

The Birmingham Agreed Syllabus for Religious Education



2007

“It is very easy to concentrate on the differences between the religious faiths and to forget what they have in common - people of different faiths are bound together by the need to help the younger generation to become considerate and active citizens.”

Her Majesty the Queen, December 25th, 2006

“In Religious Education the deepest values of human life are shared and discussed.”

Birmingham Agreed Syllabus Conference, 2006

This document defines the statutory Birmingham Agreed Syllabus for Religious Education. It is best interpreted in the light of the additional information included on the Birmingham Religious Education website (<http://www.birmingham-asc.org.uk>), which also includes non-statutory guidance and supportive advice for teachers. It will be a duty of the Standing Advisory Council on Religious Education (SACRE) to maintain, up-date and oversee the continuing development of the non-statutory element of the website in this regard.

© Birmingham City Council 2007

All rights reserved.

No part of this publication may be reproduced in any material form (including photocopying or storing it in any medium by electronic means and whether or not transiently or incidentally to some other use of this publication) without the written permission of the copyright owner except in accordance with the provisions of the Copyright, Designs and patents Act 1988. Applications for the copyright owner's written permission to reproduce any part of this publication should be addressed to Strategic Director of Children, Young People and Families, Birmingham City Council, Margaret Street, Birmingham, B3 3BU.

Warning: The doing of an unauthorised act in relation to a copyright work may result in both a civil claim for damages and criminal prosecution.

Contents

Foreword	2
1. Entitlement / Legal Requirement	3
2. The Contribution of Religious Education to the school curriculum	3
3. The specific Aims of Religious Education	4
4. Factors to be used in identifying and selecting religious traditions to be studied	7
5. Programmes of Study for each Key Stage	
Foundation Stage	8
Key Stage 1	9
Key Stage 2	13
Key Stage 3	17
Key Stage 4	21
Sixth Form	25
6. Overviews	29
Religious Traditions	31
7. Pupils with Learning Difficulties	58
8. Standards and Assessment	58
Appendix A: List of members of the Agreed Syllabus Conference	59

Foreword

Welcome to the 2007 Birmingham Agreed Syllabus for Religious Education.

This syllabus was created, over a two year period, by a group of approximately fifty people from various backgrounds. As members of faith communities, teachers and locally elected representatives, we brought to the process our religious convictions, teaching skills and political responsibilities. The membership of this group is detailed on pages 59 and 60 of the Agreed Syllabus.

The City Council, in adopting the syllabus on behalf of the citizens of Birmingham, enables teachers to offer to pupils the key values that have been treasured by all religious traditions. These values, which are shared by many who have no religious convictions, have shaped Birmingham's past and contribute to its present. The City's future well-being will depend on them.

From September 2008 the Syllabus is required teaching in all Birmingham Schools. It is our confident expectation that pupils will benefit from the deep insights that religions provide into the reality of human life and contemporary society. This syllabus makes these insights easily accessible to pupils, teachers, faith communities and others who contribute to the education of young people. The syllabus can be found at www.birmingham-asc.org.uk.

Advising the City Council on further development work on religious education is now the responsibility of the Birmingham Standing Advisory Council for Religious Education (SACRE). SACRE works in close partnership with the City Council and, in particular, with the Directorate of Children, Young People and Families and its School Effectiveness Division. This partnership ensures schools will receive the appropriate resources, advice, and support to enable them to implement this challenging, innovative and inspirational syllabus. Families, faith communities, teachers and all citizens have representatives on SACRE. You can find details of your representative at www.birmingham-asc.org.uk/sacre. Please contact them for help on 0121-303-8080.



Councillor Les Lawrence
Cabinet Member
Children, Young People and Families



Guy Hordern
Chair
Birmingham Agreed Syllabus Conference

25 June, 2007

1. Entitlement / Legal Requirement

There is a **statutory requirement** laid upon schools to provide a *basic curriculum*. This consists of the *national curriculum* **and** the locally *agreed syllabus* of Religious Education.

The statutory requirement entitles **all** pupils in Birmingham, irrespective of social background, culture, race, religion, gender or differences in ability or disabilities, to a programme of teaching and learning in religious education.

In Community Schools, or in Foundation Schools not designated as religious, this will be in accordance to the **Agreed Syllabus** set out below. The Agreed Syllabus is designed to conform to the legislation which states that:

1. “Any agreed syllabus ... of religious education shall reflect the fact that the religious traditions in Great Britain are in the main Christian.”
2. Should take “account of the teaching and practices of the other principal religions represented in Great Britain”.

In order to achieve educational progression (and to comply with the above statute) the Agreed Syllabus indicates where selected Christian content is best taught. It is a legal duty of Birmingham’s **Standing Advisory Council on Religious Education** (SACRE - a statutory body) to offer advice to the Local Authority on the training, guidance and support which should be offered to teachers to help them deliver this Syllabus in the classroom. Further clarification on the interpretation and use of the Agreed Syllabus (together with its additional and supporting non-statutory material) may, therefore, be sought from this body. It will be a function of SACRE to maintain a proper oversight of the development and maintenance of the supporting Religious Education website (<http://www.birmingham-asc.org.uk>) for the purpose of monitoring the implementation of the Agreed Syllabus.

2. The Contribution of Religious Education to the school curriculum

Religious Education supports the overarching aims of the whole school curriculum which are set out in statute. This includes:

(Extract from the Education Reform Act 1988 section 2)

(2) *The curriculum for a maintained school satisfies the requirements of this section if it is a balanced and broadly based curriculum which:*

1. *Promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society; and*
2. *Prepares such pupils for the opportunities, responsibilities, and experiences of adult life.*

3. The Specific Aims of Religious Education

Religious Education aims at *spiritual, moral, cultural, mental and physical* development and prepares pupils for a future in society by:

1. Learning *from* faith.
2. Learning *about* religious traditions.

The development is focussed on:

A. Pupils.

In order to develop the whole child as a spiritual, moral, social and cultured being, the pupil needs:

- to be challenged intellectually.
- to have their feelings deepened.
- to be encouraged to act responsibly.
- to acquire relevant skills.

all in ways that are

- socially constructive.

B. Society.

In order to develop and build society, the Religious Education curriculum requires an approach in which teachers, pupils and school communities are:

- working in partnership with parents, faith communities and the wider society.
- being responsive to the values, freedoms and creative needs of people living in Birmingham and elsewhere.
- cultivating social cohesion and solidarity, and creating social capital in the City.

The aims of this syllabus are to be pursued by working towards **two** attainment targets, which require the development of pupil dispositions, using and deploying the resources found within Christianity and the traditions of other religions. It is intended that by these means children will be prepared to live, flourish and work in a global community and that Birmingham will become an enriched and more harmonious society.

The **two** attainment targets of this syllabus are:

- I. Learning from faith
- II. Learning about religious traditions

I. Learning from faith

The dispositions of pupils will be developed using the **treasury of faith**. Drawing on **the beliefs, expressions and practical actions of religious traditions**, pupils should grow intellectually, affectively/emotionally, and practically by being enabled to:

- consider reflectively and actively matters that relate to the fundamental sense, purpose and meaning of life.
- give close attention to what religious traditions treasure as inspiring, good, beautiful, true, and sacred.
- develop religiously informed judgement.
- express and respond to shared human experiences, such as, joy, thankfulness, grief, hope, pity, care and humility.
- express any personal spiritual and/or religious affections in words or other media.
- discern and cultivate widely recognised values and virtues, such as, honesty, integrity, and courage.
- personally deploy religiously informed dispositions, including selflessness, concern for others, and altruism.
- deploy and enhance skills to engage sensitively and empathetically with the richness and the challenges of diversity in the modern world.
- value and use religious insights and, as a critical friend, sustain key social institutions. These include: the family, voluntary organisations, religious communities, public bodies, with due regard to the rule of law and democratic processes.

This religious education will have 1.**cognitive**, 2.**affective**, 3.**conative** dimensions, 4.**develop abilities/skills**, and 5.**consider the social outcomes** of teaching and learning on interpersonal relationships and social institutions. What pupils learn from faith will always be correlated with selected resources from religious traditions so that they will also gain a significant degree of knowledge and understanding of them. Society will be developed if schools regularly liaise and work with parents and religious communities to secure important social values.

II. Learning about religious traditions

Pupils should be offered a holistic view of religious traditions, their beliefs, their expressions, and their practical actions. Thus pupils should be helped to develop their knowledge, their affections, their dispositions, their skills and relationships with others in society by:

- bringing to mind and learning about key religious practices and beliefs, sacred writings, persons and institutions.
- bringing to mind and learning about significant religious stories, narratives, events, and places.
- considering features of the natural world that give rise to a religious response.
- exploring culturally important, and widely valued, religious expressions e.g. in art, music, literature, film, artefacts, architecture, dance, commemorations, scientific and business activities.
- engaging with religious aspirations and commitments to personal and social well-being, and practical religious involvement in socio-political life.
- understanding and properly applying religious language and concepts.
- entering into serious dialogue with others and learning how faith traditions have encountered and engaged with each other.

In so doing pupils will have learnt about the key areas of religious life: religious practices, beliefs, sacred writings, figures, institutions, cultural expressions, events, actions, ethics and experience.

4. Factors to be used in identifying and selecting the religious traditions to be studied

In selecting the religious traditions to be used to achieve the development of pupils and society, the following factors must be considered. Whilst all the identified factors are applicable throughout the key stages they are separated into the two distinct phases of education to acknowledge the differences of approach and emphasis in each phase, therefore:

In primary schools teachers should take account of:

- 1 *the **family background** of all the children in the classroom.*
- 2 *the **historic and cultural roots** of Birmingham and Britain in the traditions of Christianity.*

And in addition:

- 3 *the need to **deepen** the spiritual and moral dimension.*
- 4 *the need to **broaden** the spiritual and moral dimension.*
- 5 *the societal concern to build **social cohesion and solidarity**.*
- 6 *the need to challenge and engage pupils, meeting their **learning requirements** relative to their ages, aptitudes, and daily experience.*

In secondary schools teachers should consider the above and also that:

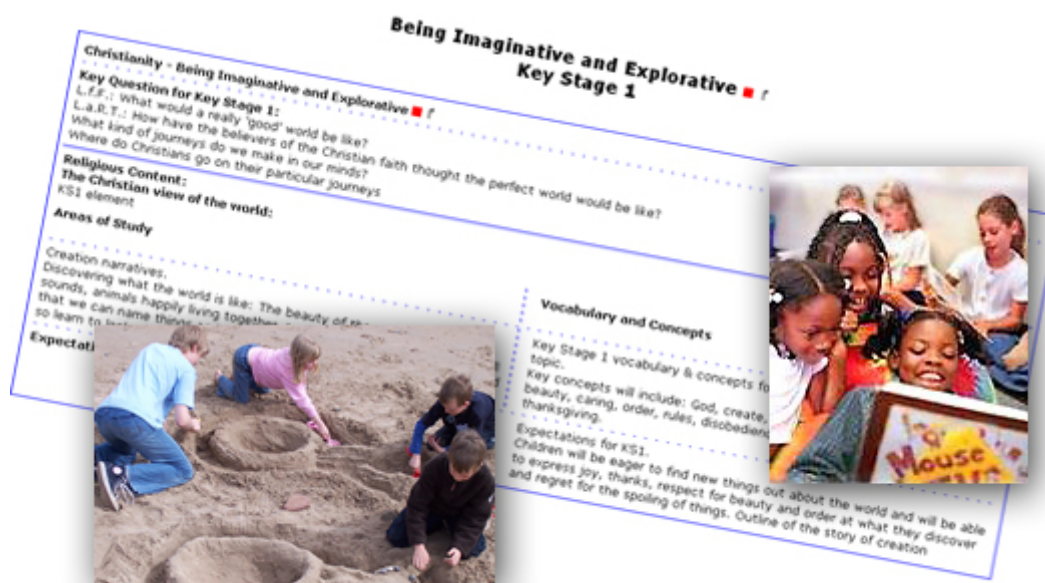
- 1 *a pupil should study **Christian traditions**.*
- 2 *a pupil should be able to study, broadly speaking, **his or her own tradition**.*

And in addition:

- 3 *the presence of a religious tradition in **Birmingham** and **in the school** should have a strong bearing on its inclusion in the curriculum.*
- 4 *the curriculum should take advantage of the **range and complementarity** offered by traditions.*
- 5 *the Religious Education curriculum should exploit the potential for **cross-curricular links**.*
- 6 ***pupil interest** and **choice** should be taken into account.*

The above factors will give schools, or groups of schools, the flexibility to devise schemes of work that are most appropriate to their specific communal context. These schemes of work will aim to develop the agreed dispositions of pupils with a spiritual, moral, social and cultural depth, employing the most pertinent religious traditions in all their dimensions.

5. Programmes of Study



Foundation Stage

The foundation stage describes the phase of a child's education from the age of 3 to the end of reception at the age of 5. Whilst Religious Education is statutory for all pupils registered on the school roll, this statutory requirement does not extend to nursery classes in maintained schools. Religious Education is, therefore, not a legal requirement at this stage but may nevertheless form a valuable part of the educational experience of children in this age group. Helpful advice on this is offered in the non-statutory guidance on the website (www.birmingham-asc.org.uk) associated with this syllabus.

Key Stage 1

Throughout Key Stage 1 : Teachers will mainly seek to develop the spiritual and moral **dispositions** of pupils. In order to do so, they will present them with, and draw on, resources from Christianity and other religious traditions using the selection criteria set out [see **4.Factors**, page 7]. Particular attention should be given to the religious tradition(s) from which the pupils come.

Development of Pupils and Society : Knowledge and Understanding, Affections, Motivations, Skills, and Application of Learning

I. Learning from faith

The dispositions of pupils will be developed using the **treasury of religious traditions** and, by having regard to **key questions** [see non-statutory material at www.birmingham-asc.org.uk], pupils at this Key Stage should grow intellectually, affectively/emotionally, and practically by being enabled to:

- consider reflectively matters that are of real and immediate concern to them and others, and to discuss these personal concerns.
- give attention to what is precious to them and to others in their home and school environment.
- begin to form the capacity to evaluate by learning to ask questions and to listen to others, empathising and thinking about whether they agree or disagree.
- consider and express those spontaneous feelings, which are related to, or may lead to, worship (and various other spiritual exercises), and to expressions of wonder, praise, thanks, concern, joy and sadness.
- develop dispositions that demonstrate their awareness of spiritual, moral and aesthetic values. (see Dispositions, page 11)
- using religious stories and teachings to learn how to share with others.
- appreciate the mutual dependence between young people and their family and/or carers.
- begin to recognise why people may reasonably differ and to work together to find ways of settling differences.

