

Foreword

R.E.Search: Asking the Big Questions

A new Agreed syllabus is always a landmark event in the ongoing life of RE and the publication of R.E.Search is particularly significant as it is one of the first in England to make extensive use of the non statutory national framework for religious education. The national framework was produced after extensive consultation with faith communities and professional organisations and aimed to raise standards in RE as well as providing a clear rationale for the subject.

R.E.Search contains a number of important features. The strong commitment to the key role of RE in promoting pupil's spiritual, moral, social and cultural development, the inclusive nature of the RE curriculum (with clear guidance for special schools) and the challenging expectations of learning. While the knowledge and understanding elements of the syllabus are important so too are the key skills of reflection, communication and evaluation. R.E.Search also highlights the importance of how RE promotes respect for the beliefs and values of others, combating prejudice and discrimination and playing a key role in preparing young people for life in a complex and changing world.

The inclusion of the foundation stage and the writing of the 14-19 section as a continuum enables the syllabus to provide valuable continuity and progression from early years to adulthood. Busy teachers welcome clear guidance on what needs to be covered in an RE curriculum and R.E.Search places a strong emphasis both on what is to be taught and what standards pupils should achieve. R.E.Search has also made full use of the central themes and key experiences and opportunities in the national RE framework which aim to provide all learners in RE with a lively and stimulating RE curriculum.

RE can play a key role in the curriculum with its commitment to asking and responding to powerful questions of meaning and engaging young people in important, complex, ethical issues. QCA wishes the best of success to all those who now have the responsibility of delivering R.E. Search and creating lively, imaginative learning experiences which meet the needs of all learners.

Graham Langtree
RE Adviser, QCA

Foreword

I am delighted to have the opportunity to welcome you to 'R.E.Search' : Asking the big questions, the new agreed syllabus for Religious Education in Dorset.

I believe that RE is a vital subject for the children of Dorset especially in terms of leading the curriculum provision for promoting their Spiritual, Moral and Cultural development. This syllabus provides a systematic and coherent structure through which all learners can develop their understanding of the religious traditions of our increasingly multi faith society. They will develop respect and discernment and be enabled to challenge prejudice and racism.

I would like to thank all the officers, teachers and SACRE members for their commitment and hard work in the development of this document.

I warmly commend the new syllabus to our schools and believe it has a major contribution to make to raising standards of teaching and learning in RE in Dorset Schools.



Director of Education

I am delighted that the Diocese of Salisbury has been able to support the Local Education Authority in the development of R.E.Search, the agreed syllabus for Dorset. I congratulate the teachers who were on the working party, the LEA, and church officers on producing a syllabus that will I am sure make an enormously valuable contribution to the spiritual, moral and cultural development of our young people.

Busy teachers often find Religious Education a demanding area in which to work. This syllabus with its systematic approach will help teachers to develop a coherent and thorough RE curriculum for the children in their care, and that, I hope, will make it a rewarding area too.

It will help children to develop their own spirituality and will contribute to their personal growth and formation. They will learn to appreciate what it means to have a religious faith and to respect and understand those who have a faith other than their own, or no faith at all. This is an essential element in building healthy communities.

Religious education in Dorset schools is a dynamic process so developments such as this are never finished, and I know that the work of revision and development will continue. We look forward to being partners in this process.

+David Sarum
Bishop of Salisbury

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Please note text in blue represents advice to Special Schools only

Support material for R.E.Search

- This publication can be found on www.dorsetforyou.com/educ/sacre
- Also on www.saled.org

Schemes of work to support this document can be found on the above websites. New schemes of work are constantly being developed as schools share good practice. Regular updates will be sent to schools, alerting the RE Co-ordinator to new material.

A CD Rom with a starter pack of Schemes of Work and other information is available from the Clerk to SACRE, at Pupil and School Improvement, County Hall, Colliton Park, Dorchester, Dorset DT1 1XJ.

This document should be read in conjunction with 'Religious Education: The Non-Statutory National Framework; published by QCA.

A copy of this document is supplied with this syllabus. Further copies can be downloaded from www.qca.org.uk

The sections on the rôle of Religious Education in the curriculum (QCA pages 8 and 9) and the sections on 'Learning across the curriculum: the contribution of religious education' (QCA pages 14-18) should be taken to apply to this document.

