

County Offices
Newland
Lincoln
LN1 1YL

13 February 2017

Standing Advisory Council on Religious Education

A meeting of the Standing Advisory Council on Religious Education will be held on **Tuesday, 21 February 2017** in **Committee Room Three, County Offices, Newland, Lincoln LN1 1YL** at **2.00 pm** for the transaction of business set out on the attached Agenda.

Yours sincerely



Tony McArdle
Chief Executive

Membership of the Standing Advisory Council on Religious Education

Christian and Other Religious Denominations (Committee "A" upto 10 members)

Neville McFarlane BEM (Chairman), Salvation Army
Chris Burke, Roman Catholic Church
Christina Dring, Baptist Church
Lynette Gaylard, Ground Level Network of Churches in Lincolnshire
Andrew Hornsby, Methodist Church
Swathi Sreenivasan, Hindu Community
Dr Tanweer Ahmed MBA, Islamic Association of Lincoln
Chris Rose, Society of Friends
2 Vacancies

Church of England (Committee "B" upto 4 members)

David Clements
Cherry Edwards OBE
David Scoffield
1 Vacancy

Associations Representing Teachers (Committee "C" upto 4 members)

Catherine Williamson, NASUWT
Elizabeth Moore, NASUWT
Sarah Thornton, NUT

1 Vacancy, NAHT

Lincolnshire County Council (Committee "D" upto 4 members)

Councillors Mrs J Brockway, Mrs E J Sneath, C L Strange and 1 Vacancy

**STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION AGENDA
TUESDAY, 21 FEBRUARY 2017**

Item	Title	Report Reference
1	Opening Reflections by Chris Burke	
2	Declarations of Members' Interests	
3	Minutes of the previous meeting of SACRE held on 22 November 2016 <i>(Please note that as the previous meeting was inquorate any decisions of that meeting need to be ratified by this meeting)</i>	(Pages 5 - 12)
4	Summary of OFSTED Inspections of Lincolnshire Schools with reference to the Provision for Pupil's Spiritual, Moral, Social and Cultural Development <i>(A report by Wendy Harrison, RE Adviser, which summarises inspectors' judgements on schools' provision for pupils' SMSC development in those schools inspected by OFSTED since the last report presented to SACRE on 22 November 2016)</i>	(Pages 13 - 22)
5	SACRE Action Plan Progress Report <i>(This is for information and Members are invited to work with Wendy Harrison, RE Adviser, to finalise the Plan. (Note: The Plan identifies areas of work for the SACRE advisor and members that meets current and future requirements of the SACRE))</i>	(Verbal Report)
6	New Agreed Syllabus: Draft copy of Proposed Structure/Content <i>(A progress report by Wendy Harrison, RE Advisor, in connection with the new Lincolnshire Agreed Syllabus and the SACRE is requested to discuss the new proposals)</i>	(Pages 23 - 42)
7	Annual Conference in York on 16 May 2017 <i>(The SACRE are requested to indicate if they would like to attend)</i>	(Verbal Report)
8	Opening Reflection at the next meeting of the SACRE on 25 April 2017 <i>(A volunteer is sought to do reflections at the next meeting of the SACRE)</i>	(Verbal Report)
9	Date and Time of the next meeting - 25 April 2017 at 2.00pm at the County Officers, Lincoln	

Democratic Services Officer Contact Details

Name: **Steve Blagg**
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Please Note: for more information about any of the following please contact the Democratic Services Officer responsible for servicing this meeting

- Business of the meeting
- Any special arrangements
- Copies of reports

Contact details set out above.

All papers for council meetings are available on:
www.lincolnshire.gov.uk/committeerecords



**STANDING ADVISORY COUNCIL ON
RELIGIOUS EDUCATION
22 NOVEMBER 2016**

PRESENT:

Christian Denominations and Other Religious Denominations (Committee A)

Chris Burke (Roman Catholic Church), Christina Dring (Baptist Church), Lynette Gaylard (Ground Level Network of Churches in Lincolnshire), Andrew Hornsby (Methodist Church), Neville McFarlane BEM (Chairman) (Salvation Army), Swathi Sreenivasan (Hindu Community) and Chris Rose (Society of Friends)

The Church of England (Committee B)

Cherry Edwards OBE and David Scoffield

Associations Representing Teachers (Committee C)

None present

The Local Authority (Committee D)

Councillor Mrs Elizabeth Jane Sneath

Officer/Advisers

Steve Blagg (Democratic Services Officer)

19 OPENING REFLECTIONS BY CHERRY EDWARDS

Cherry Edwards gave the opening reflections.

20 MEETING INQUORATE

The Clerk stated that the meeting was inquorate as one representative member from each of the four representative groups needed to be present and on this occasion there were no representatives from Committee C (Associations representing Teachers) present. The Clerk informed the meeting that it could continue but decisions would have to be ratified at the next meeting of the SACRE.

21 ELECTION OF CHAIRMAN

In accordance with the procedures for election of Chairman detailed in the constitution of the SACRE, it was moved and seconded and

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RESOLVED

That Neville McFarlane BEM be elected Chairman of the SACRE for the ensuing year.

22 ELECTION OF VICE-CHAIRMAN

In accordance with the procedure for election of Vice-Chairman detailed in the constitution of the SACRE, it was moved and seconded and

RESOLVED

That Chris Burke be elected Vice-Chairman of SACRE for the ensuing year.

23 DECLARATIONS OF MEMBERS' INTERESTS

There were no interests declared at this stage of the meeting.

24 MINUTES OF THE PREVIOUS MEETING OF SACRE HELD ON 7 JULY
2016

RESOLVED

That the minutes of the previous meeting held on 7 July 2016 be agreed as a correct record and signed by the Chairman, subject to the second paragraph, under the heading "NASACRE CONFERENCE FEEDBACK", being amended to read "Professor Adam Dinham's" (minute 15).

25 ACTIONS ARISING FROM THE MINUTES (IF NOT ALREADY ON THE
AGENDA)

25a Summary of OFSTED Inspections of Lincolnshire Schools with Reference to
the Provision for Pupil's Spiritual, Moral, Social and Cultural Development
(minute 10)

The Chairman stated that Wendy Harrison, RE Adviser, had spoken to the headteacher of Boston Grammar School about the misreporting of the school's SMSC analysis in the Lincolnshire Echo and Boston Target newspapers and the implication in the reports that the teaching of RE in the school was inadequate. It was agreed that the newspaper reports misinterpreted the SMSC report and that the Ofsted analysis did not include any comments about RE at the school. Wendy Harrison visited the school and met with the headteacher and head of RE. Both were satisfied that the SACRE report was in fact accurate. It was clear from the meeting that standards in RE were very high in the school. The Chairman stated that he had written to both newspapers to explain the situation but had received no acknowledgment and added that the teacher concerned was happy with the outcome and had agreed to join the Agreed Syllabus Working Group. The Chairman stated that Wendy Harrison had amended the heading of the SMSC report to avoid future misunderstandings. NOTED.