II. Learning about religious traditions

Pupils should be offered a holistic view of religious traditions, their beliefs, their expressions, and their practical actions. Thus pupils should be helped to develop their **knowledge**, their **affections**, their **dispositions**, their **abilities/skills** and **relationships with others in society** by using *key questions* and:

- listening to, and thinking about, a range of religious stories and concepts, and discussing what they might mean.
- considering their reactions, and the reactions of others, to the awesome complexity and beauty of the natural world.
- beginning to identify religious ideas and emotions expressed in and through the arts (e.g. in music, painting and dance).
- identifying and thinking about the main features of some prominent religious celebrations, rituals and forms of worship, including the use of silence (*It is strongly advised that Christmas and Easter are taught at this key stage*).
- identifying some important religious symbols, beginning to think about what they might mean and developing their religious vocabulary.
- learning how religious hopes and commitments practically affect personal and community life.
- considering what people from all parts of the world share and how animals may depend on what human beings do.

Pupils will begin to engage with views about God, society and the world around them. By the end of the stage they will have been introduced to the meaning of the Christmas and Easter celebrations, and will have become familiar with a small range of key stories, religious cultural expressions, artefacts and other religious material which, amongst other things, express the sense of being made welcome, of belonging and which convey a sense of meaning in life.

Pupils will begin to recognise various ethico-religious demands, obligations and affective responses, and learn some of the language in which these are expressed, and they themselves will begin to use religious words and concepts, and to articulate and discuss aspects of some basic religious perceptions, e.g. the importance of caring and being responsible. They will also begin to use other expressive media (art, music, drama) to appreciate how religious faith can help them represent deep feelings, and to form their basic dispositions towards all that surrounds them in the wider world, towards other people, the natural world, and their own inner self.

Pupils will:

- begin to ask relevant questions.
- develop their sensitivity for the awesome character of the world.
- employ their imagination in looking beyond appearances.
- acquire dispositions of caring and respect for the dignity of *all*/human beings and of all animal life.
- value constructive social relationships.

Areas of Study

A. Cultivating Spiritual and Moral Dispositions

"A disposition is a prevailing quality of character marked by an inclination, or will, to act in a particular way or by a tendency to a certain kind of action."

In the course of their study, pupils will be seeking to cultivate their spiritual and moral dispositions, which should not be isolated from religious understanding. It is believed that through an active engagement with religious material and resources, employing *key questions*, and the use of imaginative empathy, exemplars and experimental modelling (as well as other means), the dispositions will emerge and grow. Social structures are developed through the links created between people across space and time.

For the purposes of this syllabus the 24 dispositions have been agreed to be:

Being Imaginative and explorative
Appreciating Beauty
Expressing Joy
Being Thankful
Caring for Others, Animals and the Environment
Sharing and Being Generous
Being Regardful of Suffering
Being Merciful and Forgiving
Being Fair and Just
Living by Rules
Being Accountable and Living with Integrity.
Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment
Being Modest and Listening to Others
Cultivating Inclusion, Identity and Belonging
Creating Unity and Harmony
Participating and Willing to Lead
Remembering roots
Being Loyal and Steadfast
Being Hopeful and Visionary
Being Courageous and Confident
Being Curious and Valuing Knowledge
Being Open, Honest and Truthful
Being Reflective and Self-Critical
Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence

These dispositions may be clustered to reveal:

1. their interdependence.
2. the different configurations in which they may be encountered within the varying cultures and civilisations.

Any clustering will also take into account the ages, aptitudes and family background of the children in the school.

(See advice on clustering on the web site:

<http://www.birmingham-asc.org.uk/disposition.php>)

B. Selected religious material

To make progress in the process of achieving the attainment targets of Religious Education, pupils during this key stage should be taught using appropriate *key questions* and the various aspects of religious traditions, namely their:

- **Beliefs**, especially those central to the religions in question, and beliefs about human beings, the past and future, the natural world.
- Key **figures** and **institutions**.
- **Literature**: stories, poetry, prayers, wisdom literature, hymns/carols.
- **Celebrations, rituals** - symbols, artefacts and language.
- **Cultural expressions** in the arts, i.e. those which have religious import (in music, art, sculpture, dance, drama, design of buildings).
- **Actions**, with examples of what members of the religious faiths have done and are doing to help others or to care for the world about them.
- **Ethics**, laws/rules that govern behaviour.

Religious traditions will be selected according to the factors set out in **4.Factors** (page 7), which in the **primary phase** will include:

1. Religious traditions represented in the classroom [see **religious traditions** (page 31)].
2. Christian traditions [see religious traditions: **Christianity** (page 38)].
3. Resources from diverse religious traditions that help to *deepen* and *broaden* the spiritual and moral dimension, e.g. by choosing material from different parts of the world and also encountered in Birmingham and Britain.
4. Resources from daily life and the experience of the pupils in the classroom, and from what is to be found in the immediate neighbourhood and community, e.g. through visits to religious buildings, visits from people of faith, together with resources from the wider world which may be accessed through Information and Communication Technology (ICT).
5. Resources that promote a positive appreciation of, and care for, others.

Key Stage 2

Throughout Key Stage 2 : Teachers will continue to develop the spiritual and moral **dispositions** of pupils, extend their knowledge of, and explore further, the resources of **Christianity** and other religious traditions selecting the religions on the criteria set out [see **4.Factors**, page 7], taking full cognisance of the religious traditions represented in the classroom. Teachers will cover all the dispositions during years 3 and 4, and again at a deeper level during years 5 and 6, exemplifying a spiral curriculum.

Development of Pupils and Society : Knowledge and Understanding, Affections, Motivations, Skills, and Application of Learning

I. Learning from faith

The dispositions of pupils will be developed using the **treasury of faith**. Drawing on **the beliefs, expressions and practical actions of religious traditions** and, by having regard to **key questions** [see non-statutory material at www.birmingham-asc.org.uk], pupils at this Key Stage should grow intellectually, affectively/emotionally, and practically by being enabled to:

- consider reflectively matters of deep concern, and discuss their source and nature.
- attend to what many religious adherents treasure and consider to be inspiring, and begin to develop their own sense of what it is worth living by and for.
- begin to evaluate and start forming judgements by building on previous learning, listening carefully to others and thinking about whether they agree or not.
- consider and develop expressive and artistic capacities to convey those affections and emotions, which may lead to worship and prayer, and/or to expressions of wonder, praise, thanksgiving, concern, joy and sadness.
- develop dispositions that demonstrate their appreciation of spiritual, moral and aesthetic values, imaginatively developing empathy for friends and neighbours [see Dispositions, page 15].
- acquire some basic interpretative skills from reading and listening to religious stories and teachings.
- understand their dependence and reliance on various social institutions (family, community groups and organisations), together with a sense of the importance of contributing to them.
- using religious exemplars to inspire collaboration and to resolve differences.

Pupils will become acquainted with some important religious narratives (*it is strongly advised that they are taught some parables and stories about Jesus at this key stage*) and how these illuminate various religious practices and beliefs (*it is strongly advised that they are taught the Lord's Prayer and the narrative of Easter and the Eucharist at this key stage*), in particular on the way in which these inform the hierarchy and system of values in the religious traditions.

II. Learning about religious traditions

Pupils should be offered a holistic view of religious traditions, their beliefs, their expressions, and their practical actions. Thus pupils should be helped to develop their **knowledge**, their **affections**, their **dispositions**, their **abilities/skills** and **relationships with others in society** by using *key questions* and:

- considering and using a range of narratives and ideas, considering the significance of key events from the religious past, and learning to appreciate the inspiration, origin, development and character of the Bible and other sacred texts (*It is strongly advised that some parables and stories about Jesus are taught at this key stage*).
- beginning to discuss religious thoughts about, and attitudes to, the natural world and its scientific study.
- beginning to explore, and think about, the religious ideas and emotions expressed in and through the arts.
- developing an awareness of the impact of religious calendars, especially the Christian calendar, on social and cultural life, and with this, a sense for the way religious life is practised with the celebration of various religious festivals, and the reasons for them, its rituals and forms of worship, including the use of silence (*It is strongly advised that the Lord's prayer and the narrative of Easter and the Eucharist are taught at this key stage*).
- understanding key religious symbols, appreciating their significance and meaning, and developing key religious concepts and vocabulary.
- learning why various religious organisations have been created and how they attempt to meet the needs of community life.
- considering religious teaching about human beings and the implications of a common humanity.

Pupils will begin to engage with the challenge of making moral distinctions and will value what is right, good and true. They will be asked to consider events from the religious past, become familiar with key religious cultural expressions, artefacts and other religious phenomena to appreciate the roots and scope of religious life. They will begin to learn to use the Bible as a key text, together with other sacred texts, and acquire some basic interpretative skills. They will begin to recognise the variety of religious experience and the creative media in which these are expressed, and develop their command of religious words and concepts to discuss them. They will appreciate the role of religious faith in the lives of people as demonstrated by reference to some selected historical figures and events. In the light of these figures and events the pupils will consider their ultimate concern and loyalties to competing principles.

Pupils will ask relevant questions, and begin to develop an understanding of the interrelationship between religion and science in the quest for truth. They will consider how the religious and scientific activities can both be important to the development of their own commitment to truth, knowledge and understanding.

Pupils will employ their imagination to look beyond appearances and find a range of possibilities and potential. They will acquire widely regarded dispositions, e.g. of caring and respect for the environment and for the dignity of *all* human beings, and begin to appreciate the role of social institutions.

Areas of Study

A. Cultivating Spiritual and Moral Dispositions

"A disposition is a prevailing quality of character marked by an inclination, or will, to act in a particular way or by a tendency to a certain kind of action."

In the course of their study, pupils will be seeking to cultivate their spiritual and moral dispositions, which should not be isolated from religious understanding. It is believed that through an active engagement with religious material and resources, employing *key questions*, and the use of imaginative empathy, exemplars and experimental modelling, (as well as other means) the dispositions will emerge and grow. Social structures are developed through the links created between people across space and time.

For the purposes of this syllabus the 24 dispositions have been agreed to be:

Being Imaginative and explorative
Appreciating Beauty
Expressing Joy
Being Thankful
Caring for Others, Animals and the Environment
Sharing and Being Generous
Being Regardful of Suffering
Being Merciful and Forgiving
Being Fair and Just
Living by Rules
Being Accountable and Living with Integrity.
Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment
Being Modest and Listening to Others
Cultivating Inclusion, Identity and Belonging
Creating Unity and Harmony
Participating and Willing to Lead
Remembering roots
Being Loyal and Steadfast
Being Hopeful and Visionary
Being Courageous and Confident
Being Curious and Valuing Knowledge
Being Open, Honest and Truthful
Being Reflective and Self-Critical
Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence

These dispositions may be clustered to reveal:

1. their interdependence.
2. the different configurations in which they may be encountered within the varying cultures and civilisations.

Any clustering will also take into account the ages, aptitudes and family background of the children in the school.

(See advice on clustering on the web site:
<http://www.birmingham-asc.org.uk/disposition.php>)

B. Selected religious material

To make progress in the process of achieving the attainment targets of Religious Education, pupils during this key stage should be taught using appropriate *key questions* and the various aspects of religious traditions, namely their:

- **Beliefs**, especially those central to the religions in question, and beliefs about human beings, the past and future, the natural world.
- Key **figures** and **institutions**.
- **Literature**: stories, poetry, prayers, wisdom literature, hymns/carols.
- **Celebrations, rituals** - symbols, artefacts and language.
- **Cultural expressions** in the arts, i.e. those which have religious import (in music, art, sculpture, dance, drama, design of buildings).
- **Actions**, with examples of what members of the religious faiths have done and are doing to help others or to care for the world about them.
- **Ethics**, laws/rules that govern behaviour.

Religious traditions will be selected according to the factors set out in **4.Factors** (page 7), which in the **primary phase** will include:

1. Religious traditions represented in the classroom [see **religious traditions** (page 31)].
2. Christian traditions [see religious traditions: **Christianity** (page 38)].
3. Resources from diverse religious traditions that help to *deepen* and *broaden* the spiritual and moral dimension, e.g. by choosing material from different parts of the world and also encountered in Birmingham and Britain.
4. Resources from daily life and the experience of the pupils in the classroom, and from what is to be found in the immediate neighbourhood and community, e.g. through visits to religious buildings, visits from people of faith, together with resources from the wider world which may be accessed through Information and Communication Technology (ICT).
5. Resources that promote a positive appreciation of, and care for, others.

Key Stage 3

Throughout Key Stage 3 : pupils will begin to develop a more coherent view of **Christianity** and (an)other religious tradition(s), selecting those religious traditions on the basis of factors set out above [see **4.Factors**, page 7]. Each pupil should, broadly speaking, be able to study the religious tradition from his or her family background.

Development of Pupils and Society : Knowledge and Understanding, Affections, Motivations, Skills, and Application of Learning

I. Learning from faith

The dispositions of pupils will be developed using the **treasury of faith**. Drawing on **the beliefs, expressions and practical actions of religious traditions** and, by having regard to **key questions** [see non-statutory material at www.birmingham-asc.org.uk], pupils at this Key Stage should grow intellectually, affectively/emotionally, and practically by being enabled to:

- consider reflectively and actively matters that relate to the fundamental sense, purpose and meaning of life.
- give close attention to the life-style challenging inspiration provided by Scriptures and religious traditions, events and places of religious significance.
- reflect on some key cultural expressions of religious life, e.g. films, drama and/or the built environment, and evaluate how effectively they convey key religious ideas.
- begin to express important and complex human and religious affections in words or in other media.
- begin to develop some of the characteristics of selflessness, altruism and concern for friends, neighbours and strangers, especially for those who are in situations of social deprivation or caught up in natural disasters and conflict, or who experience personal disabilities.
- develop a sense of responsibility for the care of animals and the environment and thus a sense of the interdependence and unity of all things.
- discern and cultivate reflectively, widely recognised values and virtues, (such as, honesty, integrity, patience, non-violence, and courage), through the study of certain heroic figures and events.
- deploy and enhance skills to enable them to engage in inter-religious and intercultural conversations.
- value and use religious insights, and as a critical friend, to sustain key social institutions, such as, the family, through reflection on human relationships, marriage and human sexuality.