The appendices included in the non-statutory framework under General Teaching requirements, Inclusion, the Use of Language across the curriculum and the Use of Information and Communication Technology across the curriculum, should also be read in conjunction with this document.



The Importance of Religious Education

Religious Education in Dorset

- Provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human.
- Develops pupils' knowledge and understanding of Christianity, other principal religions and other religious traditions and world-views. It develops pupils' awareness and understanding of religious beliefs, teachings, practices, and forms of expression, as well as the influence of religion on individuals, families, communities and cultures.
- Encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities, to act with personal responsibility as citizens in a pluralistic society and global community.
- Encourages pupils to learn from different religions, beliefs, values and traditions whilst respecting their own beliefs, those of the family from which they come and their personal search for meaning.
- Seeks to promote opportunities to share, explore and value religious belief and in this way seeks to make a major contribution to our pupils' spiritual development.
- Encourages pupils to develop the ability to be still, to think deeply, to reflect and to appreciate times of stillness and of silence.
- Challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.
- Has an important role in preparing pupils for adult life, employment and lifelong learning. It enables them to develop respect, empathy and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to challenge prejudice, negative discrimination and racism.



Statutory Requirements for the Provision of Religious Education

Education Act 1996 352(1)(a)	RE should be provided for all registered pupils attending a maintained school.
School Standards and Framework Act 1998 Schedule 19.2	For community schools, foundation and voluntary schools without a religious character, RE must be in accordance with the locally agreed syllabus of the LEA in whose area they are situated.
School Standards and Framework Act 1998 Schedule 19.3	For foundation and voluntary controlled schools with religious character, the RE is to be in accordance with the LEA's locally agreed syllabus unless parents have requested that their children receive RE in accordance with the school's trust deed.
School Standards and Framework Act 1998 Schedule 19.4.	For voluntary aided schools with a religious character, the RE offered is to be determined by the governors in accordance with the trust deed.
Education Act 1996 Schedule 342(6)	In special schools, so far as is practicable, every pupil should receive religious education.
School Standards and Framework Act 1998 Schedule 69(1).	It is the Head teacher's duty to secure provision. The governing body and the LEA must exercise their functions with a view to securing this provision.
Circular 1/94	The Head teacher and the governing body must ensure that sufficient time and resources are given to RE in schools to meet their statutory requirements.
School Standards and Framework Act 1998 Section 71	If a parent asks that a pupil should be wholly or partly excused from attending RE at the school, then the school must comply.

The Status of the National non Statutory Framework for RE (QCA November 04)

This document outlines the national expectations for teaching and learning in RE. It is not a National Curriculum document but exists to advise S.A.C.R.E's, Agreed Syllabus Conferences and others devising RE syllabi.

The right of withdrawal from R.E.: Current advice to schools (it should be noted that it may become necessary to update this advice from time to time).

The school remains responsible for the supervision of the child withdrawn from RE but must not set any alternative work or provide any curriculum provision for the withdrawn child. It is reasonable for the school to request that parents withdrawing their children from RE provide alternative study materials that accord with the beliefs and conscience of the parents making this request, unless this material is deemed by the governors to be offensive and contrary to the values of the school.

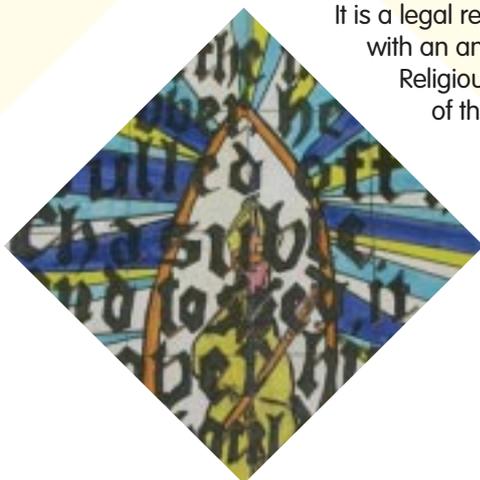
Curriculum status and time allocation for Religious Education