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25b A Change to the Constitution and Terms of Reference of SACRE (minute 7)

The Clerk informed the meeting that Councillor Mrs P A Bradwell, Executive Councillor for Adult Care, Health and Children's Services, had decided not to make any changes to SACRE's Constitution in connection with the political balance of the Local Authority's representatives on SACRE as the Education Act 1996 was silent in terms of political balance.

25c The Filling of Vacancies on SACRE

The Clerk informed the meeting that Christopher (known as "Chris") Rose, Society of Friends, had been appointed to Committee A (Christian Denominations and Other Religious Denominations) by Councillor Mrs P A Bradwell, Executive Councillor for Adult Care, Health and Children's Services. SACRE welcomed Chris Rose to his first meeting.

The Chairman stated that Committee A had met prior to this meeting to consider the remaining two vacancies on Committee A and it was their wish to nominate someone from the Lincolnshire Jewish community and someone from the United Reformed Church. The Chairman agreed to let the Clerk have the address details of these two bodies so that he could write to ask for nominations. Nominations received would be sent to Committee A for confirmation and then to Councillor Mrs P A Bradwell for approval. NOTED.

25d RE/SACRE Conference, Bishop Grossteste University, 20 October 2016

The Chairman stated that it had been hoped to arrange the RE/SACRE Conference at Bishop Grossteste University on 20 October 2016 but that due to lack of demand the Conference had to be cancelled.

Mark Plater informed the meeting that the Conference had been advertised in the usual way in schools and in the Diocese but only eleven applications had been received. He stated that in the past it had been common to get between eighty and a hundred people attending although two years ago the Conference had been cancelled due to lack of numbers. He stated that in the absence of a Conference it had been agreed to have walkabout in Lincoln and to visit different places of worship. The group finished at the New Life Church where the opportunity was taken to discuss the future of RE. Mark Plater stated that the walkabout was appreciated and consideration needed to be given to arranging a similar event in the future.

The SACRE welcomed the practical aspects of the walkabout and the visits to different religious places of worship. Members agreed that with regard to the latter this provided an opportunity for schools to develop links with different places of worship but it was appreciated that this was difficult in a large and sparsely populated county like Lincolnshire.

The SACRE recorded its appreciation to Mark Plater and Gillian Georgiou for organising the alternative arrangements on the 20 October 2016 in place of the

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Conference at such short notice and the valuable lessons learnt from the day.
NOTED.

26 SACRE ACTION PLAN

The SACRE received a report from Wendy Harrison in connection with the need to review its Action Plan. Jill Chandar-Nair stated that the Action Plan was in its early stages of development and that the SACRE had an important role in its development and suggested that the SACRE might want to establish a working party to examine the Action Plan.

Comments by the SACRE included:-

- School cluster led RE training was supported as it was easier to utilise Wendy Harrison's time.
- The Headteachers' Group should be used to disseminate information about RE.
- Information about RE/SACRE should be sent regularly to schools.
- The SACRE members needed to visit schools to explain its role and the opportunity should be taken to raise its profile at Headteachers' meetings.
- The importance of the Agreed Syllabus and the need for all of the SACRE's members to be involved in its development.
- Schools were interested in the RE Awards, like Westhill.
- The RE Adviser, Wendy Harrison regularly visited schools to provide advice and support and it was noted that she had raised awareness of the training that would need to be made available to support the new agreed syllabus.
- Schools showing best practice in RE had been invited to talk to SACRE meetings.
- Schools wanted more links and welcomed more knowledge about the different faiths in the UK.

RESOLVED

That the comments made by the SACRE be considered when officers identify the priorities in the Action Plan which will be examined at the next meeting.

27 REVIEW OF SACRE MEMBERSHIP IN ACCORDANCE WITH SACRE'S
CONSTITUTION

In accordance with its Constitution SACRE was required to review its membership each year.

Comments made by SACRE included the absence of a headteacher representative on Committee C and a request that Mark Plater should be appointed to the vacancy on Committee B. Cherry Edwards agreed to speak to the Church of England about Mark Plater's appointment to the vacancy on Committee B.

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RESOLVED

- (a) That the membership of the SACRE be noted.
- (b) That Cherry Edwards speak to the Church of England about Mark Plater's appointment as one of their representatives on Committee B.
- (c) That the National Association of Headteachers be asked to nominate a representative to fill the vacancy on Committee D.

28 SUMMARY OF OFSTED INSPECTIONS OF LINCOLNSHIRE SCHOOLS
WITH REFERENCE TO THE PROVISION FOR PUPIL'S SPIRITUAL,
MORAL, SOCIAL AND CULTURAL DEVELOPMENT

SACRE received a report summarising inspectors' judgements on schools' provision for pupils' spiritual, moral, social and cultural development (SMSC) in those schools inspected by OFSTED since the last report presented to SACRE on 7 July 2016.

SACRE's attention was drawn to action taken to clarify the wording in the report to explain the "overall effectiveness grade" following the inspection at Boston Grammar School reported at the previous meeting of the SACRE.

Following an enquiry in connection with what was meant by a "short inspection report", a "short inspection" was normally arranged following a previous detailed inspection. In the meantime it was agreed that Wendy Harrison should circulate an explanation of what was meant by a "short inspection report" to members and include this explanation in future reports.

RESOLVED

- (a) That the report be noted and that Wendy Harrison circulate an explanation of what was meant by a "short inspection report" to members and include this explanation in future reports.

(Post meeting note – Wendy Harrison, RE Adviser will provide and explain this information in more details at the next meeting)

- (b) That letters of commendation be sent by the Chairman to the following schools:-

Tydd St Mary Church of England Primary School
Skegness Seathorne Primary School
Deeping St Nicholas Primary School
Boston West Academy
Wyberton Primary Academy
Branston Community Academy

- (c) That letters be sent to those schools requiring support as follows:-

Benjamin Adlard Primary School

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Lutton St Nicholas Primary School
Gosberton Academy
Long Sutton Primary School
South Witham Primary School

29 NOTES OF AGREED SYLLABUS CONFERENCE (ASC) MEETING, HELD
ON 17 OCTOBER 2016

The SACRE received a report summarising the initial meeting of the Agreed Syllabus Conference (ASC) held on 17 October 2016, set up to oversee the review of the Lincolnshire Agreed Syllabus for RE.

The SACRE was asked for its views on the benefit of having councillor representation on the ASC and following a brief discussion Councillor Elizabeth Sneath stated that she was content for matters to be raised at the ASC to be considered the SACRE when the minutes of the ASC meetings were submitted.

Comments made by the SACRE included:-

- Concern about the absence of any reference to Judaism at key stages 1, 2 and 3 due to its importance in the development of Christianity.
- Concern that by year 7 the teaching of Christianity had reduced substantially in schools.
- The major religions were celebrated in schools but it was important that the Christian/Judaism history of this country was emphasised at key stages 1 and 2. Other religions could be taught at subsequent key stages.
- Teachers had requested a more slimmed down version for teaching RE at key stages 1, 2 and 3 as children were getting confused.
- There were now more non-specialists teaching RE today and therefore a "bit by bit" approach was important.
- There was less knowledge of RE amongst the general population now than in the past.
- It was felt that school children needed a better understanding of RE than had been the case in the past.
- The importance of RE in teacher training as in the long term society would benefit from heightened respect and a more cohesive society.