II. Learning about religious traditions

Pupils should be offered a holistic view of religious traditions, their beliefs, their expressions, and their practical actions. Thus pupils should be helped to develop their **knowledge**, their **affections**, their **dispositions**, their **abilities/skills** and **relationships with others in society** by using *key questions* and:

- appreciating the roots and history of religious faith in Britain and the wider world.
- studying key religious beliefs and practices, the origin and context of sacred writings, persons and institutions (*It is strongly advised that the Ten Commandments and the Sermon on the Mount are taught at this key stage*).
- developing an understanding of religious views on, and attitudes to, animals and the environment, and the importance and implications of studying the natural world.
- exploring significant and influential religious fiction, narratives, events, and places.
- engaging with, and questioning, events, activities and expressions, the significance of which is both religious and cultural.
- enlarging their religious vocabulary and concepts, and using them appropriately.
- studying and responding to religious positions on human relationships, marriage, human sexuality and the family.
- learning how faith traditions have encountered, and are engaging with, each other in history and contemporary Britain.

Pupils will be seeking to develop informed judgement, their aesthetic and moral sensibilities, and their dispositions. Through an appreciation of some key figures from the religious past, pupils will grow in awareness of some of the competing and deep-rooted forces and principles claiming their loyalty and commitment (It is strongly advised that *the Ten Commandments* and the *Sermon on the Mount* are taught at this key stage). Pupils will note the light and/or dark side (if any) of some of the key Christian figures and events and the imprint they left on contemporary life. Pupils will also consider the import of some of the outstanding figures and decisive events from religious traditions represented amongst the pupils in the classroom.

Pupils will develop a sense of the Biblical narrative(s) and from these develop their understanding of conflict and reconciliation, and a vision of how life might be lived. They will also develop their knowledge of other sacred texts. Through their encounter with texts from diverse cultures and traditions they will acquire basic interpretative skills. They will study examples in human culture, e.g. literature and films, in which religious concerns are raised and considered, directly or indirectly.

Pupils will enlarge their religious vocabulary and associated religious concepts. They will appreciate the role of religious faith and institutions in the lives of people, as religious ritual and celebrations mark important times and places, relationships and stages in life, and attempt to shape the future. In the light of these rituals and celebrations they will consider their ultimate concern and loyalties to competing principles, their responsibilities to others, and develop a sense for the interdependence of all things and their unity.

Areas of Study

A. Cultivating Spiritual and Moral Dispositions

"A disposition is a prevailing quality of character marked by an inclination, or will, to act in a particular way or by a tendency to a certain kind of action."

In the course of their study, pupils will be seeking to cultivate their spiritual and moral dispositions, which should not be isolated from religious understanding. It is believed that through an active engagement with religious material and resources, employing *key questions*, and the use of imaginative empathy, exemplars and experimental modelling (as well as other means), the dispositions will emerge and grow. Social structures are developed through the links created between people across space and time.

For the purposes of this syllabus the 24 dispositions have been agreed to be:

Being Imaginative and explorative
Appreciating Beauty
Expressing Joy
Being Thankful
Caring for Others, Animals and the Environment
Sharing and Being Generous
Being Regardful of Suffering
Being Merciful and Forgiving
Being Fair and Just
Living by Rules
Being Accountable and Living with Integrity.
Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment
Being Modest and Listening to Others
Cultivating Inclusion, Identity and Belonging
Creating Unity and Harmony
Participating and Willing to Lead
Remembering roots
Being Loyal and Steadfast
Being Hopeful and Visionary
Being Courageous and Confident
Being Curious and Valuing Knowledge
Being Open, Honest and Truthful
Being Reflective and Self-Critical
Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence

These dispositions may be clustered to reveal:

1. their interdependence.
2. the different configurations in which they may be encountered within the varying cultures and civilisations.

Any clustering will also take into account the ages, aptitudes and family background of the children in the school.

(See advice on clustering on the web site:

<http://www.birmingham-asc.org.uk/disposition.php>)

B. Selected religious material

To make progress in the process of achieving the attainment targets of Religious Education, pupils during this key stage should be taught using appropriate *key questions* and the various aspects of religious traditions, namely their:

- **Beliefs**, especially those central to the religions in question, and beliefs about human beings, the past and future, the natural world.
- Key **figures** and **institutions**.
- **Literature**: stories, poetry, prayers, wisdom literature, hymns/carols.
- **Celebrations, rituals** - symbols, artefacts and language.
- **Cultural expressions** in the arts, i.e. those which have religious import (in music, art, sculpture, dance, drama, design of buildings).
- **Actions**, with examples of what members of the religious faiths have done and are doing to help others or to care for the world about them.
- **Ethics**, laws/rules that govern behaviour.

Religious traditions will be selected according to the factors set out in **4.Factors** (page 7), which in the **secondary phase** of education, these factors will include:

1. Christian traditions [see religious traditions: **Christianity** (page 38)].
2. Religious traditions represented in the classroom [see **religious traditions** (page 31)].
3. Resources from diverse religious traditions that help to *deepen* and *broaden* the spiritual and moral dimension, e.g. by choosing material from different parts of the world and also encountered in Birmingham and Britain.
4. Resources that make links with other areas of the curriculum.
5. Resources that reflect the interest and choice of pupils.
6. Resources that promote a positive appreciation of, and care for, others.
7. Resources from the daily life and experience of pupils in the classroom, from contemporary culture, and generally from what is to be found in the immediate neighbourhood and community, e.g. films, buildings, people, together with resources from the wider world which may be accessed through Information and Communication Technology (ICT).

Postscript to Key Stage 3: Year Nine

Schools can comply with the legal requirements to provide all registered pupils with Religious Education by providing access to discrete courses or units leading to recognised qualifications as approved by Birmingham SACRE. Schools that do intend pupils to follow such a certificated GCSE course in Religious Education during Key Stage 4 may choose to introduce pupils to this course of study during year 9.

Key Stage 4

Throughout Key Stage 4 : Pupils will continue to develop a more coherent view of Christianity and (an)other religious tradition(s), selecting religious traditions on the basis of factors outlined above [see **4.Factors**, page 7] and as potentially formative of their view of life. Each pupil should, broadly speaking, be able to study the religious tradition from his or her family background.

In accordance with legal requirements, schools with secondary school pupils should provide every pupil with religious education and plan for a continuity of provision in religious education that is progressive and rigorous from Key Stage 3 onward.

The Birmingham locally agreed syllabus permits certain specified accredited courses to serve as the programme of study at Key Stage 4 (and where it exists in the Sixth Form [page 25]) as an alternative to that specified below, provided they comport with the spirit of this syllabus and are advised to be such by Birmingham SACRE. **Schools can therefore comply with the legal requirements by providing access to discrete courses or units leading to recognised qualifications.**

Pupils at this Key Stage are not required to sit public examinations in Religious Education by law but it is deemed desirable for them to have their learning in this statutory curriculum subject accredited, provided this is through a qualification approved under section 96 of the Learning and Skills Act, 2000. If pupils are not sitting for a GCSE or A-level, half GCSE or half A-Level examination in religious studies, schools should consider entering pupils for CoPE (Certificate of Personal Effectiveness).

Development of Pupils and Society : Knowledge and Understanding, Affections, Motivations, Skills, and Application of Learning

I. Learning from faith

The dispositions of pupils will be developed using the **treasury of faith**. Drawing on **the beliefs, expressions and practical actions of religious traditions** and, by having regard to **key questions** [see non-statutory material at www.birmingham-asc.org.uk], pupils at this Key Stage should grow intellectually, affectively/emotionally, and practically by being enabled to:

- consider reflectively, and engage actively with, religiously conflicting ideas that relate to the fundamental sense, purpose and meaning of life.
- give close attention to the life-style challenging inspiration provided by Scriptures, religious traditions, events and places of religious significance on belief and behaviour.
- reflect on, and engage with, some key cultural expressions of religious life, e.g. in classical and contemporary music and/or art.
- express important and complex human and religious affections in words or in other media.
- develop a sense of the importance of understanding the natural world and taking responsibility for it.
- develop and begin to deploy some characteristics of selflessness, concern for others, and altruism, more universally, especially for those who are in situations of social deprivation or caught up in natural disasters and conflict, or who experience personal disabilities.
- discern and cultivate consciously, widely recognised values and virtues, such as altruism, honesty, integrity, patience, and courage. This could be done through encouraging active participation in school, social and/or community life.
- enhance and deploy the analytical and constructive skills to engage in inter-religious and inter-cultural dialogue.
- value and appreciate the religious influence on key social institutions, such as the family, voluntary organisations and institutions in the educational, political and economic spheres of life.
- look for ways to bring positive change by being constructive and active in challenging injustice in school, society and the wider community.

Pupils will be seeking to arrive at informed judgement, and to develop their aesthetic, moral and spiritual sensibilities in view of the contribution of religious traditions.

Through an extended appreciation of the past and of the context of religious life, they will grow in awareness of some of the competing and deep-rooted forces and principles claiming their loyalty and commitment. Pupils will note the light and/or dark side (if any) of some of the key figures and events, and their relevance for contemporary life.

Pupils will also learn about some significant religious figures and events in other parts of the world and their cultural and religious contributions to, and impact on, human civilisation and British society, in particular from religious traditions with adherents in the classroom. Pupils will learn something about the range of literature in the Bible, (*It is strongly advised that 1 Corinthians 13 is taught at this key stage*), and in other sacred writings, and enhance their interpretative skills. They will learn something of the history of the Biblical canon, and of the sacred writings in other traditions, and develop a sense for the complex authoritative function of the scriptures within religious communities. They will examine some expressions of religious life, e.g. 1. in the mystical traditions and 2. within human culture, and by these means develop their affective and expressive capacities.

Pupils will further enlarge their religious vocabulary, theological terms and concepts. They will appreciate the role of religious faith and organisations in community [especially in its contribution to the legal and justice system], political [especially in its contribution to the establishment of its democratic processes] and business life and consider their own contribution to the wider community. They will begin to learn something about the drive to religious unity within Christianity, and the importance of inter-religious and inter-cultural relations for society at large, in order to inform their own conversations with those who hold divergent views.

II. Learning about religious traditions

Pupils should be offered a holistic view of religious traditions, their beliefs, their expressions, and their practical actions. Thus pupils should be helped to develop their **knowledge**, their **affections**, their **dispositions**, their **abilities/skills** and **relationships with others in society** by using *key questions* and:

- appreciating the complexity of the roots and history of religious faith in Britain and the wider world.
- studying key religious beliefs and practices, together with the origin and context of sacred writings and persons (*It is strongly advised that 1 Corinthians 13 is taught at this key stage*).
- developing an understanding of religious views on the environment and the natural world, and the consequent relationship between religion and science.
- critically enjoying significant religious fiction, narratives, events, and places.
- engaging with, and questioning, classical and contemporary religious expressions in art and music.
- extending their religious vocabulary and theological concepts and using them accurately and in context.
- studying the extent to which the religious dimension has contributed to the establishment and maintenance of human social institutions in Britain, especially the institutions of Law and Justice, and the exercise of Democracy.
- learning how faith traditions both create divisions and work for peace in the contemporary world.

Areas of Study

A. Cultivating Spiritual and Moral Dispositions

"A disposition is a prevailing quality of character marked by an inclination, or will, to act in a particular way or by a tendency to a certain kind of action."

In the course of their study, pupils will be seeking to cultivate their spiritual and moral dispositions, which should not be isolated from religious understanding. It is believed that through an active engagement with religious material and resources, employing *key questions*, and the use of imaginative empathy, exemplars and experimental modelling, (as well as other means) the dispositions will emerge and grow. Social structures are developed through the links created between people across space and time.

For the purposes of this syllabus the 24 dispositions have been agreed to be:

Being Imaginative and explorative
Appreciating Beauty
Expressing Joy
Being Thankful
Caring for Others, Animals and the Environment
Sharing and Being Generous
Being Regardful of Suffering
Being Merciful and Forgiving
Being Fair and Just
Living by Rules
Being Accountable and Living with Integrity.
Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment
Being Modest and Listening to Others
Cultivating Inclusion, Identity and Belonging
Creating Unity and Harmony
Participating and Willing to Lead
Remembering roots
Being Loyal and Steadfast
Being Hopeful and Visionary
Being Courageous and Confident
Being Curious and Valuing Knowledge
Being Open, Honest and Truthful
Being Reflective and Self-Critical
Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence

These dispositions may be clustered to reveal:

1. their interdependence.
2. the different configurations in which they may be encountered within the varying cultures and civilisations.

Any clustering will also take into account the ages, aptitudes and family background of the children in the school.

(See advice on clustering on the web site: <http://www.birmingham-asc.org.uk/disposition.php>)

B. Selected religious material

To make progress in the process of achieving the attainment targets of Religious Education, pupils during this key stage should be taught using appropriate *key questions* and the various aspects of religious traditions, namely their:

- **Beliefs**, especially those central to the religions in question, and beliefs about human beings, the past and future, the natural world.
- Key **figures** and **institutions**.
- **Literature**: stories, poetry, prayers, wisdom literature, hymns/carols.
- **Celebrations, rituals** - symbols, artefacts and language.
- **Cultural expressions** in the arts, i.e. those which have religious import (in music, art, sculpture, dance, drama, design of buildings).
- **Actions**, with examples of what members of the religious faiths have done and are doing to help others or to care for the world about them.
- **Ethics**, laws/rules that govern behaviour.

Religious traditions will be selected according to the factors set out in **4.Factors** (page 7), which in the **secondary phase** of education, these factors will include:

1. Christian traditions [see religious traditions: **Christianity** (page 38)].
2. Religious traditions represented in the classroom [see **religious traditions** (page 31)].
3. Resources from diverse religious traditions that help to *deepen* and *broaden* the spiritual and moral dimension, e.g. by choosing material from different parts of the world and also encountered in Birmingham and Britain.
4. Resources that make links with other areas of the curriculum.
5. Resources that reflect the interest and choice of pupils.
6. Resources that promote a positive appreciation of, and care for, others.
7. Resources from the daily life and experience of pupils in the classroom, from contemporary culture, and generally from what is to be found in the immediate neighbourhood and community, e.g. films, buildings, people, together with resources from the wider world which may be accessed through Information and Communication Technology (ICT).

