p>What does it mean to experience awe and wonder?</p> <p>(creation)</p> <p>All</p>	<p>Is this the only life there is?</p> <p><i>Immortality</i></p> <p>H C I S</p>	<p>Why for Muslim's is God's guidance so important?</p> <p>C I</p>
8	<p>What is the place of <i>prayer</i> in the world today?</p> <p>C J I</p>	<p>No one can or should <i>forgive</i> someone who has committed murder?</p> <p>All</p>	<p>War never can be justified?</p> <p>(Just war theory)</p> <p>C</p>	<p>What do Christians understand by the term Atonement?</p> <p>CC</p> <p>C</p>	<p>Caring for people is more important than caring for the planet?</p> <p>C I H O</p>	<p><i>Loyalty</i> to country or loyalty to religion – which should come first?</p> <p>C J S I</p>
9	<p>How do Christians apply Bible texts to the world today?</p> <p>Sacred texts</p> <p>Christian Love Agape CC</p> <p>C</p>	<p>How far is <i>suffering</i> caused by human action?</p> <p>C B H</p>	<p>How and why would a Hindu follow the teaching of <i>ahimsa</i> (non-violence)?</p> <p>H</p>	<p>How is the belief in Tikkum Olam (<i>healing</i> the world) put into practice by different Jewish groups?</p> <p>J</p>	<p>What is the relationship between Science and <i>religion</i>?</p> <p>A O</p>	<p>What is <i>freedom</i> of expression and should there be any limits on it in relation to religion?</p> <p>A O</p>

# Members of the Agreed Syllabus Conferences 2014/2017

## **Councillors:**

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Tony Ludlow  
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Simon Bennett - Tudor Grange Academy/Heart of England School  
Neil Ireland - Balsall Common Primary School  
Louise Mortimer - Tudor Grange Academy  
Roz Venus - Daylesford Infant School

## **Church of England**

Ian Carnell, Birmingham Diocese  
Reverend Duncan Ballard, Birmingham Diocese  
Lizzie McWhirter, Coventry Diocese  
Jill Stolberg, Birmingham Diocese

## **Other Denominations**

Christine Boyett - Bahá'í Faith  
Atallah Fitzgibbon - Solihull Muslim Association  
Julie Grove - United Reformed/Methodist Church  
Cecil Knight (Chair) - Methodist Church  
Christy Parfitt - Olton Baptist Church  
Rabbi Pink - Solihull Jewish Congregation  
Paul Wilkinson - Church of Jesus Christ of Latter-Day Saints