RESOLVED

That the comments of the SACRE be noted and, that in particular, the ASC be asked to give further consideration to the compulsory elements taught at key stages 1, 2 and 3 with more emphasis on the teaching of Christianity and Judaism.

30 DIOCESAN UPDATE

The SACRE received a report which provided an update of education matters affecting the Diocese. Issues highlighted in the report included the Statement of Entitlement for RE released by the Church of England; arrangements for the

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"Understanding Christianity" training, the second tranche to take place in March 2017 and participation by Gillian Georgiou in the "Places of Worship Learning Walk which had replaced the RE/SACRE Conference on 20 October 2016.

RESOLVED

That the report be noted.

31 SUMMARY OF NATIONAL REPORTS AND INITIATIVES IN RE

The SACRE received a report which provided an update on national reports and initiatives in RE.

Comments by the SACRE included:-

- The SACRE now operated in a different world compared to the past and perhaps needed to have a different role. It was noted that many schools in Lincolnshire were now academies not under the control of the Local Authority. However, it was pointed out that academies would welcome help from the SACRE in raising awareness of RE and the Action Plan might provide an opportunity to address this issue.
- The opportunity to raise awareness of the SACRE should be taken at headteachers' meetings.

RESOLVED

That the report and comments made by the SACRE be noted.

32 DATES AND TIMES OF FUTURE MEETINGS

RESOLVED

That the following dates and times of future meetings of the SACRE be agreed:-

Tuesday 21 February 2017
 Tuesday 25 April 2017
 Tuesday 11 July 2017
 Tuesday 14 November 2017 (AGM)

All meetings start at 2.00pm.

33 OPENING REFLECTIONS AT THE NEXT MEETING

Chris Burke agreed to do reflections at the next meeting.

The meeting closed at 3.40 pm

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Agenda Item 4

NAME OF COMMITTEE:	STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION
DATE OF MEETING:	21st February 2017
SUBJECT:	Summary of OFSTED Inspections of Lincolnshire Schools with reference to provision for pupils' spiritual, moral, social and cultural development.
REPORT BY:	Religious Education Adviser
NAME OF CONTACT OFFICER:	Wendy Harrison
CONTACT OFFICER TEL NO:	07540 604842
CONTACT OFFICER EMAIL ADDRESS:	wendyanneh@aol.com
IS THE REPORT EXEMPT?	No
IS THE REPORT CONFIDENTIAL?	No

SUMMARY: The report summarises inspectors' judgements on schools' provision for pupils' SMSC development in those schools inspected by OFSTED since the last report presented to SACRE on 22nd November 2016

DISCUSSION: The present inspection framework does not require inspectors to grade SMSC but asks for it to be embedded throughout the report. SMSC now includes judgements about the way schools promote British values and prepares pupils for life in modern Britain.

RECOMMENDATION: That the report be noted and any comments made as necessary.

APPENDICES – None

BACKGROUND PAPERS: The following background papers, as defined in the Local Government Act 1972, were relied upon in writing this report.

PAPER TYPE	TITLE	DATE	ACCESSIBILITY
OFSTED Inspection Reports		Various	School Improvement Service County Offices

Analysis of SMSC in Ofsted reports for Lincolnshire

July – December 2016

Please note: Overall effectiveness (OE) grade

This grade is not specifically about RE, SMSC or British values, though it includes these aspects. It is included in the above analysis to give SACRE members an idea of the overall context of the school and how the SMSC judgement sits alongside that. Inspectors must use all their evidence to evaluate what it is like to be a pupil in the school. In making a judgement about a school's OE inspectors will consider whether the standard of education is good or whether it exceeds good and is outstanding. If it is not good, then inspectors will consider whether it requires improvement or is inadequate. In judging OE inspectors first make judgements on:

- the quality of teaching, learning and assessment
- personal development, behaviour and welfare
- outcomes for pupils
- leadership and management.

Before making the final judgement on OE, inspectors must evaluate:

- the effectiveness and impact of the provision for pupils' SMSC development
- the extent to which the education provided by the school meets the needs of pupils with disabilities and special educational needs.

Different types of inspections

Short inspections of schools judged good at their most recent section 5 inspection

A short inspection determines whether the school continues to provide a good standard of education for the pupils and that safeguarding is effective. These arrangements will also apply to special schools, pupil referral units and maintained nursery schools that were judged outstanding at their previous section 5 inspection. A short inspection does not result in individual graded judgements. It will not change the overall effectiveness grade of the school. Once a school has received its first short inspection, further short inspections will be conducted at approximately three-year intervals.

Monitoring visits and support for schools that require improvement in order to become good or outstanding

Schools judged to require improvement or to be inadequate receive monitoring visits from Ofsted.

The OE column in the analysis below indicates the status of the school at the previous inspection.

School	NOR	Date inspected	Overall Effectiveness	SMSC
PRIMARY				
The Kirkby-la-Thorpe CE PS, Sleaford	143	13-14 Sept	Good	Fundamental British values are well taught to pupils, with the promotion of respect for others a particular strength. 'Tolerance' is one of the school's core values, and leaders and teachers reflect this value continually in both assemblies and in lessons. As a result, pupils listen and value the opinions of others, whether or not they necessarily agree with them wholly themselves. The spiritual, moral, social and cultural development is also good. Pupils have regular opportunities to stop and reflect on moral issues, such as taking part in worship in line with the school's Christian ethos. In addition, the curriculum teaches pupils effectively about the different cultures and religions in Britain and around the world, including different forms of Christianity. As a result, pupils become thoughtful, reflective and knowledgeable young people who are well prepared for life in modern Britain.
The Kirkby-on-Bain CE PS, Woodhall Spa		20 September	Short inspection 'Good' in 2011	The school provides a broad and balanced curriculum which effectively supports both the pupils' academic learning as well as their spiritual, moral, social and cultural development. Opportunities to learn about fundamental British values are well embedded in the curriculum. Pupils spoke enthusiastically about the range of visitors who come to school to help them learn about different religions. They have a broad understanding of other cultures and faiths. They understand the wide variety of beliefs and cultures in the world. They celebrate difference and are respectful of others.

School	NOR	Date inspected	Overall Effectiveness	SMSC
Sutton St James Community PS, Spalding	94	20-21 Sept	Good	Pupils' spiritual, moral, social and cultural development is well promoted throughout the school. Sutton St James is a warm, friendly school underpinned by its values and strong links with the Christian ethos. Pupils learn about different faiths and beliefs through their topic and pastoral work and develop deeper understanding through visits, such as to a school in Peterborough or a visiting Hindu speaker. Pupils involve themselves in charity work and are developing cultural links with an African school. They understand and celebrate school values, such as teamwork, respect and responsibility and see how these reflect modern British values.
Sibsey Free PS, Boston		27 September	Short inspection 'Good' in 2011'	The school has ensured that pupils have a clear understanding of British values.
Pollyplatt PS, Scampton		4 th October	Short inspection 'Good' in 2011	Pupils respect and support each other. They say it is good to have different views and that the school has taught them to 'treat others like you want to be treated yourself.' Pupils' spiritual, moral, social and cultural skills are developed well. The school has close links with the local community. For example, pupils worked with a local artist to make poppies for Remembrance Sunday.
Belmont Community PS, Grantham	203	6-7 October	Requires improvement	The promotion of pupils' social, moral, spiritual and cultural development is effective. Pupils have a good knowledge of different religions. They have learnt about different religions such as Sikhism and Buddhism and visited a mosque. This prepares pupils well for life in modern Britain. They have gained a better understanding of cultures outside Britain through the school's international link with a school in Uganda.