Sixth Form

Schools and sixth form colleges should provide religious education in accordance with legal requirements currently in force. Religious Education is a statutory subject for all registered pupils at schools and sixth form colleges, except those withdrawn by their parents, and in Birmingham must be taught in accordance with this locally agreed syllabus or in the case of schools and colleges with a religious foundation in accordance with a syllabus appropriate to their trust deeds.

Schools should plan for a *continuity of provision in religious education that is progressive and rigorous from Key Stage 4 onward for all pupils*. However, in Birmingham it has been agreed that certain specified accredited courses could be used as the programme of study in the sixth form as an alternative to the outline specified below provided the course comports with the spirit of this syllabus and is recommended as such by Birmingham Standing Advisory Council for Religious Education (SACRE). So **schools can meet their legal requirements by providing access to discrete courses or units leading to recognised qualifications**.

Pupils at this Key Stage are not required to sit public examinations in Religious Education by law but it is deemed desirable for them to have their learning in this statutory curriculum subject accredited, provided this is through a qualification approved under section 96 of the Learning and Skills Act, 2000. If pupils are not sitting for a GCSE or A-level, half GCSE or half A-Level examination in religious studies (or equivalent), schools should consider entering pupils for CoPE (Certificate of Personal Effectiveness). In general, "it is essential to ensure there is suitable provision of Religious Education in the curriculum for 16 – 19 year old pupils, ... [An] intensive provision through [a series of] day conferences for whole year groups has been a successful and innovative model established in some schools" (*Excellence and Distinctiveness*, CoE, October 2005).

Development of Pupils and Society : Knowledge and Understanding, Affections, Motivations, Skills, and Application of Learning

I. Learning from faith

The dispositions of pupils will be developed using the **treasury of faith**. Drawing on **the beliefs, expressions and practical actions of religious traditions** and by having regard to **key questions** [see non-statutory material at www.birmingham-asc.org.uk], pupils at this Key Stage should grow intellectually, affectively/emotionally, and practically by being enabled to:

- consider reflectively and systematically, and engage actively with, matters that challenge the fundamental sense, purpose and meaning of life.
- give close attention to the main characteristics of religious life and their implications for modern culture, and vice versa, giving attention to the main characteristics of modern culture and their implications for religious life .
- develop a sense of understanding the need to take some personal and social responsibility for the moral challenges facing British society today.
- reflect on, and engage with, literature, drama and film that explicitly or implicitly explore religious life.
- express any religious affections, seen through the eyes of another, in words or through other media.
- exemplify the characteristics of selflessness, altruism and concern for others, with a global perspective, especially for those in situations of social deprivation or caught up in natural disasters and conflict, or who experience personal disabilities.
- discern and cultivate widely recognised values and virtues, such as altruism, honesty, integrity, patience and courage, through active participation in school, social and/or community life whilst having a world-wide interest.
- enhance and deploy skills to enable them to engage in mature, adult inter-religious and inter-cultural debates.
- value and critically appreciate the religious influence on key social institutions, such as, voluntary organisations and institutions in the educational, political and economic spheres of life.
- look for ways to be constructive and active in promoting justice in school, in the City and in the wider world.

II. Learning about religious traditions

Pupils should be offered a holistic view of religious traditions, their beliefs, their expressions, and their practical actions. Thus pupils should be helped to develop their **knowledge**, their **affections**, their **dispositions**, their **abilities/skills** and **relationships with others in society** by using *key questions* and:

- appreciating the religious dimension and history of significant events and movements in Britain and the wider world.
- examining the complex character of some of the main moral and political challenges in our culture.
- studying some of key religious concepts, sacred writings, traditions and practices that may have a bearing on the moral and political challenges facing Britain and the wider world at the present time.
- critically engaging significant works of fiction (drama, film or art) with implicit or explicit religious dimensions.
- considering and responding to religious perspectives on the natural world, specifically, human life, animals and the environment.
- extending their theological and philosophical concepts and vocabulary.
- studying the origins and work of religious organisations and agencies.
- understanding and applying the skills of inter-cultural/religious debate to current ethical issues.

Throughout the Sixth Form : Pupils will engage with:

1. important events with religious dimensions.
2. ethical issues.
3. key cultural expressions with religious import.
4. religious literature.
5. voluntary organisations.
6. religious beliefs and practices.

All as being potentially formative of their view of life.

All pupils will consider some of the main positions taken in the Christian tradition, as well as in some other religious traditions (selecting the religions on the basis of factors outlined above [see **4.Factors**, page 7]), that have a bearing on some of the major concerns of our society. Each pupil should, broadly speaking, be able to engage with the spheres of interest identified above via the religious tradition of his or her family background.

Pupils will be seeking to arrive at informed judgement, and to develop further their aesthetic, moral and spiritual sensibilities in view of the religious contribution. By attending to some of the moral and political challenges of modern culture, pupils will learn to discern how one might reasonably act and do what is right. Pupils will examine some representative artistic work and activities found in contemporary culture where the sense of religious and moral life is explored, developed or challenged. It is expected that by these means they will develop their beliefs and their affective and expressive capacities.

Pupils will begin to participate in serious (inter-)cultural conversations concerning religious life using appropriate theological terms and concepts. They will develop their appreciation of the role of religious faith and organisations in community, political and business life and consider their own contribution to the wider society. They will become increasingly answerable for their actions and contribute positively and constructively to the ethos of the groups and institutions of which they are a part.

Areas of Study

A. Cultivating Spiritual and Moral Dispositions

"A disposition is a prevailing quality of character marked by an inclination, or will, to act in a particular way or by a tendency to a certain kind of action."

In the course of their study, pupils will be seeking to cultivate their spiritual and moral dispositions, which should not be isolated from religious understanding. It is believed that through an active engagement with religious material and resources, employing *key questions*, and the use of imaginative empathy, exemplars and experimental modelling (as well as other means), the dispositions will emerge and grow. Social structures are developed through the links created between people across space and time.

These dispositions may be clustered to reveal:

1. their interdependence.
2. the different configurations in which they may be encountered within the varying cultures and civilisations.

Any clustering will also take into account the ages, aptitudes and family background of the children in the school.

(See advice on clustering on the web site: <http://www.birmingham-asc.org.uk/disposition.php>)

For the purposes of this syllabus the 24 dispositions have been agreed to be:

Being Imaginative and explorative

Appreciating Beauty

Expressing Joy

Being Thankful

Caring for Others, Animals and the Environment

Sharing and Being Generous

Being Regardful of Suffering

Being Merciful and Forgiving

Being Fair and Just

Living by Rules

Being Accountable and Living with Integrity.

Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment

Being Modest and Listening to Others

Cultivating Inclusion, Identity and Belonging

Creating Unity and Harmony

Participating and Willing to Lead

Remembering roots

Being Loyal and Steadfast

Being Hopeful and Visionary

Being Courageous and Confident

Being Curious and Valuing Knowledge

Being Open, Honest and Truthful

Being Reflective and Self-Critical

Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence

B. Selected religious material

To make progress in the process of achieving the attainment targets of Religious Education, pupils during this key stage should be taught using appropriate *key questions* and the various aspects of religious traditions, namely their:

- **Beliefs**, especially those central to the religions in question, and beliefs about human beings, the past and future, the natural world.
- Key **figures** and **institutions**.
- **Literature**: stories, poetry, prayers, wisdom literature, hymns/carols.
- **Celebrations, rituals** - symbols, artefacts and language.
- **Cultural expressions** in the arts, i.e. those which have religious import (in music, art, sculpture, dance, drama, design of buildings).
- **Actions**, with examples of what members of the religious faiths have done and are doing to help others or to care for the world about them.
- **Ethics**, laws/rules that govern behaviour.

Religious traditions will be selected according to the factors set out in **4.Factors** (page 7), which in the **secondary phase** of education, these factors will include:

1. Christian traditions [See religious traditions: **Christianity** (page 38)].
2. Religious traditions represented in the classroom [see **religious traditions** (page 31)].
3. Resources from diverse religious traditions that help to *deepen* and *broaden* the spiritual and moral dimension, e.g. by choosing material from different parts of the world and also encountered in Birmingham and Britain.
4. Resources that make links with other areas of the curriculum.
5. Resources that reflect the interest and choice of pupils.
6. Resources that promote a positive appreciation of, and care for, others.
7. Resources from the daily life and experience of pupils in the classroom, from contemporary culture, and generally from what is to be found in the immediate neighbourhood and community, e.g. films, buildings, people, together with resources from the wider world which may be accessed through Information and Communication Technology (ICT).

6. Overviews

Dispositions to be taught:

"A disposition is a prevailing quality of character marked by an inclination, or will, to act in a particular way or by a tendency to a certain kind of action."

The following 24 dispositions have been agreed and might be clustered with cluster questions, e.g. into six sets of four as on the website [<http://www.birmingham-asc.org.uk/disposition.php>].

Being Imaginative and explorative

Appreciating Beauty

Expressing Joy

Being Thankful

Caring for Others, Animals and the Environment

Sharing and Being Generous

Being Regardful of Suffering

Being Merciful and Forgiving

Being Fair and Just

Living by Rules

Being Accountable and Living with Integrity.

Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment

Being Modest and Listening to Others

Cultivating Inclusion, Identity and Belonging

Creating Unity and Harmony

Participating and Willing to Lead

Remembering roots

Being Loyal and Steadfast

Being Hopeful and Visionary

Being Courageous and Confident

Being Curious and Valuing Knowledge

Being Open, Honest and Truthful

Being Reflective and Self-Critical

Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence

The above dispositions are:

1. *interdependent* and therefore that it will be appropriate to cluster them for pedagogical purposes.
2. in a hierarchy of values religious traditions and historic civilisations will *order* the individual dispositions differently.
3. for pedagogical reasons the dispositions may warrant a *difference in emphasis* at each key stage.

Schools are therefore encouraged to devise their own system of clustering the dispositions to reflect the ages, aptitudes and family background of the children in the school (examples of clustering are included on the website [<http://www.birmingham-asc.org.uk/disposition.php>]). To ensure a comprehensive and appropriate treatment of all the dispositions, equal time should be given to each cluster, even if the time devoted to each disposition may vary.

The syllabus should be taught as a spiral curriculum in which **all** the clusters are taught with appropriate *Key Questions* at each of the following stages:

1. Key stage 1 (ages 5-7)
2. Key stage 2a (ages 7-9)
3. Key stage 2b (ages 9-11)
4. Key stage 3 (ages 11-14)
5. Key stage 4 (ages 14-16)
6. Sixth form (ages 16-18)

Number and content of religious traditions to be taught.

The following religious traditions must be used and taught:

1. Christianity must be used and taught in the main at each Key Stage.
2. The religious tradition[s] of children in the classroom must be used and taught.
3. The religious tradition[s], which will *broaden* and *deepen* the curriculum, should be used and taught.

The *content* of each religious tradition as correlated to the dispositions has been agreed and fixed as set out in the following pages, and on the website [<http://www.birmingham-asc.org.uk/religion.php>].

Developing society

Schools should have regard to their responsibility for developing society and consider ways of developing a partnership with parents and religious communities in their educational work.

Schools should ensure that key and agreed social values are being realised and that essential social structures are supported.

Bahá'í

The Bahá'í Faith is an independent world religion with its beliefs centered upon the existence of one God, alone and transcendent, unknowable in essence, beyond physical description or limitation.

Bahá'u'lláh, the Founder of the Bahá'í Faith, teaches that God has revealed, and will continue to reveal His message to humanity progressively over the ages through a succession of great Messengers and Prophets.

The pivotal principles of the Bahá'í Faith are unity, peace and advancement.

Unity is expressed in three inter-related ways: the unity of God, the unity of religion and the unity of humanity.

The chief goal of the Bahá'í Faith is world peace. This is embodied in a whole range of related teachings, such as: the equality of men and women, the abolition of prejudice and extremes of poverty, the promotion of a universal auxiliary language, the implementation of universal education *founded on and engendering spirituality and morality*.

The sacred writings also emphasise the importance of the individual search for truth, the harmony of science and religion and the Eternal Covenant of God.

Religious Content	Areas of Study	Relevant dispositions
Bahá'í world view: God as Creator. Dependence on God. The Oneness of God. The Unity of Religion. The Unity of Humanity. The Need for Unity that Leads to Peace.	Understanding the World: Unity of God and unity of the world and its peoples. Importance of individual investigation of truth. Seeing God in all Creation.	-Being Thankful -Appreciating Beauty -Expressing Joy -Being Imaginative and Explorative -Caring for Others, Animals and the Environment -Being Curious and Valuing Knowledge -Being Fair and Just -Sharing and Being Generous
So what is the problem? Humanity afflicted by the disease of disunity. Failure to understand that solving major problems like inequality, injustice, environmental pollution etc. need to be dealt with globally. Prejudice, greed, attachment to materialism, selfishness, drug and alcohol misuse. Lack of spiritual development of the individual within society. Lack of discipline and respect.	Moving Towards a Solution Bahá'u'lláh as a Divine Physician. Understanding that harm to one means harm to all. Seeking spiritual guidance to find practical solutions. Global consciousness and realisation of the interdependence of all created things. Look for unity in diversity. Build a bank of spiritual virtues that are mirrored in our actions. Follow the laws of Holy Scriptures and respect the laws of the land.	-Being Hopeful and Visionary -Being Reflective and Self-Critical -Being Regardful of Suffering -Being Accountable and Living with Integrity -Being Merciful and Forgiving -Creating Unity and Harmony -Caring for Others, Animals and the Environment -Living by Rules -Being Fair and Just

History of Faith:

The Forerunner (The Báb)
 The Founder (Bahá'u'lláh)
 The Exemplar (`Abdu'l-Bahá)
 The Guardian (Shoghi Effendi)
 The Universal House of Justice

Stories; Writings; Prayers to show the development of the faith through the lives of the main figures of the faith

The Báb (His proclamation and life).
 The life of Bahá'u'lláh (The Founder).
 The life of `Abdu'l-Bahá (Son of Baha'u'llah).
 Shoghi Effendi (The Guardian, grandson of `Abdu'l-Bahá).
 The World Administrative Centre of the Bahá'í Faith.