Since September 1998 RE is included in the statutory curriculum for all pupils in all maintained schools along with English, Maths, Science, and IT (DfES January 1998). At Key stage 4 RE is not one of the subjects which schools may apply to have set aside for work related learning (QCA January 1998). Circular 1/94 reminds agreed syllabus conferences to take account of the assumptions made in the final report on the National Curriculum and its assessment on the time to be allotted to RE in key stages 1-4, assumptions that are reflected in the QCA National Framework for RE (QCA November 04), namely that the following minimum hours should be devoted to RE:-

- RE is to be delivered at the Foundation stage through meeting the Early Learning Goals.
- Given the requirement that RE is a core curriculum subject in all key Stages and at 14-19, and in the light of the expectations of the agreed syllabus, **the minimum allocation for Religious Education should be 5% of curriculum time.**
- **Pupils in Special Schools should, so far as is practicable, receive 5% curriculum time for RE.**

This agreed syllabus has been written on these assumptions.

At KS 1 and 2 Schools may seek to identify suitable curriculum links between RE and other Curriculum areas and/or to deliver RE in blocked units of time (for example, three consecutive afternoons making links with literacy, ICT and Drama) and so optimise the use of curriculum time.



It is a legal requirement that all schools should provide parents with an annual written report on their children's progress in Religious Education. At Foundation stage it will form part of the reporting on the early learning goals.

The structure of the Dorset Agreed Syllabus for Religious Education

This syllabus sets out what pupils should study in religious education from the ages of 3 to 19. It is organised in three main sections.

- **The foundation stage (Ages 3-5)**

The curriculum guidance for the foundation stage sets out expectations of what pupils will learn in the early learning goals. Examples of how children might demonstrate attainment through work related to religious education are given in chart form in the accompanying schemes of work.

- **Key stages 1-3 (Ages 5-14)**

The guidelines at key stages 1, 2 and 3 follow the same format as the national curriculum programmes of study¹, with sections on knowledge, skills and understanding and breadth of study.

- **A 14-19 entitlement**

For 14-19, the framework sets out an entitlement for all students to study religious education and to have their learning accredited.

Schools must provide religious education to every pupil, except those withdrawn by their parents. The Dorset Agreed Syllabus requires religious education to be taught at this age through an accredited qualification, so that, from 2005, schools provide:

- [a] for all students 14-16 at least one course in religious education or religious studies leading to a qualification approved under Section 96; **For students in Special Schools this may include for example ASDAN qualifications.**
- [b] for all students 16-19 at least one course in religious education or religious studies leading to a qualification approved under section 96, that represents a progression from 14-16. **For students in Special Schools this may include ASDAN qualifications but may be a suitable school based course.**

1: The Education Act 2000 defines a programme of study as 'The matters, skills and processes' that should be taught to pupils of different abilities and maturities during each key stage.

Knowledge, skills and understanding

The knowledge, skills and understanding specified in the programmes of study identify the key aspects of religious education that pupils will learn. The syllabus has two attainment targets: **Learning about religion** and **Learning from religion**.

Learning about religion is concerned with:-

- enquiry into and investigation of the nature of religion,
- enquiry into the key beliefs, teachings, and practices of religion,
- enquiry into the impact of religious beliefs on the lives of believers and communities,
- the varying ways in which religious beliefs are expressed.

Learning about religion develops pupils' skills of:-

- interpretation,
- analysis,
- explanation,
- communication of their knowledge and understanding,
- using specialist RE vocabulary,
- identifying and developing an understanding of ultimate questions² and ethical issues.

Learning from religion is concerned with:-

- developing in pupils the ability to reflect on and respond to their own experiences and their learning about religion,
- questions of identity and belonging, meaning, purpose and truth and values and commitments.

Learning from religion develops pupils' skills of:-

- questioning,
- application,
- interpretation,
- evaluation of what they learn about religion,
- communicating responses.

In the teaching of religious education, it is vital that the skills are developed through the knowledge and understanding and vice-versa.

2: Ultimate Questions refers to the study within religious education of questions such as 'Is God real?' 'What is meant by good and evil?' 'Why do people suffer?' These are powerful questions about beliefs and values.

Attainment Targets and Performance Levels in Religious Education

The attainment targets for religious education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of key stages 1, 2 & 3. The attainment targets consist of 8 level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate.