School	NOR	Date inspected	Overall Effectiveness	SMSC
The Lincoln St Peter at Gowts CE PS, Lincoln	240	11-12 October	Good	The excellent provision for pupils' spiritual, moral, social and cultural development lies at the heart of the school, together with its 'values curriculum.' The diocese has been highly effective in helping the senior leaders embed the school's values into pupils' personal and social education. School leaders have then extended this even further to ensure pupils' greater depth of understanding of British values and other religions and cultures. There is a strong sense of community in the school underpinned by the school's eight Christian values. These form the basis of both the caring and mutually supportive atmosphere across the school and the pupils' spiritual, moral, social and cultural education.
Beacon Primary Academy, Skegness	121	2-3 November	Good	Senior leaders have created a culture where the school's values are ever-present and exemplified by all who work there. Pupils are respectful, tolerant and thoughtful as a result. The school's curriculum stimulates pupils' enquiring minds and is very effective in supporting their spiritual, moral, social and cultural development. From their point of entry into the school, pupils are taught the fundamental British values of respect, tolerance and understanding. Their involvement in, and service to, the wider community are encouraged, for example through the choir attending community events.
Grainthorpe School, Louth		8 November	Short inspection 'Good' in 2011	The school has ensured that pupils have a broad and balanced curriculum, which develops their spiritual, moral, social and cultural skills and prepares them well for secondary school. Pupils have a good understanding of British values and can explain how this links to their learning in school.

School	NOR	Date inspected	Overall Effectiveness	SMSC
Hawthorn Tree School, Boston	379	9-10 November	Good	Pupils are well prepared for life in modern Britain and are developing a rounded knowledge of the world. Leaders ensure that all staff consistently promote fundamental British values. Pupils demonstrate them in their learning and in school life. For example, they show understanding and tolerance of people who are different to themselves. Staff promote pupils' spiritual, moral, social and cultural development very well. Pupils are encouraged to practice their skills across all subject areas. For example, in a religious education lesson, pupils were using their creative and drama skills to assume the roles of characters from other faiths and religions.
Scamblesby CE PS, Louth		10 November	Short inspection 'Good' in 2012	Values such as trust, friendship and respect are explicitly taught in the lessons and shared in school assemblies. For example, in one assembly a teacher eloquently told a bible story that centred upon trust and belief. There is a broad and balanced curriculum which develops pupils' social, moral, spiritual and cultural skills. Staff in the early years celebrate cultural diversity well.
St Michael's CE School, Louth		15 November	Short inspection 'Good' in 2011	The headteacher and the governing body have made sure that the pupils benefit from a broad curriculum, which provides effectively for their spiritual, moral, social and cultural development.

School	NOR	Date inspected	Overall Effectiveness	SMSC
Normanby PS, Market Rasen		22 November	Short inspection 'Good' in 2011	The pupils learn about British values such as democracy through the election of pupils to the school council. This group leads a weekly school assembly to communicate their ideas. The assembly is inclusive. The school has good links with the local community. Pupils learn about different religions and can recall knowledge that they have learnt. There is a link with another school to enable pupils to expand their knowledge further about different cultures and religions.
Osournby PS, Sleaford	92	22-23 November	Good	The school's values and its curriculum support pupils' personal development and welfare well. Their spiritual, moral, social and cultural development are effectively promoted in assemblies and lessons. Pupils are taught to understand, tolerate and respect other lifestyles in assemblies and in classes. British values are promoted well through special themes such as 'democracy' and 'mutual respect'. Pupils are well prepared for life in modern Britain.
The Lancaster School, Lincoln		30 November	Short inspection 'Good' in 2011	Pupils' spiritual, moral, social and cultural development is well catered for. The school's varied and inclusive curriculum is supported by a range of enrichment activities and visitors who provide strong examples of respect, tolerance and service to others.
The Butterwick Pinchbeck's Endowed CE PS, Boston		6 December	Short inspection 'Good' in 2011	The pupils have a good knowledge of different religions and are prepared for life in modern Britain. They are respectful of people who may have different lifestyles to those of their own.

School	NOR	Date inspected	Overall Effectiveness	SMSC
The St Margaret's CE School, Alford		6 December	Short inspection 'Good' in 2011	Pupils learn about people who have different faiths and differing experiences to their own. They receive a vast range of experiences to draw on in their future learning, particularly in science, religious education, mathematics and English.
Heighington Millfield Academy, Lincoln		8 December	Short inspection 'Good' in 2011	The pupils are well prepared for life in modern Britain. They learn about different religions other than their own. Recently, pupils created rangoli patterns as part of learning more about Hinduism. The pupils are respectful towards other people who may have different lifestyles from their own. They understand the rule of law and uphold the school's values.
William Hildyard CE Primary and Nursery School, Market Deeping	237	8-9 December	Requires improvement	Leaders ensure that pupils' spiritual, moral, social and cultural development is a strength of the school. For example, they learn about other religions from around the world, as well as their own. Staff plan lessons and assemblies well so that pupils continually reflect and think about their own responsibilities, and understand the importance of doing the right things. As a result, pupils become extremely thoughtful, kind and considerate. Pupils explained how important it is to show respect to those who hold different religious beliefs to their own, or those who have no belief. They believe strongly that everyone is equal and they warmly welcome pupils into the school from different countries and cultures. Pupils are taught fundamental British values extremely well. Teachers explain the need to be tolerant of others. Because staff instill these values effectively, pupils are very well prepared for life in modern Britain.

SECONDARY				
School	NOR	Date inspected	Overall Effectiveness	SMSC
Cherry Willingham Community School, Lincoln		21-22 July	Special measures monitoring visit	Senior leaders continue in their drive to improve pupils' understanding of the community in which they live and of fundamental British values. They were able to express their views and listened sensitively and respectfully to each other, even when they differed in opinion.
Monks' Dyke Tennyson College, Louth	442	20-21 September	Inadequate	The school provides opportunities for pupils to develop their spiritual, moral, social and cultural understanding. This includes many activities out of the classroom, including foreign travel to develop links with other countries.
The Boston Grammar School		13 October	Requires improvement monitoring visit	The school has raised pupils' aspirations and ensured that they understand the importance of their learning through school assemblies.
Spalding Academy	908	18-19 October	Inadequate	Pupils have reasonable opportunities to develop their spiritual, moral, social and cultural understanding.
Haven High Academy, Boston	1038	15-16 November	Requires improvement	The school is a harmonious community. Pupils from different backgrounds are taught to respect one another and get on well together. Provision for pupils' spiritual, moral, social and cultural education is made through the social studies curriculum, extra curricular opportunities and the school's assembly programme. Pupils understand the school's values and get on well together. The school serves a very diverse community effectively. The ethos that the leaders have established ensures that pupils are well prepared for life in modern Britain.