-Remembering Roots
 -Being Regardful of Suffering
 -Cultivating Inclusion, Identity and Belonging
 -Being Loyal and Steadfast
 -Being Courageous and Confident
 -Being Hopeful and Visionary
 -Creating Unity and Harmony

Key teachings and practices:

Family Life

Examples from Stories; Writings; Prayers

Physical and spiritual aspects of family life.
 Mothers as first educators.
 Shared responsibility for children.
 The importance of love and harmony in the home.
 The importance of consultation and respect.

The Individual

Material wealth does not lead to happiness.
 The individual capacity to reflect all of God's attributes (virtues).
 Dealing with pain and suffering.

Society

Physical and spiritual health.
 Work as worship if done in the spirit of service.

Bahá'í Community

Celebrations - 19 Day Feasts (plus Bahá'í Calendar).
 9 Holy Days.
 No clergy or professional learned class.
 An elected administrative order.
 The appointed institutions of the Faith.
 Houses of worship.
 The Eternal Covenant of God.

Bahá'í Laws

3 obligatory prayers, plus many others for all needs.
 Meditation and reading of scriptures.
 Fasting.
 Marriage and Divorce.
 Death and Burial.
 Kindness to animals.
 Pilgrimage where possible.

-Cultivating Inclusion, Identity and Belonging
 -Creating Unity and Harmony
 -Being Open, Honest and Truthful
 -Being Fair and Just
 -Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment
 -Being Regardful of Suffering
 -Being Modest and Listening to Others
 -Being Reflective and Self-Critical
 -Expressing Joy
 -Being Thankful
 -Appreciating Beauty
 -Being Curious and Valuing Knowledge
 -Participating and Willing to Lead
 -Being Hopeful and Visionary
 -Being Loyal and Steadfast
 -Living by Rules
 -Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence

Spiritual Teachings: Knowledge of the nature of the Highest Reality (God)	Examples from Stories; Writings; Prayers etc. Absolute knowledge of God is not possible for humanity.	-Being Imaginative and Explorative -Being Curious and Valuing Knowledge -Being Reflective and Self-Critical -Being Open, Honest and Truthful
The Divine Educators	To gain knowledge of God through the Founders of the world's religions.	
True Religion	Purification of the heart through an inner spiritual journey guiding mankind to the unity of all people and advancement of society.	
Journey of the soul	From conception to the death of the physical body. Understanding life's challenges.	
Life after Death	The ongoing journey of the soul throughout the spiritual worlds of God.	
Baha'i World Today: Pursuing goals of international development and co-operation	Examples to be taken from the following: Ecology. Co-operation with the United Nations and International Agencies. Service to others e.g. the Bahá'í youth Year of Service. Social and Economic Development Projects.	-Creating Unity and Harmony -Being Imaginative and Explorative -Caring for Others, Animals and the Environment -Sharing and Being Generous -Being Accountable and Living with Integrity -Cultivating Inclusion, Identity and Belonging -Participating and Willing to Lead -Being Hopeful and Visionary
The Goal: To recognise the Divine Educators for the era in which we live	Achieving the Goal The Twin Manifestations i.e. The Báb and Bahá'u'lláh as the latest in a long line of Revealers of God's progressive guidance for mankind.	-Being Hopeful and Visionary -Being Accountable and Living with Integrity -Being Courageous and Confident
To follow their laws and teachings	Achieve fulfilment of spiritual potential Achieve wholeness and unity, respect for the Earth and the whole of Creation.	
To establish a united humanity	An ordered society. World Peace.	

Buddhism

Shakyamuni Buddha was born two and half thousand years ago in North Eastern India. His birth is understood by his followers as a culmination of many lifetimes spent striving towards enlightenment.

The core of Lord Buddha's teaching is expressed within his teaching of the Four Noble Truths. This teaching first of all defines the key problem shared by all beings as the recurrence of suffering. In the Third Noble Truth, the Buddha states his discovery, gained through enlightenment, that cessation of suffering is a real possibility. Furthermore, within the Fourth Noble Truth, he sets out a system of religious practice incorporating a code of moral behaviour, a system of meditation and an approach towards the development of wisdom that is available to human beings as a way out of suffering and, indeed, to enlightenment.

There are several different traditions of Buddhism, all originating from the teachings of Shakyamuni Buddha, which have survived and are still practised in the various East Asian countries where they have flourished for centuries. Recently, Buddhist teachers of most of these traditions have come to the Western world and so Buddhist teachings and Western interpretations of them are now widely taught and gaining a degree of popularity throughout the modern world.

Broadly, the Buddhist traditions can be divided into the Theravadin and Mahayana Schools. In the Theravadin tradition, the spiritual life is exemplified by members of the monastic community although lay people are also given teachings on morality, meditation and wisdom through which they too are able to make spiritual progress.

While it shares all of the fundamental teachings of Buddha with the Theravadins, the Mahayana places its greatest emphasis on the Bodhisattva Vow and the associated practices of the Six Perfections. In the Mahayana, it is not seen as necessary for a master-teacher to be ordained. Whilst the Mahayana is demographically the larger tradition throughout the world, the Theravadin tradition is strongly represented in the UK.

Religious Content	Areas of Study	Relevant dispositions
1. Buddhist view of the world: The problem of suffering, its cause and how it can be addressed.	Suffering: All beings in this world seek happiness but are unable to avoid the recurrence of suffering as long as they remain within Samsara , the cycle of birth and death. The Four Noble Truths: Buddhists of all traditions believe in the truth of these four principles enunciated by Shakyamuni Buddha: 1. There is no form of existence within Samsara that does not experience suffering. 2. Suffering arises as a result of attachment to self. 3. Cessation of suffering is possible. This is called Nirvana. 4. There is a path to cessation of suffering.	-Being Regardful of Suffering -Being Merciful and Forgiving
2. The Buddhist View of the World: Basic beliefs concerning cause and effect in the world.	Karma: The nature of one's present existence has come about as a result of previous actions. The nature of one's future experience in this life and future lives will depend on one's past and current actions.	-Being Accountable and Living with Integrity -Being Regardful of Suffering -Being Merciful and Forgiving -Living by Rules -Remembering Roots -Being Hopeful and Visionary

<p>The Goal: The potential for enlightenment.</p>	<p>Rebirth: When one dies, one's consciousness does not cease but flows into the consciousness of an embryo at the point of conception. However, this is not the rebirth of a soul or 'self'. Buddha taught that there is no self which possesses any degree of permanence. What is happening in the cycle of rebirth is the continuous evolving of ever changing streams of consciousness subject to the results of actions (karma).</p>	<p>-Appreciating Beauty -Being Hopeful and Visionary</p>
<p>1. The Way: The Buddha and how Buddhists "take refuge" in him, his teaching, and the community of his followers.</p>	<p>Buddha Nature: All beings possess the potential for enlightenment which is the recognition of their true nature. The true nature of all beings is the same: Buddha Nature.</p> <p>Nirvana: Nirvana is a state which is attained with enlightenment, at which point one has realised one's Buddha Nature. Buddhists believe that it is only in Nirvana that suffering is overcome.</p> <p>Vision of Enlightened Qualities as Buddha Deities: Buddha deities, such as, Chenrezik, Manjusri and Tara, are revered in Tibetan traditions and in Kwan Nyin of the Japanese tradition.</p> <p>Taking Refuge: Taking refuge in the Three Jewels of Buddha, the Buddha's Teaching, and the Noble Asembly of Buddha's Followers - This is the ceremony and daily recited prayer that makes a person a Buddhist: their acknowledgement that they are not enlightened and that it is these Three Jewels which will guide them away from suffering and towards enlightenment.</p> <p>The Buddha: The life story of the Buddha: born as a prince; became a leader amongst men; renounced his stately existence and went in search of enlightenment; became enlightened; taught 'the Dharma', i.e. the teachings, the first of which was the Four Noble Truths.</p> <p>Lives of Great Buddhist Masters: e.g. Padmasambhava, Milarepa</p>	<p>-Being Regardful of Suffering -Appreciating Beauty -Cultivating Inclusion, Identity and Belonging -Creating Unity and Harmony -Remembering Roots -Being Hopeful and Visionary -Participating and Willing to Lead -Being Loyal and Steadfast -Being Courageous and Confident -Being Curious and Valuing Knowledge</p>

2. The Way:

The Eightfold Noble Path - especially Theravadin Buddhists follow the path in the form of the Eightfold Noble Path whereas Mahayanists see the Fourth Noble Truth in terms of three trainings: 1. *Morality*, 2. *Meditation*, and 3. *Wisdom* which they practise as the Six Perfections (see below).

Eightfold Noble Path:

1. Right Understanding - of Buddha's teaching on karma, rebirth and the Four Noble Truths.
2. Right Intention - having the intention to benefit others through one's actions.
3. Right Speech - not lying, swearing, gossiping, saying things to cause people to fall out.
4. Right Action - not taking life, not stealing, avoiding sexual misconduct.
5. Right Livelihood - not following a livelihood that is harmful to others.
6. Right Effort - making an effort to abandon harmful ways of thinking and acting.
7. Right Mindfulness - being aware of what one is doing and to steer this towards virtue.
8. Right Concentration - keeping one's mind calmly focussed.

- Being Modest and Listening to Others
- Being Imaginative and Explorative
- Being Thankful
- Caring for Others, Animals and the Environment
- Being Fair and Just
- Participating and Willing to Lead
- Being Courageous and Confident
- Being Curious and Valuing Knowledge
- Being Open, Honest and Truthful
- Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence
- Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment
- Being Reflective and Self-Critical
- Sharing and Being Generous

3. The Way:

Meditation on Love and Compassion - the *brahmaviharas*.

The Four Limitless Meditations:

Both Theravadin and Mahayana Buddhists practise a meditation called 'The Four Limitless Meditations' (*brahmaviharas*).

1. Loving Kindness - wishing all beings to possess happiness.
2. Compassion - wishing all beings to be free of suffering and the causes of suffering.
3. Sympathetic Joy - developing joy when others are happy.
4. Equal Mindedness - the wish that beings are free of aversion and attachment to others.

- Being Regardful of Suffering
- Being Imaginative and Explorative
- Expressing Joy
- Being Thankful
- Creating Unity and Harmony
- Being Fair and Just

4. The Way:

Making Vows.

Buddhist Vows made by Monks and Nuns:

Buddhist monks and nuns are those followers of Buddhist teachings who have renounced the householders' life. Their vows are set down by the Buddha in the *vinaya*. There are around 250 vows for *bikkhus*. Ordained monks and nuns do not have possessions and a key vow is the one of celibacy.

- Living by Rules
- Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment
- Cultivating Inclusion, Identity and Belonging
- Creating Unity and Harmony
- Being Accountable and Living with Integrity
- Being Loyal and Steadfast

Buddhist Vows for Lay People - The Five Precepts:

1. Do not take life.
2. Do not take what is not given.
3. Do not lie.
4. Do not commit sexual misconduct.
5. Do not drink alcohol.

5. The Way:*The Six Perfections*

- The system of practice for those who have taken the

Bodhisattva Vow.

This is the Mahayana Path as practised in Tibetan, Chinese, Japanese and in other traditions commonly found in South East Asia.

Bodhisattva Vow:

This is the vow taken to attain enlightenment for the benefit of unlimited numbers of sentient beings. The way this is put into practice is to develop the Six Perfections.

The Six Perfections:

Each one of these six becomes a 'perfection' when it is fully imbued with transcendental wisdom, for example, giving becomes a perfection when done "beyond the three circles of giver, gift or act of giving".

1. Giving - giving of material goods to the needy; giving emotional support to those who need it; also giving Buddhist teachings, but only to those who want and ask for it.
2. Moral Discipline - practising restraint for the benefit of others.
3. Patience - restraining oneself from becoming angry, even with wicked people.
4. Effort - making a strong effort to understand the truth.
5. Meditation - developing the ability to stabilise one's mind.
6. Wisdom - developing a correct insight into the nature of reality.

- Being Regardful of Suffering
- Being Imaginative and Explorative
- Being Thankful
- Caring for Others, Animals and the Environment
- Sharing and Being Generous
- Being Fair and Just
- Being Modest and Listening to Others
- Participating and Willing to Lead
- Being Courageous and Confident
- Being Curious and Valuing Knowledge
- Being Open, Honest and Truthful
- Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence
- Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment
- Being Reflective and Self-Critical

Christianity

Christianity is a story of love. It sees a God of love at the heart of the cosmos and human beings as free creatures capable of responding to that love. The model of a human response is Jesus of Nazareth, the Jewish son of Mary; but for Christians he is also the unique expression of God in a historic human life. In Jesus' life and teaching people experience both the possibility of having a fulfilled human life with each other and the reality of coming to know God as a loving, merciful father, a renewing, healing and reconciling force in the world.

Within this story, Christians speak of the one God as Father, Son and Spirit. They do this because love is a creative power, because of Jesus' life and teaching and because of the experience of His powerful Spirit still at work in our world. God's creation is good but spoiled by evil forces and human choices. Yet this sin and evil are not as powerful as the love, mercy and healing of God.

The community of Jesus' followers, the Church, exists to bear witness to the life of Jesus, who embodies reconciliation, healing and forgiveness. It does this by celebrating the ways in which healing and forgiving are still taking place in the world. The Bible locates the Christian community within the long history of God's dealings with creation and specifically within the history of the people of Israel who God chose, freed from slavery and called to be a sign of liberation and hope in the world. Jesus - His life, teaching, cruel death and resurrection - is crucial to this great story of God's loving engagement with creation from its very beginnings. The promise is that all life has purpose, is holy, and ultimately finds its beginning and end in the life and love of God.