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Agenda Item 6

NAME OF COMMITTEE:	STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION
DATE OF MEETING:	21st February 2017
SUBJECT:	New agreed syllabus: Draft copy of proposed structure/content
REPORT BY:	Religious Education Adviser
NAME OF CONTACT OFFICER:	Wendy Harrison
CONTACT OFFICER TEL NO:	07540 604842
CONTACT OFFICER EMAIL ADDRESS:	wendyanneh@aol.com
IS THE REPORT EXEMPT?	No
IS THE REPORT CONFIDENTIAL?	No

SUMMARY: There is a statutory requirement to review the agreed syllabus for religious education every 5 years. This section sets out proposed requirements for key stages 1-3.

DISCUSSION: To agree on the proposed requirements.

RECOMMENDATION: That the report be noted and any comments made as necessary.

APPENDICES – None

BACKGROUND PAPERS: The following background papers, as defined in the Local Government Act 1972, were relied upon in writing this report.

PAPER TYPE	TITLE	DATE	ACCESSIBILITY
OFSTED Inspection Reports		Various	School Improvement Service County Offices

Lincolnshire Agreed Syllabus 2017 – 2022

The proposed AS includes compulsory and optional elements. Christianity is compulsory at each key stage. This plan shows that Islam and Hinduism are also compulsory, but we have yet to make a decision about the detail – e.g. in addition to Christianity, key stage 1 pupils might just study Islam but at key 2 they might study Islam AND Hinduism. Reference could be made to other religions as and when appropriate, as it is the case now. Schools would be able to cover other faiths as additional units and we will be recommending that one topic might be based on the local area. Support will be provided for schools through training, additional materials, etc.

Please note: it is recommended that those schools following the Understanding Christianity course would not have to follow the Christianity sections in the syllabus.

Key sections

- 1. God:** What do people believe about God?
- 2. Being human: Human expression of religion and belief.** What is humanity?
- 3. Community, worship and celebration.** How do people express their religion and beliefs?
- 4. Life journey: rites of passage.** How do people mark important events in life?

This section sets out what is to be taught about each religion. The headings by each key stage are only suggestions at present.

Compulsory elements: Christianity

1.God: *Key question: What do people believe about God?*

Key stage 1: Story	Key stage 2: Symbol	Key stage 3: Nature of belief
<ul style="list-style-type: none"> • How is God described? Father, Son, Holy Spirit, creator. • God’s encounters with people – OT stories, e.g. Moses, Abraham, Noah. • What are the different ways in which Christians think about God? • How belief and faith is linked to the Bible as a sacred text. • What do Christians believe about Jesus? Stories, death and resurrection, miracles, parables, disciples. 	<ul style="list-style-type: none"> • The nature of God – the Fall; the Incarnation, the Resurrection, the Trinity–symbols, e.g. baptism of Jesus, Jesus in art as a reflection of belief. • The church – artefacts and symbolism. • Jesus – Easter week, symbolism of Last Supper, symbolism in Christmas story, incarnation, Messiah. • The Bible as a source of information-the gospels, diverse ways in which it is used, types of writing, immanence, transcendence of God, concept of evil. • Symbols in Christian art, language and worship – how these express beliefs about God. 	<ul style="list-style-type: none"> • Nature of belief in God – ideas about gender (e.g. in different denominations), authority, tradition. • GCSE links – existence of God. • Creeds. • Christianity as a diverse world religion with diverse ways of expressing God’s nature. • Concepts of covenant, redemption, salvation. • Interpretation of texts. • Miracles today.

2. Being human: human experience of religion and belief: <i>Key question: What is humanity?</i>		
Key stage 1: Faith and values	Key stage 2: Faith in action	Key stage 3: National and global impact
<ul style="list-style-type: none"> • Christian beliefs, values and experiences, caring for others, belonging, identity. • Humans created equal and special. The Golden Rule, concept of 'neighbour.' • Stories of inspirational people. <i>Provide examples.</i> • The Bible and beliefs – key Christian values, what the Bible says about human nature, stories which illustrate this. <i>Provide examples.</i> 	<ul style="list-style-type: none"> • How Jesus' teaching/actions show that people should treat each other as special and equal, e.g. 'Love your neighbour as yourself.' • Use of Bible in personal devotion and in public worship. • Personal and corporate action – agencies, charities, e.g. Christian Aid, Tear Fund, CAFOD – link to Jesus' teachings. 	<ul style="list-style-type: none"> • Religion and social justice – Christian origin of the Welfare State, role in education. • Contemporary/social issues, including political influences – values, State/Church • Mission/evangelism.
3. Community, worship and celebration: <i>Key question: How do religious people express their beliefs and show what is special and of value?</i>		
Key stage 1: Personal expression	Key stage 2: Community expression	Key stage 3: Identity and expression
<ul style="list-style-type: none"> • What do Christians do? The church – building and community, worship, people-different types of churches. • Celebration – how Christians celebrate key festivals – Easter, Christmas – what happens and why? 	<ul style="list-style-type: none"> • The church as a global community. • Worship in different denominations and globally, e.g. use of silence, music, actions. • Key religious festivals and reflection of belief. 	<ul style="list-style-type: none"> • Young peoples' experience of faith and engagement with others, nationally and globally, e.g. Taize, Greenbelt, Spring Harvest. • Belonging and identity. • Concepts of conversion – conversion v

	<ul style="list-style-type: none"> • Buildings, artefacts, symbols and their links to worship, rituals and ceremonies. • Significance of places of worship for believers – similarities and differences. 	<ul style="list-style-type: none"> • ‘born into’ - in different denominations. • Religious communities. • Individualism (Christianity), family centred (Islam, Hinduism). • Multi-cultural nature of Christianity. Growth and decline of different denominations, Orthodox, Roman Catholic, Protestant, new churches, e.g. New Life, Vineyard. •
4. Life journey, rites of passage: <i>Key question: How do people mark important events in life?</i>		
Key stage 1: Beginning and belonging	Key stage 2: Expressions of belonging	Key stage 3: Cycle of life
<ul style="list-style-type: none"> • Birth (christening, dedication), the idea of belonging, meaning of actions and symbols. 	<ul style="list-style-type: none"> • Outward signs of belonging: Confirmation, Dedication, Believers’ baptism. • Promises/vows. 	<ul style="list-style-type: none"> • Marriage. • Death – cycle of life – beliefs about after life.