Religious Content	Areas of Study	Relevant dispositions
The Christian view of the world: God-dependent, creation, for the praise and glory of God; an orientation to the other.	Understanding the world: 1. creation narratives; 2. religion and science; 3. religion and art; 4. religion and music; 5. religion and poetry.	-Being Curious and Valuing Knowledge -Being Imaginative and Explorative -Appreciating Beauty -Expressing Joy -Being Thankful -Caring for Others, Animals and the Environment
So what is the problem? Alienation from God and other human beings, leading to: failure, loss, sins, aggression, quarrels, exploitation, deception, betrayal of trust, misuse of nature.	Understanding the problem: 1. Biblical stories (eg. the Fall, Cain & Abel, Tower of Babel, Noah, Jacob & Esau, Joseph & his brothers, the wisdom of Solomon, Judas, Ananias & Sapphira, etc); 2. Exile, Flight to Egypt; 3. Problem of evil, Job; 4. Oppression and slavery; 5. Past and current injustice; 6. Abuse of the natural world.	-Being Regardful of Suffering -Being Fair and Just -Living by Rules -Being Accountable and Living with Integrity -Being Reflective and Self-Critical -Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment -Sharing and Being Generous
God and the people of Israel, (Election and Covenant): (on being called in the present to a promised future: Noah, Abraham, Moses, People of Israel)	Towards resolving problems: 1. Biblical stories (eg. The Flood, the call of Abraham, Isaac and Jacob, the call of Moses, the Exodus, Ruth and Naomi, Saul, King David); 2. The major and minor prophets; 3. Wisdom literature; 4. The exile and return from exile; 5. Apocalyptic traditions; 6. Christianity and Judaism; 7. Christianity and Islam.	-Remembering Roots -Being Hopeful and Visionary -Being Loyal and Steadfast -Being Courageous and Confident -Cultivating Inclusion, Identity and Belonging -Creating Unity and Harmony

<p>The Life of Jesus Christ, (Redemption): (restoration: [a] John the Baptist, [b] Life, teaching, death and resurrection of Jesus, [c] call of the apostles)</p>	<p>Renewal:</p> <ol style="list-style-type: none"> 1. Anticipations of Jesus: OT, Mary, John the Baptist; 2. Parables, stories by and about Jesus; 3. The summary of the law; 4. Stories about the apostles; 5. The presence of God in community; 6. Mission to the gentiles. 	<ul style="list-style-type: none"> -Remembering Roots -Being Merciful and Forgiving -Living by Rules -Participating and Willing to Lead -Being Modest and Listening to Others -Creating Unity and Harmony
<p>The Spirit, the Church and the World (Sanctification): (towards living well: the role and practices of the church, worship and Bible)</p>	<p>Celebrating life as the people of God:</p> <ol style="list-style-type: none"> 1. Re-living the presence of Jesus through the Christian calendar; 2. Sacraments; 3. The Lord's prayer, prayers, hymns and creeds; 4. The formation of the canon; 5. Finding meanings in sacred texts; 6. Worship and the arts; 7. The church as a family; creating social solidarity. 	<ul style="list-style-type: none"> -Being Reflective and Self-Critical -Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence -Being Modest and Listening to Others -Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment -Being Curious and Valuing Knowledge -Appreciating Beauty -Being Thankful -Expressing Joy
<p>The Spirit, the Church and the World, (Sanctification) cont'd: (The experience of, and living in, the world. Recollections of shared life, the church and current issues)</p>	<p>Challenges of human life:</p> <ol style="list-style-type: none"> 1. Key moments in the history of the church (e.g. persecution and martyrdom, the establishment of the church, Celtic Christianity, iconoclastic periods, expulsion of Jews, crusades, establishment of schools and universities, the inquisition, reformation, abolition of monasteries in England and Wales, church missionary movements, key figures, church structures etc.); 2. The language, symbols, imagery and thought found in religious life; 3. Marriage and family life; 4. Christian social action, the 'Common Good'; 5. Contemporary moral issues and spiritual challenges (For example, moral issues such as: war and peace, the just war, euthanasia, animal rights etc. and spiritual issues such as: ennui, nihilism, suspicion, irony and irresponsibility); 6. Church as social institution/organisation, commitment to community; 7. Ecumenicity and religious pluralism; 8. Faith and the arts. 	<ul style="list-style-type: none"> -Being Fair and Just -Being Merciful and Forgiving -Participating and Willing to Lead -Caring for Others, Animals and the Environment -Being Curious and Valuing Knowledge -Living by Rules -Being Loyal and Steadfast -Being Open, Honest and Truthful

**The life of the world to come,
(Eschatology):**

(facing the self and the future with others, entering ever more deeply into divine life)

Resolutions:

1. Remembering death, mourning;
2. Final judgement;
3. Belief in eternal life;
4. Confidence in the love of God; Christ's return;
5. The communion of saints;

- Being Hopeful and Visionary
- Being Reflective and Self-Critical
- Being Accountable and Living with Integrity

Hinduism

Hinduism is a recognisable and dynamic tradition that has evolved gradually over a period of 4 or 5 thousand years. It is not dependent on a specific revelation associated with a particular person or event but originated in India. It derives its name from the river Indus, known as Sindhu in the Indian language. The religion is marked for its tolerance and accepts a great range of practices and expressions of belief. However, at its core is the principle of *Dharma* (the demands of righteousness, justice, faith, duty, religious and social obligation) and that ultimately the truth is One, even when it is variously described, experienced and understood.

Whilst Hinduism encourages open, critical reflection, metaphysical speculation and innovation, it is most often associated with four basic principles:

1. A belief in the One God, *Paramatman*, or *Brahman*, the supreme soul, who is transcendent and formless, but may manifest in various divine forms;
2. A belief in the presence of an eternal self, or *Atman*, loosely translated as soul, in all living beings, and in rebirth/transmigration of soul from one living being to another;
3. A belief in the law of *Karma* - being ultimately responsible for one's own actions, whether good or bad.
4. The concept of *Dharma*: Hindu ethics are based fundamentally on the concept of *Dharma*, which can be understood as "religious duty", "right or selfless action", or "virtue" which embody, but is not confined to, attributes such as, gentleness, truthfulness, integrity, courage, patience, discipline, self-control, forgiveness, charity, respect for all living beings, and being in a state of consciousness that drives behaviour in all actions.

The fullness of life is only attainable by overcoming *avidya* and *maya*, i.e. practical ignorance and illusion.

Hinduism treasures ancient scriptures gathered together in the four *Vedas*, and that direct a person to the originating reality of the universe. The *Vedas* (including the *Upanishads*) and the epics of the *Mahabharatha*, *Puranas* and the *Bhagavad Gita* are treatises documenting religious teachings along meta-ethical principles which encourage and support a way of life marked by devotion, *Dharma* (right living and selfless action). Collectively, these Veda and Upanishad scriptures are called *Shruti*, literally meaning "heard", which were revealed to ancient Vedic seers. Hindu orthodoxy relies on the acceptance of the authority of the *Shruti*. Other texts such as the *Manu-Smriti* are based on tradition and memory and are usually regarded as having a subordinate religious authority.

Religious Content	Areas of Study	Relevant dispositions
Cultivating a way of life: Communal dimension	Collective celebrations include: <ol style="list-style-type: none"> 1. <i>Holi</i> - A Spring Festival associated with <i>Lord Krishna</i> and celebrates the triumph of Good over Evil. 2. <i>Diwali</i> - A Festival of Lights that marks the start of the Hindu year. It is a family occasion when presents may be exchanged. Other festivals include: <i>Mahashivrati</i> - celebrates the wedding of <i>Shiva</i> , one of the Hindu Divine Trinity (with <i>Brahma</i> and <i>Vishnu</i>), to Mother Goddess, <i>Paravati</i> . <i>Rama Navarni</i> - Celebrates the birthday of <i>Lord Rama</i> , an incarnation of <i>Vishnu</i> , one of the Divine Trinity of Hindu Dharma. <i>Janmashtami</i> - Celebrates the birthday of <i>Lord Krishna</i> <i>Navaratri</i> - Focusses on the worship of <i>Durga</i> (the creative energy or force) and other goddesses, and	-Being Courageous and Confident -Being Hopeful and Visionary -Sharing and Being Generous -Creating Unity and Harmony -Caring for Others, Animals and the Environment -Expressing Joy -Being Regardful of Suffering -Appreciating Beauty

<p>Worship: Relating to the ONE individually and collectively.</p>	<p>involves the celebration of the struggle of <i>Lord Rama</i>, in which he battles with evil Ravana. The celebrations effectively symbolise good overcoming evil. The <i>Dussehra</i> or <i>Dasara</i> celebrates <i>Lord Rama's</i> final triumph over Ravana.</p>	<ul style="list-style-type: none"> -Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment -Caring for Others, Animals and the Environment -Remembering Roots -Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence -Being Curious and Valuing Knowledge -Being Thankful -Sharing and Being Generous
<p>Worship Relating to the ONE collectively</p>	<p>Personal: Faith is a matter of inwardness. Cultivating a relationship to Ultimate Reality requires effort, will-power and disciplined devotion. There are THREE main paths:</p> <ol style="list-style-type: none"> 1. <i>Karma Marga</i> (the path of works/actions) <ul style="list-style-type: none"> - There are certain things that one can do to cultivate the spiritual self: e.g. make sacrifices to the deities, acknowledging deeper realities; study the <i>Vedas</i>; acknowledge duties to the family and ancestors; offer hospitality and social service and serve the needy, infirm and the ill without anticipation of personal gain. 2. <i>Jnana Marga</i> (the path of knowledge) <ul style="list-style-type: none"> - finding one's bliss through spiritual and intellectual understanding. 3. <i>Bhakti Marga</i> (the path of devotion) <ul style="list-style-type: none"> - surrendering and emptying oneself to God through worship and devotion. <p>Common rites or practices include: washing prior to prayer; making offerings to the gods, ancestors, seers and teachers, animals and the poor; reciting texts; meditation; physical discipline in yoga; tending a household shrine.</p> <p>Place: Worship takes place in a <i>temple</i> where one may find the ONE through the images of the Deities which are housed there. To enter it one removes one's shoes. <i>Mandirs</i> can be a simple room in a house or they may be elaborate structures with intricate sculpture and painting, representing the divinity, as well as facilities for libraries, schools, offices, and communal rooms for social events. To enter a temple one removes one's shoes. Central is the <i>shrine</i> with the image of the deity, sometimes with several other smaller shrines in recognition of other forms in which the ONE may appear. These deities are incarnations or <i>avatars</i> of the ultimate reality.</p>	<ul style="list-style-type: none"> -Being Thankful -Sharing and Being Generous -Being Modest and Listening to Others -Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence -Being Imaginative and Explorative -Creating Unity and Harmony -Cultivating Inclusion, Identity and Belonging

Practical Living

Following the path

Ceremony:

Ceremonies are held to acknowledge and honour the Deity. In *Bhakti Marga*, such ceremonies often take the form of

1. 'awakening' and bathing the deity, invoking the name or calling on the deity,
2. adorations and salutations with presentations of garlands and water, paying homage and offering gifts, lighting of lamps of *ghee* - clarified butter and incense - together with vegetarian *sattvic* foods (which are deemed to promote health, a calm disposition, and ethical conduct) especially milk, rice, spices, and fruit, accompanied by congregational chanting of sacred hymns or *mantras* to music.

The *prasada* is shared among the worshippers.

Studying the scriptures:

The scriptures provide details of meta-ethical principles that provide guidance on rightful conduct: *Dharma*, ritual, prayers, the composition and singing of music, mystical hymns, mantras for chanting and details on yogic meditation, parables and beliefs.

Diet:

There are no absolute rules on diet but rather meta-ethical guidance which promotes *sattvic* foods (which are deemed to promote health, a calm disposition, ethical conduct) and discourages *tamasic* foods (which are deemed to cause anger, disease, inflict undue violence on other living creatures).

As a result many Hindus subscribe to a vegetarian diet on the basis that all life is sacred, and that killing any living being is wrong and tantamount to bad *karma*. Some Hindus eat fish and/or meat, as a rule poultry, lamb or goat. Beef is virtually never eaten, and pork rarely so.

Dress:

As with diet and general conduct, Hindu's *Dharma* proffers modesty in dress but there are no religiously encoded rules on dress. Indeed there are regional differences in mode of dress.

Vibrant colours, especially saffron, reds, yellows and greens are considered auspicious and favoured at religious and family festivals.

- Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence
- Being Reflective and Self-Critical
- Being Accountable and Living with Integrity
- Being Modest and Listening to Others
- Caring for Others, Animals and the Environment
- Cultivating Inclusion, Identity and Belonging

Caste System:

The caste system derives from a view of human life which sees human beings performing one of four basic duties (*Varna Ashrama*):

1. learning and teaching holy scriptures (*Brahmins*),
2. defending the community/society (*Kshatriyas*),
3. carrying out business or farming (*Vaishyas*), or
4. carrying out various other types of work in the community (*Shudras*).

According to scriptures, a person's natural aptitude determines the class (*varna*) to which that person is suited, and not on the basis of being born into a particular family or the work of one's parents.

In time this system became a rigid social system in which a person's social and spiritual status, occupation and religious duties were defined according to the *varna* of the family into which he or she was born. Since this is not part of the *Shruti* scriptures upon which Hindu orthodoxy is defined, it has been challenged over the ages. In recent times, Hindu society has begun a transformation, shedding the negative aspects of this system, particularly caste-based discrimination.

Hindu Symbols

Significant symbols in Hindu iconography.

Aum or Om or Omkar:

Aum or Om or Aumkar is made up of three Sanskrit letters, *aa*, *au* and *ma*, which, when combined, make the sound *AUM* or *OM*. This is the most important symbol in Hinduism and occurs in every prayer. As a symbol of piety, OM is often found enshrined in every Hindu temple and family shrine. *OM* is a sacred syllable representing *Brahman* or the Absolute - the source of all existence. *Brahman* in itself is incomprehensible so a symbol is the essential means of relating to, and becoming aware of, the unknowable. The *Upanishads* describe *AUM* as the symbol of the *atman*, or individual soul.

Swastika:

The *Swastika* - not to be mistaken for the Nazi emblem - is also considered sacred by Jains and some Buddhists. It holds great significance for Hindus, symbolising the eternal nature of the *Brahman*, for it points in all directions, thus representing the

-Appreciating Beauty
 -Being Imaginative and Explorative
 -Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence
 -Being Curious and Valuing Knowledge

omnipresence of the Absolute. The term, 'Swastika', is derived from the Sanskrit words, *Su* (good) and *Asati* (to exist), which together mean, 'May Good Prevail'. Representations of the Swastika dating back over 4000 years have been discovered in India, the Middle East and Europe.

Saffron:

The colour, saffron, stands for purity, Agni or fire, which symbolises the *Brahman*, the supreme soul. Saffron is also significant for Sikhs, Buddhists and Jains. Saffron flags in a triangular, and often forked, form with the *AUM* in the centre are often seen fluttering atop Hindu temples. Buddhist monks and Hindu saints wear robes of saffron as a mark of renunciation.

Islam

The Islamic faith above all confesses a belief in the unity of God. This one God, Allah, is the Creator of all that exists, who gives the world its order and who passes judgment on all that people do. God's will is communicated through prophets beginning with Adam and ending with Muhammad.

There is a comprehensive direction in God's revelation that pertains to every aspect of human life, both personal and social. A dominant feature of Islamic faith is its disciplined life that conforms especially to five very basic requirements, known as the 5 Pillars of Islam: 1. the confession of the unity of God; 2. the five daily prayers; 3. the duty of fasting during Ramadhan; 4. the duty of giving zakah [alms]; 5. the duty of Hajj [pilgrimage].

The concept of purity plays a major role leading, for example, to ablution, bathing, the avoidance of certain foods, notably pork. Additionally, the concept of community is equally important, as God is one, the people of God are one. In seeking to understand what is required of human beings in life, Muslims turn to the Qur'an, a dictation of God's word to Muhammad, and to Hadiths, traditions, about the prophet and the revelations he received. In the end all people will be answerable to God for their life and rewarded or punished accordingly.

Religious Content	Areas of Study	Relevant dispositions
The Islamic view of the World: The meaning of the unity of God; the world as a God-dependent creation; the need for human submission and obedience.	Knowledge and Understanding: Religion and science; The contribution of Islamic civilisation to western knowledge; Islam and education.	-Being Curious and Valuing Knowledge -Being Imaginative and Explorative -Appreciating Beauty -Being Thankful -Caring for Others, Animals and the Environment
The role of prophets and messengers: The concept of prophethood	Learning: Revelation; Stories; Connections with Judaism and Christianity.	-Being Modest and Listening to Others -Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence -Being Courageous and Confident -Cultivating Inclusion, Identity and Belonging
The Qur'an and Hadiths: Divine communication and guidance	Scriptures: Texts; Calligraphy; Stories; Remembering; Traditions of recitation.	-Appreciating Beauty -Remembering Roots -Being Loyal and Steadfast -Creating Unity and Harmony
The five Pillars (the disciplined life): 1. Confession of the Unity of God [shahada]; 2. The five daily prayers [salah]; 3. The duty of fasting [sawm]; 4. The giving of alms [zakah]; 5. The duty of pilgrimage [Hajj].	Faith and Practice: The names of God; The call to prayer and the practice of prayer; Religious artefacts: prayer mats, beads; Islamic relief; Mecca and Medina, other key places; Ramadhan; Observing time.	-Being Thankful -Caring for Others, Animals and the Environment -Sharing and Being Generous -Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment -Being Open, Honest and Truthful

The pure life: Ablution, bathing, modesty; Attending to what is permitted (Halal); Avoiding what is prohibited (Haram).	Religion and the environment/animal welfare; Teaching on: homosexuality, abortion, contraception; Dress.	-Being Reflective and Self-Critical Caring for Others, Animals and the Environment -Being Regardful of Suffering -Being Fair and Just -Living by Rules
The community: Worship, marriage and divorce, usury, anti-racism, the treatment of others, sanctity of life, celebrations.	Mosques: Islamic design and architecture; Religion and culture; Medical ethics; Attitudes to wealth; Crime and punishment; Family obligations.	-Participating and Willing to Lead -Being Loyal and Steadfast -Being Courageous and Confident -Expressing Joy -Sharing and Being Generous
The life to come: Judgement, accountability, reward and punishment.	Destiny versus fate; Freewill, Intentions and consequences.	-Being Hopeful and Visionary -Being Merciful and Forgiving -Being Accountable and Living with Integrity

Jainism

Jainism is a scientific and compassionate religion. Jainism is one of the oldest faiths with a way of life.

A "Jain" follows the spiritual path and examples set by previous human beings who are victors or conquerors of their own inner enemies such as anger, pride, deceit, greed, attachment and hatred. These people are called JINAS and also known as TIRTHANKARS. The followers of Jainism are known as Jains.

Jainism started in India and is now flourishing in East Africa, the Middle East and South Asia.

Although the ten million Jains estimated to live in modern India constitute a tiny fraction of its population, the message and motifs of the Jain perspective, its reverence for life in all forms, its commitment to the progress of human civilization and to the preservation of the natural environment continues to have a profound and pervasive influence on Indian life and outlook.

The five fundamental teachings of Jainism and the five-fold Jain code of conduct are deeply rooted in its living ethos in unbroken continuity across the centuries. They offer the world today a time-tested anchor of moral imperatives and a viable route plan for humanity's common pilgrimage for holistic environmental protection, peace and harmony in the universe.

It is a philosophy that shares its principal value with each living being everywhere in the world. It is a testament of love and respect for all creatures, as every living thing is an eternal soul responsible for its own actions.

Religious Content	Areas of Study	Relevant dispositions
Jain world view: World is without beginning or end; Karma; Reincarnation.	Understanding the world: Religion and science Interdependence, attitude to animals Multiple aspects to truth Religion and moral life The concept of eternity The concept of responsibility The concept of equality The concept of liberation Symbols (swastika).	-Being Imaginative and Explorative -Caring for Others, Animals and the Environment -Being Hopeful and Visionary -Being Fair and Just -Being Accountable and Living with Integrity -Being Curious and Valuing Knowledge -Being Regardful of Suffering
So what is the problem? Mithyatva; Anger, Pride, Deceit, Greed, Attachment and Hatred.	Inward spiritual journey Penance Confession.	-Being Regardful of Suffering -Being Merciful and Forgiving -Being Accountable and Living with Integrity -Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment -Being Reflective and Self-Critical -Being Open, Honest and Truthful
Solution; Following the path: Non Violence (AHIMSA), Truth (SATYA), Non Stealing (ASTEYA), Chastity (BRAMA CHARYA), Non-possessiveness (APARIGRAHA).	Penance Vegetarianism Symbols Pacifism and non-violence Temperance Equanimity Vyavahar Dharma Nischaya Dharma.	-Caring for Others, Animals and the Environment -Being Curious and Valuing Knowledge -Living by Rules -Being Fair and Just -Being Accountable and Living with Integrity -Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment -Being Open, Honest and Truthful -Creating Unity and Harmony

Key Figures: Exemplars of good practice: 24 Tirthankars/Arihants; Lord Mahavira.	Stories Images Mahavir jayanti Paruyshun.	-Remembering Roots -Being Loyal and Steadfast -Being Modest and Listening to Others -Being Courageous and Confident -Participating and Willing to Lead -Cultivating Inclusion, Identity and Belonging -Appreciating Beauty -Expressing Joy -Being Thankful -Sharing and Being Generous -Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence -Being Reflective and Self-Critical
Key practices: Temple worship; Puja; Festivals; Pilgrimage; Meditation; Monasticism; Rosary; Fasting; Scriptures.	Mantras Hymns Aarti Temples: Palitana, Mount Abu, Girnar, Samat Sikharji, Ranak Pur Arham Family Diwali Das Lakhanas Alms Agams Jain stamps Images.	-Appreciating Beauty -Expressing Joy -Being Thankful -Sharing and Being Generous -Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence -Being Reflective and Self-Critical
Goal: Nirvana	Moksha; Nirvana.	-Being Hopeful and Visionary -Being Reflective and Self-Critical -Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence

Judaism

Whilst the first Jew was the Biblical Abraham, Judaism draws its authority from an act of Divine Revelation on Mount Sinai, before a multitude of people. It was an awesome descent of Spirituality into the material world. The Divine communicated through Moses the written Law, the Torah (The first five books of the Hebrew Scriptures), and the oral Law. This oral law was later partly written down in the important books of the Mishnah, Talmud and Midrash.

A system of 613 commandments was specifically charged upon Jews. A system of 7 commandments, also known as the 7 Noahide Laws, was given to the whole of mankind. Compliance with these codes fulfils the Divine Will and affords a unique opportunity for the commanded (the people) to bond with the Commander (The Divine) through the command (Law). The reward for obedience to these two systems of Law is the same, a share in the spiritual World to Come.

Judaism, therefore, does not seek conversions to Judaism but encourages others in a lifestyle that is in tune with the dictates of the 7 Noahide Laws. Jews, themselves, are required to be 'a light to the nations'. This has often placed them in a controversial role, which may become a key element contributing to anti-semitism.

Religious Content	Areas of Study	Relevant dispositions
The Jewish View of the World: Human beings in context	Human Beings in their Context: Purpose and meaning in Creation Role of Mankind as a Partner in Creation Making a Difference through Action	-Being Curious and Valuing Knowledge -Being Accountable and Living with Integrity -Participating and Willing to Lead
Life's Challenge: Dependence, Inter-dependence and Responsibility	Living well: Divine Providence Freedom of Choice Inclinations to do Good and Evil Self-Refinement Living with Others Living with Animals Living with the Environment Living with Other Faiths	-Being Imaginative and Explorative -Being Reflective and Self-Critical -Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment -Being Modest and Listening to Others -Creating Unity and Harmony -Being Open, Honest and Truthful
Key Events in Jewish History: Some Main Elements	Pre and Early History: Creation - Adam and Eve Flood, Patriarchs and Matriarchs Refuge and Slavery in Egypt Exodus from Egypt - Festival of <i>Pesach</i> Revelation at Mt. Sinai - Festival of <i>Shavuot</i> Israel and the Temple Era Schisms, then and now Exiles: 1. Persian Exile - Festival of <i>Purim</i> 2. Greek Exile - Festival of <i>Chanukah</i> 3. Roman Exile: Destruction of the Temple and Dispersion Later Experiences: The Golden Age in Spain Expulsions: Spain, Britain and Elsewhere Crusades, Disputations and Blood Libels Differences: Ashkenazim and Sephardim	-Remembering Roots -Being Courageous and Confident -Expressing Joy -Being Loyal and Steadfast -Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence -Being Hopeful and Visionary -Being Regardful of Suffering

	<p>Emancipation Chassidism Re-admission to England, Right to Vote and Enter Parliament Holocaust Return to Israel Jews in Birmingham</p>	
<p>Judaism as a Way of Life: Festivals and Practices</p>	<p>Diet: Celebrations and Ritual: Shabbat Yom Kippur Rosh Hashanah and Other Festivals Prayer and Meditation Learning: Torah Other Books Communal Institutions: Dress: Family Life: Circumcision Barmitzvah, Batmitzvah Marriage Medical Ethics Death</p>	<p>-Living by Rules -Being Thankful -Appreciating Beauty -Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence -Cultivating Inclusion, Identity and Belonging -Being Accountable and Living with Integrity</p>
<p>Selected Teachings: Ethics and Thought</p>	<p>7 Noahide Laws Animals and the Environment A promised land Marriage and the Family Feminism Abortion Euthanasia</p>	<p>-Caring for Others, Animals and the Environment -Being Regardful of Suffering -Being Hopeful and Visionary -Cultivating Inclusion, Identity and Belonging -Sharing and Being Generous -Being Merciful and Forgiving</p>
<p>The World to Come: The Future and Beyond</p>	<p>Messiah: Messianic promises from Hebrew Scriptures The Messianic Era and Natural Occurrences Post-Messianic Era: a changed world and resurrection from the dead</p>	<p>-Being Accountable and Living with Integrity -Being Fair and Just -Being Hopeful and Visionary -Being Reflective and Self-Critical</p>

Rastafarianism

The Rastafarianism is a religion of liberation and transformation. Its roots can be traced back to aspects of 1. traditional African religion, 2. Ethiopian Coptic Christianity [an ancient strand of Christianity quite distinct and independent from Western Christendom], and 3. the scriptural world of the Bible interpreted through the experience of African-Caribbean people in Jamaica and elsewhere. Experiences of slavery, exploitation, poverty and racial discrimination facilitated the understanding of Biblical recollections of the people of God, their exile in Babylon, their exodus and return to the promised land. The experienced oppression at the hands of whites is their Babylonian exile, their return is perceived as a return to Africa, if not physically, then at least spiritually.

There are no very clearly defined doctrines nor is there a centralised authority, so much of what is found in the Rastafari movement is a genuine expression of the spirituality of ordinary people. An important and early influential figure in the development of the Rastafari movement was Marcus Garvey, a Jamaican born politician, whose birthday is commemorated on August 17th.

Rastas 'know' that the Divine is to be found in every human being and that God works in and through history. In this context Ethiopia as the one nation that resisted European domination becomes highly symbolic. It is representative of the whole of Africa, and Haile Selassie as the emperor of Ethiopia is perceived to have truly embodied the Divine. It is his spirit that lives; he represents the Spirit of Africa in which all can participate. The experienced and expected emancipation is expressed in a variety ways. These ways are marked by a resistance to the oppressive culture that surrounds them, an assertiveness of an identity that has its key locus elsewhere, and an expressive form of life with distinctive music, language and art.

Key symbols of the Rastafari life include:

1. Reggae music, with lyrics that expressed Rastafari values,
2. Dreadlocks, the practice of not cutting one's hair as a sign of one's spiritual commitment, like the Nazarites and Rechabites in the Hebrew scriptures.
3. The cultivation of language and a linguistic style, including Jamaican patois, as the medium through which Rastas feel the presence and power of God and which is more truly expressive of their new world, as in the 'I and I' of true communion.
4. The use of colours, the red, black, green and gold. They are colours representative of Ethiopia and found in its flag: red, the blood of the martyrs, the black of Africa, the green of abundant nature and hope of victory, and gold, the wealth of Africa.

Religious Content	Areas of Study	Relevant dispositions
Worldview: The world is created and transformed through a supernatural agency.	The role and significance of: Haile Selassie I, The Lion of Judah, Ethiopia as a symbol of the promised land. Blacks and the People of God. Exile in Babylon.	-Appreciating Beauty -Being Hopeful and Visionary -Being Imaginative and Explorative -Being Regardful of Suffering -Remembering Roots
What is the problem?: This worldly life is distorted by evil that is both personal and corporate.	Understanding the problem and solution: 1. Protection of the environment, human and animal life. 2. Responsibility and imminent judgment. 3. The ideal society of <i>Zion</i> versus <i>Babylon</i> : the society and its institutions that exist in opposition to the rule of Jah, the Divine presence.	-Caring for Others, Animals and the Environment -Being Accountable and Living with Integrity -Being Fair and Just -Being Imaginative and Explorative

Key practices:

Personal.