Compulsory elements: Islam

1.God: *Key question: What do people believe about God?*

Key stage 1: Story	Key stage 2: Symbol	Key stage 3: Nature of belief
<ul style="list-style-type: none"> • Tawhid Oneness of Allah), Creator, provider of all good things. • 99 names of Allah. • The Qur'an and why it is special- the revealed book for Muslims, stories about Muhammed and other Prophets, e.g. Ibrahim. • Stories which help Muslims understand the power of God, e.g. the Night of Power, creation story. Examples of stories and teaching, e.g. Abdullah, the Servant of God. 	<ul style="list-style-type: none"> • Four main concepts: Tawhid (Oneness of Allah), Iman (faith), Ibadah (worship/belief in action, includes 5 pillars), akhlaq (behaviour, morality). • Shahadah – statement of faith. • Allah's attributes in the Qur'an, signs of Allah's creation through nature, human beings as best of Allah's creation, Allah's guidance through messengers and books. • Importance of Jesus. • Symbolism in Islamic art. • Qur'an ('recitation') – sacred, final revelation, ultimate guidance, sacred texts and other stories. • Importance of other holy texts to Muslims. 	<ul style="list-style-type: none"> • Imam (Faith)- 6 articles of faith (unity of God, angels, books of God, prophets, day of judgement, supremacy of God's will), Messengers of Strong Will, Archangel Jibril. • Ihsan- excellence, perfection - to worship Allah as though looking at him. • Sources of Islam – Qur'an, Sunnah (the totality of the Way of Life of Muhammed), Hadith, the Holy Books. • Sunni, Shi'a, Sufi. • Shahadah – links to tawhid. • Significance of Islamic art for Muslims, in the context of tawhid.

2. Being human: human experience of religion and belief: <i>Key question: What is humanity?</i>		
Key stage 1: Faith and values	Key stage 2: Faith in action	Key stage 3: National and global impact
<ul style="list-style-type: none"> • Imam (Faith), Sha'adah. • Akhlaq (character, moral conduct) • Home life for children, respect for each other. • Serving others, supporting the poor, e.g. Zakah, almsgiving. 	<ul style="list-style-type: none"> • Five pillars of Islam – to keep things as Allah wants them – how these bind the Muslim community, the Straight Path. • Akhlaq – family life, role within the family, role and responsibilities. • Features of living in a Muslim family, e.g. prayer life, facilities for wudu, salah and dietary arrangements. • Agencies, charities, e.g. Islamic Aid. • Hadith-how to treat people – living Islamically. 	<ul style="list-style-type: none"> • Sharia law, fatwas. • Greater/lesser Jihads. • Modern expressions of Islam
3. Community, worship and celebration: <i>Key question: How do people express their beliefs and show what is special and of value?</i>		
Key stage 1: Personal expression	Key stage 2: Community expression	Key stage 3: Identity and expression
<ul style="list-style-type: none"> • Ibadah (worship and belief in action)-significant objects, e.g. prayer beads, prayer mats, compass. • Salah, wudu, worship in the home. • Respect for teachers and elders. • Festivals: Eid-ul-Fitr (end of Ramadam), Eid-ul-Adha (Ibrahim's 	<ul style="list-style-type: none"> • Role of the mosque and community – social, religious, educational, welfare centre. • Ummah – the community. • Respect for teachers, elders, etc. • Exploring Sawm (Ramadan)- significance of fasting – reasons/benefits. • Hajj – why do Muslims make this 	<ul style="list-style-type: none"> • Muslims in Britain, community cohesion. • Hajj, including practical implications – environment. • Belief in practice, different expressions of Islam - Sunni, Shi'a, British context.

test of faith)- how families prepare for and celebrate the festival.	significant journey?	
4. Life journey, rites of passage: <i>Key question: How do people mark important events in life?</i>		
Key stage 1: Beginning and belonging	Key stage 2: Expressions of belonging	Key stage 3: Cycle of life
<ul style="list-style-type: none"> • Birth of a baby as a blessing – why belonging is special. 	<ul style="list-style-type: none"> • Birth- Aqiqah ceremony. • Death and after life-beliefs, rituals. 	<ul style="list-style-type: none"> • Diversity - within ceremonies, within rites of passage – how different strands of Islam differ/relate to each other in a global context. • Marriage- symbolism in ceremony. • Sexuality and belief. • Death and akhirah – belief in an afterlife.

Compulsory elements: Hinduism

1.God: *Key question: What do people believe about God?*

Key stage 1: Story	Key stage 2: Symbol	Key stage 3: Nature of belief
<ul style="list-style-type: none"> • One God (Brahman), Trimurti, Ultimate Reality, represented through different images and names, e.g. Rama and Sita, Krishna, Shiva, Ganesha. • Creation stories+ stories about deities and key figures. • Significance of Aum symbol- how it is used at home and in the mandir. • Basic concept of avatar and associated stories. 	<ul style="list-style-type: none"> • Sanatan Dharma (Eternal Way)- to find one's path to the Divine. • God symbolised in diverse forms/formless, male and female deities, concept of God as Ultimate Reality. • Concept of Trimurti- Brahma, Vishnu, Shiva. Other deities, e.g. Ganesh, Lakshmi, Pavati. • Develop concept of avatar – Vishnu, 10 avatars. • Vedas, Bhagavad Gita, Ramayana, Mahabharata. 	<ul style="list-style-type: none"> • Universe, religion and science. • Reincarnation – life/death. • Diversity of belief within Hinduism. • Authority of the Vedas. • Non violence (ahimsa), harmlessness and vegetarianism, protecting the environment, western values. • Sacred texts linked to Dharma, Brahman, Atman, Karma, Ahimsa, Samsara and Moksha - sacred texts dealing with these. • Idea of dharma and varna in modern Indian and British Hindu communities.

2. Being human: human experience of religion and belief: <i>Key question: What is humanity?</i>		
Key stage 1: Faith and values	Key stage 2: Faith in action	Key stage 3: National and global impact
<ul style="list-style-type: none"> • Values – devotion to God, respect for mother and mother earth, respect for father and ancestors, respect and care for all living things, truthfulness and honesty • Love and loyalty between all members of extended family. 	<ul style="list-style-type: none"> • Respect for God, other people, the cow and all forms of life. • Values and rituals in the home. • The idea of the sacred and special. 	<ul style="list-style-type: none"> • Wider global community. • Key beliefs and how they are expressed worldwide.
3. Community, worship and celebration: <i>Key question: How do religious people express their beliefs and show what is special and of value?</i>		
Key stage 1: Personal expression	Key stage 2: Community expression	Key stage 3: Identity and expression
<ul style="list-style-type: none"> • Importance of family and community- Raksha Bandan (Rakhi ceremony). • Puja in the home – shrine, arti ceremony, prahshad, murtis. • Festivals – Diwali (light/dark), Holi – festival food, symbols. 	<ul style="list-style-type: none"> • Key symbols – aum, lotus flower, swastika, saffron • Puja in the mandir as a community - artefacts used in worship - experience that brings families together. • Importance of the family. • Festivals – Diwali, Holi – significance of light and dark – stories, practices, food, worship associated with festivals - diversity/hierarchy/shared experiences. • Pilgrimage, sacred place, e.g. River Ganges, Varanasi, Ayodhya + 	<ul style="list-style-type: none"> • Hindus in Britain, community cohesion. • Diwali – outward/inward significance. • Comparison with Abrahamic faiths. • Animal rights, diet (links to GCSE). • Modern leaders, monasteries.

	associated stories. Development of holy places in Great Britain, sacred spaces (optional unit?).	
4. Life journey, rites of passage: <i>Key question: How do people mark important events in life?</i>		
Key stage 1: Beginning and belonging	Key stage 2: Expressions of belonging	Key stage 3: Cycle of life
<ul style="list-style-type: none"> • Birth – Namkaran - naming ceremony. 	<ul style="list-style-type: none"> • Samskaras - those associated with birth, initiation, e.g. sacred thread ceremony. • Meaning of promises and vows. • Karma and soul, reincarnation. 	<ul style="list-style-type: none"> • Four different stages of life (ashramas) and their duties for those in the top varnas, castes, jatis. • Marriage, death, rituals.

This section shows how the religions might be developed at each key stage. We are still working on the detail about how this will be presented.

Compulsory elements key stage 1-3

Key stage 1: Christianity			
God: <i>What do people believe about God?</i>	Being human: <i>What is humanity?</i>	Community, worship and celebration: <i>How do people express their beliefs?</i>	Life journey, rites of passage: <i>How do people mark important events in life?</i>
<ul style="list-style-type: none"> • How is God described? Father, Son, Holy Spirit, creator. • God's encounters with people – OT stories, e.g. Moses, Abraham, Noah. • What are the different ways in which Christians think about God? • How belief and faith is linked to the Bible as a sacred text. • What do Christians believe about Jesus? Stories, death and resurrection, miracles, parables, disciples. 	<ul style="list-style-type: none"> • Christian beliefs, values and experiences, caring for others, belonging, identity. • Humans created equal and special. The Golden Rule, concept of 'neighbour.' • Stories of inspirational people. <i>Provide examples.</i> • The Bible and beliefs – key Christian values, what the Bible says about human nature, stories which illustrate this. <i>Provide examples</i> 	<ul style="list-style-type: none"> • What do Christians do? The church – building and community, worship, people, different types of churches. • Celebration – how Christians celebrate key festivals – Easter, Christmas – what happens and why? 	<ul style="list-style-type: none"> • Birth (christening, dedication), the idea of belonging, meaning of actions and symbols.

Key stage 1: Islam			
God: <i>What do people believe about God?</i>	Being human: <i>What is humanity?</i>	Community, worship and celebration: <i>How do people express their beliefs?</i>	Life journey, rites of passage: <i>How do people mark important events in life?</i>
<ul style="list-style-type: none"> • Tawhid (Oneness of Allah), Creator, provider of all good things. • 99 names of Allah. • The Qur'an and why it is special- the revealed book for Muslims, stories about Muhammed and other Prophets, e.g. Ibrahim. • Stories which help Muslims understand the power of God, e.g. the Night of Power, creation story. Examples of stories and teaching, e.g. Abdullah, the Servant of God. 	<ul style="list-style-type: none"> • Imam (Faith), Sha'adah. • Akhlaq (character, moral conduct) • Home life for children, respect for each other. • Serving others, supporting the poor, e.g. Zakah, almsgiving. 	<ul style="list-style-type: none"> • Ibadah (worship and belief in action)-significant objects, e.g. prayer beads, prayer mats, compass. • Salah, wudu, worship in the home. • Respect for teachers and elders. • Festivals: Eid-ul-Fitr (end of Ramadam), Eid-ul-Adha (Ibrahim's test of faith)- how families prepare. for and celebrate the festival. 	<ul style="list-style-type: none"> • Birth of a baby as a blessing – why belonging is special.
Key stage 1: Hinduism			
God: <i>What do people believe about God?</i>	Being human: <i>What is humanity?</i>	Community, worship and celebration: <i>How do people express their beliefs?</i>	Life journey, rites of passage: <i>How do people mark important events in life?</i>
<ul style="list-style-type: none"> • One God (Brahman), Trimurti, represented through different images and names, e.g. Rama and Sita, Krishna, Shiva, 	<ul style="list-style-type: none"> • Values – devotion to God, respect for mother and mother earth, respect for father and ancestors, respect 	<ul style="list-style-type: none"> • Importance of family and community- Raksha Bandan (Rakhi ceremony). • Puja in the home – shrine, 	<ul style="list-style-type: none"> • Birth – Namkaran - naming ceremony.

<p>Ganesha.</p> <ul style="list-style-type: none"> • Creation stories+ stories about deities and key figures. • Significance of Aum symbol-how it is used at home and in the mandir. • Basic concept of avatar and associated stories. 	<p>and care for all living things, truthfulness and honesty.</p> <ul style="list-style-type: none"> • Love and loyalty between all members of extended family. 	<p>arti ceremony, prahshad, murtis.</p> <ul style="list-style-type: none"> • Festivals – Diwali (light/dark), Holi – festival food, symbols. 	
Key stage 2: Christianity			
God: <i>What do people believe about God?</i>	Being human: <i>What is humanity?</i>	Community, worship and celebration: <i>How do people express their beliefs?</i>	Life journey, rites of passage: <i>How do people mark important events in life?</i>
<ul style="list-style-type: none"> • The nature of God and revelation through Jesus – the Fall, Incarnation, the Trinity, immanence and transcendence of God, concept of evil. • Symbols, e.g. baptism of Jesus • The church – artefacts and symbolism. • Jesus – Easter week, symbolism of Last Supper, Christmas story, Messiah. 	<ul style="list-style-type: none"> • How Jesus’ teaching/actions show that people should treat each other as special and equal, e.g. ‘love your neighbor as yourself.’ • The Golden Rule, concept of ‘neighbour.’ • Use of Bible in personal devotion and in public worship. • Personal and corporate action – agencies, charities, 	<ul style="list-style-type: none"> • The church as a global community. • Worship in different denominations and globally, e.g. use of silence, music, actions. • Key Christian festivals, how these reflect belief. • Buildings, artefacts, symbols and their links to worship, rituals and ceremonies. • Significance of places of 	<ul style="list-style-type: none"> • Outward signs of belonging: Confirmation, Dedication, Believers’ baptism. • Promises/vows.

<ul style="list-style-type: none"> • The Bible as a source of information-the gospels, diverse ways in which it is used, types of writing, what the Bible says about human nature. • Symbols in Christian art, language and worship – how these express beliefs. 	<p>e.g. Christian Aid, Tear Fund, CAFOD – link to Jesus’ teachings.</p>	<p>worship for believers – similarities and differences.</p>	
<p>Key stage 2: Islam</p>			
<p>God: <i>What do people believe about God?</i></p>	<p>Being human: <i>What is humanity?</i></p>	<p>Community, worship and celebration: <i>How do people express their beliefs?</i></p>	<p>Life journey, rites of passage: <i>How do people mark important events in life?</i></p>
<ul style="list-style-type: none"> • Four main concepts: Tawhid (Oneness of Allah), Iman (faith), Ibadah (worship/belief in action, includes 5 pillars), akhlaq (behaviour, morality). • Shahadah – statement of faith. • Allah’s attributes in the Qur’an, signs of Allah’s creation through nature, human beings as best 	<ul style="list-style-type: none"> • Five pillars of Islam – to keep things as Allah wants them – how these bind the Muslim community, the Straight Path. • Akhlaq – family life, role within the family, role and responsibilities. 	<ul style="list-style-type: none"> • Role of the mosque and community – social, religious, educational, welfare centre. • Ummah – the community. • Respect for teachers, elders, etc. • Exploring Sawm (Ramadan) - significance of fasting – 	<ul style="list-style-type: none"> • Birth- Aqiqah ceremony. • Death and after life-beliefs, rituals.