Diet:

Rastas tend toward vegetarianism and especially avoid pork and shellfish.

Dress:

Rastas prefer modest dress, skirts for women, and they often incorporate the colours of red, black, green and gold. For some there is a taboo on wearing second-hand clothing, and some may show a preference for African-style robes.

Behaviour:

Rastas seek to avoid hedonism and strive for purity. Hair is not cut according to a Biblical injunction as a symbol of their dedication. Instead hair is coiled into *dreadlocks* which may be contained in a traditional hat, known as the *Tam*. Dreadlocks may be seen as a reflection of the mane of the conquering Lion of Judah and marks out the Rasta from Western society.

-Living by Rules

-Being Modest and Listening to Others

-Cultivating Inclusion, Identity and Belonging

-Remembering Roots

Key practices:

Communal.

Election:

Rastas see themselves as the elect of God, chosen to promote His power and peace and to live out His commandments. There is a perceived continuity between Israel, Ethiopia, and the Rastas.

-Being Loyal and Steadfast

-Expressing Joy

-Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence

-Being Courageous and Confident

-Participating and Willing to Lead

Festivals:

Rastas celebrate the Ethiopian Christmas on January 7th and the Ethiopian New Year on September 11th.

Other celebrations mark events pertaining Haile Selassie, who is perceived as embodying the Divine, e.g.:

21st April - Grounation Day - for Haile Selassie's visit to Jamaica in 1966;

5th May - Hailie Selassie's return to the throne;

23rd July - Hailie Selassie's birthday;

16th July - Ethiopian Constitution Day - when Hailie Selassie implemented the first constitution for Ethiopia;

2nd November - the anniversary of Hailie Selassie's coronation.

Rastas also mark Marcus Garvey's birthday on August 17th.

The various festive events are celebrated with *Nyabinghi* sessions of chanting, music [especially Reggae music popularised by Robert N.

Marley], prayer, and feasting and function to recollect communal history and to reassert communal identity and solidarity.

Worship:

Worshippers do not meet in specially designated buildings but meet in people's homes or in communal buildings. Weekly *reasoning sessions* are times for discussing issues and seeking solutions, chanting, drumming reflecting on the Bible, and sometimes there will be a feast.

Symbols and Language:

Important symbols of the community are the star of David; the Ethiopian Cross; the Lion of Judah; the cultivation of a 'soul-language'.

The Goal of Life:
Universal love

Repatriation, return from exile;
Freedom

-Being Hopeful and Visionary
-Being Imaginative and Explorative
-Being Fair and Just
-Creating Unity and Harmony

Sikhism

The Sikh faith originated in the Punjab region of Northern India in the fifteenth century. It emphasizes 1. the link between One Supreme Creator and the diversity of creation and 2. the oneness of humanity, although we have different ways of understanding the Divine.

More than theoretical knowledge, what counts and transforms a person is the practical application of Godly values. Sikhism's key concepts, symbols and traditions reflect an all important balance between the sacred and the secular: spiritual practice goes alongside family/working life; meditative prayer (*simran*) is joined with selfless service (*sewa*); the wisdom of the saint is embedded in the courage of the soldier (*sant-sipahi*); and noble thinking is balanced with a humble heart (*man neeva, mat uchee*). Out of all life forms, human life is the only precious opportunity we have to establish a link with God.

Sikh means disciple or one who learns from the Guru or divine teacher. Learning happens through listening and understanding, practice and commitment, selflessness and the power of love, and importantly, learning happens through divine grace. 'Guru' for Sikhs denotes the ten Sikh Gurus, beginning with Guru Nanak, whose teachings shape the Sikh world-view and key institutions which, while distinct, promote universal and humanitarian values. It is also used for the Guru Granth Sahib, the sacred scripture which is the living embodiment of their interfaith message. Guru is also the Eternal Guru or God, whose 'Name' (*Nam*) underpins all existence. As 'disciples' it is necessary for Sikhs to take '*Amrit*' or the initiation which commits them as practitioners of their faith. By doing so they join the '*Khalsa*' and pledge to wear the five articles of faith which are constant reminders of cherished values and are seen as gifts which mark the bond of love between Sikh, Guru and God.

Religious Content	Areas of Study	Relevant dispositions
Oneness and Truth Singular source and destiny of the world	Sikh 'spiritual logo' of Ik Oankar: Emphasis on: the Oneness of God, the Creator pervading creation, immanence and transcendence, the origin of everything in the one and will return to the one. The one is present in the many, a unity in the diversity of the created world. It is a call for humanity to recognise its own oneness as children of One Creator. In the One, humanity finds its true identity and where it belongs.	-Being Merciful and Forgiving -Being Regardful of Suffering -Caring for Others, Animals and the Environment -Remembering Roots -Being Loyal and Steadfast -Cultivating Inclusion, Identity and Belonging -Appreciating Beauty -Creating Unity and Harmony
	Sat Nam One connects oneself to Truth, Ultimate Reality, through remembrance and consciousness of Nam - the all pervading 'essence' of God encapsulated in the Divine Name. By naming God humans establish a relationship, identify with 'Him', bring His presence into human life. God first created 'Nam', then the cosmos, 'Nature'.	
	Inter-religious Unity Important implications for inter-faith relations and dialogue.	
A History of Learning: The Ten Guruships <i>The early formation of a worldview</i>	The Life of Guru Nanak: Childhood; Four Journeys; Sakhis or parables along the way - 1. Establishing the Sikh worldview 2. Establishing a community.	-Being Merciful and Forgiving -Being Regardful of Suffering -Caring for Others, Animals and the Environment -Remembering Roots

	<p>The Life of Guru Arjan: Consolidating the growing tradition</p> <ol style="list-style-type: none"> 1. Compilation of a volume of scripture 2. Establishing a central, historical place of worship. <p>The life of Guru Gobind Singh: Formalising individual as an 'institution' and committed practitioner of the faith through initiation.</p> <p>(Further historical information is interwoven with themes below by providing practical examples and details of the origins of its worldview and the faith's traditions and institutions.)</p>	<ul style="list-style-type: none"> -Being Loyal and Steadfast -Cultivating Inclusion, Identity and Belonging -Participating and Willing to Lead -Being Hopeful and Visionary -Being Courageous and Confident -Being Imaginative and Explorative
<p>Sacred Scripture Its role and centrality</p>	<p>The nature of scripture The divinely inspired lyrics sung by Guru Nanak, his successors and other Hindu/Muslim saints. They employed poetry, metaphor, imagery from nature and the everyday world together with the beauty of music to appeal to people at all levels, moving the heart as well as the mind.</p> <p>keywords: Gurbani (teachings of the Guru), Guru Granth Sahib (sacred volume of scripture), Kirtan (the tradition of singing hymns to music).</p>	<ul style="list-style-type: none"> -Being Imaginative and Explorative -Appreciating Beauty -Being Silent and Attentive to, and Cultivating a Sense for, the Sacred and Transcendence -Being Curious and Valuing Knowledge -Being Reflective and Self-Critical -Being Open, Honest and Truthful
<p>Journey of the Human Spirit A self-understanding of human beings as related to God</p>	<p>Human Nature Humans have a threefold nature:</p> <ol style="list-style-type: none"> 1. Mind: thoughts, emotions 2. Body: the physical self, survival instincts 3. Soul: a part which does not perish, a spark of the Divine Flame <p>The understanding is that humans are subject to natural tendencies, e.g. lust, anger, greed, possessive attachment, haughty pride, which when driven by the ego are destructive to the life of the spirit. Humans can develop skills and natural inclinations to control them through the spiritual path instead of being their slaves.</p> <p>The understanding is that the mind/heart can be the worst enemy or the best friend. The religious path helps self-analysis and assists in making right choices.</p>	<ul style="list-style-type: none"> -Being Thankful -Being Hopeful and Visionary -Cultivating Inclusion, Identity and Belonging -Creating Unity and Harmony

Practical living Formulas for living	<p>The understanding is that life offers a chance to nurture the spirit. The religious path is a way of nourishing the spirit, connecting it to God, who is the Ocean of Virtue. By this means human beings find true bliss.</p>	<ul style="list-style-type: none"> -Appreciating Beauty -Being Merciful and Forgiving -Being Regardful of Suffering -Caring for Others, Animals and the Environment -Being Fair and Just -Living by Rules -Being Accountable and Living with Integrity -Sharing and Being Generous -Being Hopeful and Visionary -Being Courageous and Confident -Being Modest and Listening to Others -Participating and Willing to Lead
Belonging to a community Being a practitioner of the faith	<p>Practicalities The scriptures and the lives of the Gurus emphasise the practical application of values without which all rituals, institutions and symbols of a religious tradition are empty.</p> <p>Nam Japo, kirat karo, wand ke chhako: Pray, work, share - i.e. live meditatively, industriously and generously.</p> <p>Simran, sewa, and sangat The importance of keeping a balance between remembrance of the Creator and service to His creation, with individual effort and learning from others, keeping good company and finding role models to help practical learning.</p> <p>Daya, sat, santokh: The cultivation of compassion, truth and contentment.</p> <p>Man neevan, mat uchee Being humble in one's heart and exalted in one's thinking.</p> <p>Sarbat da bhalla: Praying for the welfare of all humanity (not just for one's own 'people').</p> <p>Manas ki jaat sabh ekaihee pehchanbo: Recognising the human race as one.</p> <p>Discipline, membership, and continuity with daily life: Life of Guru Gobind: giving final outward form and formalising daily discipline of a Sikh. Significance of 'baptism': instilling and reminding the initiate of values represented in the different steps of preparation and administering of Amrit. Principle of continuing with everyday duties: family, work, community life whilst simultaneously being a spiritual practitioner, i.e. there is no separate 'priestly' class.</p>	<ul style="list-style-type: none"> -Living by Rules -Being Temperate, Exercising Self-Discipline and Cultivating Serene Contentment -Being Hopeful and Visionary -Being Courageous and Confident -Remembering Roots -Being Loyal and Steadfast

7. Pupils with Learning Difficulties

N.B. (Relevant material for this section [e.g. Performance descriptions, P levels] may be found on the QCA website, http://www.nc.uk.net/ld/RE_content.html. The website also offers opportunities and activities for pupils with learning difficulties at each Key Stage.)

“The Education Act 1993 states that regulations shall provide that, so far as practicable, every pupil should receive Religious Education and attend religious worship; or will be withdrawn from attendance at such worship or from receiving such education, in accordance with the wishes of the pupil’s parent.” Circular 1/94, p. 43.

In brief, the law requires us to be inclusive. Staff in special schools must provide Religious Education for all their pupils, *where practicable*; in Birmingham, therefore, this Religious Education does not *have* to be taught according to this locally agreed syllabus although staff are encouraged to do so and most will use the syllabus and its principles as a basis for their planning.

8. Standards and Assessment

Assessment and Evaluation in Religious Education

Formal assessment is not a legal requirement for Religious Education in Birmingham but it is strongly recommended to help pupils with their learning through appropriate modes of assessment. Advice and comments on assessment are offered on the supporting Religious Education website [<http://www.birmingham-asc.org.uk>] as non-statutory guidance.

Appendix

A: Members of the Agreed Syllabus Conference

Committee	Representing
A	Christian Churches (other than C of E) and Other Faiths
B	Church of England (C of E)
C	Teaching Professions
D	Local Authority

	Representing	Committee
Rabbi Shmuel Arkush	Jewish Community	A
Sue Baker	Birmingham Head Teacher Association	C
Rosie Bewley	Church of England	B
Bishop Melvin A Brooks	Council of Black-Led Churches	A
Councillor Margaret Byrne	Birmingham City Council	D
Hema Chauhan	Hindu Community	A
Reverend Siôr Coleman	Baptist Churches	A
John Croghan (March 2005-2006)	National Association of Head Teachers	C
Gareth L Davies	Smaller Free Churches	A
Keith Dennis	Methodist Church	A
Chris Dunford	Church of England	B
Sue Fearon	Smaller Free Churches	A
Dr Marius C Felderhof	Drafting Secretary, University of Birmingham	
Lucretia Fields	National Union of Teachers	C
James Fuller	Rastafarian Community	A
Rachel Hack	Birmingham Advisory & Support Service	
Councillor Paulette Hamilton	Birmingham City Council	D
Mohammed Hashim	Muslim Community	A
John Hemingway	National Association of Schoolmasters Union of Women Teachers	C
Janet Hopton	Smaller Free Churches	A
Guy Hordern	Chairman	D
Reverend Dr Toby Howarth	Church of England	B
Jackie Hughes	Birmingham Advisory & Support Service	
Councillor Jon Hunt	Birmingham City Council	D
Malik Fazal Hussain	Muslim Community	A
Zahida Hussain	Muslim Community	A
Councillor Timothy Huxtable	Birmingham City Council	D
Mohammed Ismail	Muslim Community	A
Arvinder Jain	Jain Community	A

Jay Jina	Hindu Community	A
Gopinder Kaur	Sikh Community	A
Tony Lister (November 2006-2007)	Buddhist Community	A
Yann Lovelock (March 2005-November 2006)	Buddhist Community	A
Mohammad Sarfraz Madni	Muslim Community	A
John M ^c Adam	Web site development, Birmingham Advisory & Support Service	
Fr David McLoughlin	Roman Catholic Church	A
Jennifer Moses	Rastafarian Community	A
Alexander Nicholaides	Orthodox Church	A
Lynette Pringle	Smaller Free Churches	A
Betty Richmond	Church of England	B
Elaine Ricketts	Council of Black-Led Churches	A
Councillor Keely Rogers	Birmingham City Council	D
Raymond Rowe	Association of Teachers & Lecturers	C
Rosemary Sargent	National Association of Schoolmasters Union of Women Teachers	C
Councillor Arjan P Singh	Birmingham City Council	D
Kulvinder Singh	Sikh Community	A
Ranjit Dhanda Singh	Sikh Community	A
Jill Stollberg	Church of England	B
Fr Jonathan Veasey	Roman Catholic Church	A
Angela Whelan	Roman Catholic Church	A
Simone Whitehouse	Birmingham Advisory & Support Service	
Sheila Williams	Bahá'í Community	A