<p>of Allah’s creation, Allah’s guidance through messengers and books.</p> <ul style="list-style-type: none"> • Importance of Jesus. • Symbolism in Islamic art. • Qur’an (‘recitation’) – sacred, final revelation, ultimate guidance, sacred texts and other stories. • Importance of other holy texts to Muslims. 	<ul style="list-style-type: none"> • Features of living in a Muslim family, e.g. prayer life, facilities for wudu, salah and dietary arrangements. • Agencies, charities, e.g. Islamic Aid. • Hadith-how to treat people – living Islamically. 	<p>reasons/benefits.</p> <ul style="list-style-type: none"> • Hajj – why do Muslims make this significant journey? 	
<p>Key stage 2: Hinduism</p>			
<p>God: <i>What do people believe about God?</i></p>	<p>Being human: <i>What is humanity?</i></p>	<p>Community, worship and celebration: <i>How do people express their beliefs</i></p>	<p>Life journey, rites of passage: <i>How do people mark important events in life?</i></p>
<ul style="list-style-type: none"> • Sanatan Dharma (Eternal Way)- to find one’s path to the Divine. • God symbolised in diverse forms/formless, male and female deities, concept of God as Ultimate Reality. • Concept of Trimurti- Brahma, 	<ul style="list-style-type: none"> • Respect for God, other people, the cow and all forms of life. • Values and rituals in the home. • The idea of the sacred and special. 	<ul style="list-style-type: none"> • Key symbols - aum, lotus flower, swastika, saffron. • Puja in the mandir as a community - artefacts used in worship - experience that brings families together. • Importance of the family. 	<ul style="list-style-type: none"> • Samskaras - those associated with birth, initiation, e.g. sacred thread ceremony. • Meaning of promises and vows. • Karma and soul,

<p>Vishnu, Shiva. Other deities, e.g. Ganesh, Lakshmi, Pavati.</p> <ul style="list-style-type: none"> • Develop concept of avatar – Vishnu, 10 avatars. • Vedas, Bhagavad Gita, Ramayana, Mahabharata. 		<ul style="list-style-type: none"> • Festivals – Diwali, Holi – significance of light and dark – stories, practices, food, worship associated with festivals - diversity/hierarchy/shared experiences. • Pilgrimage, sacred place, e.g. River Ganges, Varanasi, Ayodhya + associated stories. • Development of holy places in Great Britain, sacred spaces (<i>additional unit?</i>). 	reincarnation.
Key stage 3: Christianity			
God: <i>What do people believe about God?</i>	Being human: <i>What is humanity?</i>	Community, worship and celebration: <i>How do people express their beliefs?</i>	Life journey, rites of passage: <i>How do people mark important events in life?</i>
<ul style="list-style-type: none"> • Nature of belief in God – ideas about gender (e.g. in different denominations), authority, tradition. • GCSE links – existence of God. • Creeds. • Christianity as a diverse world religion with diverse ways of 	<ul style="list-style-type: none"> • Religion and social justice – Christian origin of the Welfare State. • Contemporary/social issues, including political influences – values, State/Church. • Mission/evangelism. 	<ul style="list-style-type: none"> • Young peoples' experience of faith and engagement with others, nationally and globally, e.g. Taize, Greenbelt, Spring Harvest. • Belonging and identity. • Concepts of conversion – conversion v 'born into' - in different denominations. 	<ul style="list-style-type: none"> • Marriage. • Death – cycle of life – beliefs about after life.

<p>expressing God's nature.</p> <ul style="list-style-type: none"> • Concepts of covenant, redemption, salvation. • Interpretation of texts. • Miracles today. 		<ul style="list-style-type: none"> • Religious communities. • Individualism (Christianity), family centred (Islam, Hinduism). • Multi-cultural nature of Christianity. • Growth and decline of different denominations- Orthodox, Roman Catholic, 'new' churches, e.g. New Life, Vineyard Church. 	
<p>Key stage 3: Islam</p>			
<p>God: <i>What do people believe about God?</i></p>	<p>Being human: <i>What is humanity?</i></p>	<p>Community, worship and celebration: <i>How do people express their beliefs?</i></p>	<p>Life journey, rites of passage: <i>How do people mark important events in life?</i></p>
<ul style="list-style-type: none"> • Imam (Faith)- 6 articles of faith (unity of God, angels, books of God, prophets, day of judgement, supremacy of God's will), Messengers of Strong Will, Archangel Jibril. • Ihsan- excellence, perfection - to worship Allah as though looking at him. • Sources of Islam – Qur'an, Sunnah (the totality of the Way 	<ul style="list-style-type: none"> • Sharia law, fatwas. • Greater/lesser Jihads. • Modern expressions of Islam 	<ul style="list-style-type: none"> • Muslims in Britain, community cohesion. • Hajj, including practical implications – environment. • Belief in practice-different expressions of Islam - 	<ul style="list-style-type: none"> • Diversity - within ceremonies, within rites of passage – how different strands of Islam differ/relate to each other in a global context. • Marriage- symbolism in ceremony. • Sexuality and belief. • Death and akhirah – belief in an afterlife.

<p>of Life of Muhammed), Hadith, the Holy Books.</p> <ul style="list-style-type: none"> • Sunni, Shi'a, Sufi. • Shahadah – links to tawhid. • Significance of Islamic art for Muslims, in the context of tawhid. 			
<p>Key stage 3: Hinduism</p>			
<p>God: <i>What do people believe about God?</i></p>	<p>Being human: <i>What is humanity?</i></p>	<p>Community, worship and celebration: <i>How do people express their beliefs?</i></p>	<p>Life journey, rites of passage: <i>How do people mark important events in life?</i></p>
<ul style="list-style-type: none"> • Universe, religion and science. • Reincarnation – life/death. • Diversity of belief within Hinduism. • Authority of the Vedas. • Non violence (ahimsa), harmlessness and vegetarianism, protecting the environment, western values. 	<ul style="list-style-type: none"> • Wider global community. • Key beliefs and how they are expressed worldwide. 	<ul style="list-style-type: none"> • Hindus in Britain, community cohesion. • Diwali – outward/inward significance. • Comparison with Abrahamic faiths. • Animal rights, diet (links to GCSE). • Modern leaders, 	<ul style="list-style-type: none"> • Four different stages of life (ashramas) and their duties for those in the top varnas, castes, jatis. • Marriage, death, rituals.

<ul style="list-style-type: none"> • Sacred texts linked to Dharma, Brahman, Atman, Karma, Ahimsa, Samsara and Moksha. • Idea of dharma and varna in modern Indian and British Hindu communities. • Idea of dharma and varna in modern Indian and British Hindu communities. 		<p>monasteries.</p>	
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