The level descriptions provide the basis to make judgements about pupils' performance at the end of key stages 1, 2 and 3. In the foundation stage children are expected to meet the early learning goals. At key stage 4, national qualifications are the main means of assessing attainment in RE.

Range of levels within which the great majority of pupils are expected to work		Expected attainment for the majority of pupils at the end of the key stage	
Key Stage 1	1-3	At age 7	2
Key Stage 2	2-5	At age 11	4
Key Stage 3	3-7	At age 14	5/6

Assessing attainment at the end of a key stage

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so each description should be considered alongside descriptions for adjacent levels.

The Performance level descriptors P1 to P8 outline early learning and attainment before level 1 of the eight levels of the agreed syllabus



Attainment targets for Religious Education

Level 1

Attainment target 1

Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.

Attainment target 2

Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.

Level 2

Attainment target 1

Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.

Attainment target 2

Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own values and those of others.

Level 3

Attainment target 1

Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.

Attainment target 2

Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments, and their own attitudes and behaviour.

Level 4

Attainment target 1

Pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences. They make links between them, and describe some similarities and differences both within and between religions. They describe the impact of religion on people's lives. They suggest meanings for a range of forms of religious expression.

Attainment target 2

Pupils raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people's lives. They describe what inspires and influences themselves and others.

Level 5

Attainment target 1

Pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.

Attainment target 2

Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.

Level 6

Attainment target 1

Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression.

Attainment target 2

Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.

Level 7

Attainment target 1

Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.

Attainment target 2

Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples.

Level 8

Attainment target 1

Pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualise interpretations of religion with reference to historical, cultural, social and philosophical ideas. They critically evaluate the impact of religions and beliefs on differing communities and societies. They analyse differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied. They interpret and evaluate varied forms of religious, spiritual and moral expression.

Attainment target 2

Pupils coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others.

Exceptional performance

Attainment target 1

Pupils use a complex religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs. They evaluate in depth the importance of religious diversity in a pluralistic society. They clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time.

They provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression.

Attainment target 2

Pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments. They give independent, well informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions.

Levels of the Agreed Syllabus at a glance:

Schools are encouraged to lift and laminate these pages, display in classrooms or reproduce for use in pupil planners

Learning about AT 1	Levels	Learning from AT 2
<ul style="list-style-type: none"> • I can recognise and name • I can recall 	1	<ul style="list-style-type: none"> • I can talk about
<ul style="list-style-type: none"> • I can identify features of a religion • I can show awareness of similarity • I can retell 	2	<ul style="list-style-type: none"> • I can ask questions • I can respond sensitively • I can recognise my values and those of others
<ul style="list-style-type: none"> • I can describe some key features • I can make links • I can identify the impact of religion 	3 Using technical vocabulary from here onwards	<ul style="list-style-type: none"> • I can identify what influences me • I can make links between my values and what I do • I can ask important questions
<ul style="list-style-type: none"> • I can describe and show understanding • I can describe similarity and difference • I can describe the impact of religion • I can suggest meanings to forms of religious expression 	4	<ul style="list-style-type: none"> • I can raise and suggest answers to questions • I can apply my own ideas • I can describe what is inspires and influences me
<ul style="list-style-type: none"> • I can explain • I can explain why people belong to a religion • I can understand similarity and difference • I can suggest reasons for similarity and difference 	5	<ul style="list-style-type: none"> • I can ask and suggest answers to questions • I can explain what inspires me • I can express my own views and those of others

6	<ul style="list-style-type: none"> I can give an informed account I can explain reasons for diversity I can explain variation I can interpret sources and arguments I can interpret the significance of different forms of expression 	<ul style="list-style-type: none"> I can express an opinion using reasoning and examples I can consider challenges of belonging to a religion
7	<ul style="list-style-type: none"> I can show a coherent understanding I can analyse issues I can account for variation I can explain the consequence of belonging 	<ul style="list-style-type: none"> I can articulate personal and critical responses I can evaluate the significance of religious and other views
8	<ul style="list-style-type: none"> I can contextualise interpretations I can critically evaluate I can analyse differing interpretations I can interpret and evaluate 	<ul style="list-style-type: none"> I can coherently analyse I can synthesise a range of evidence I can provide a detailed evaluation
Exceptional performance	<ul style="list-style-type: none"> I can provide a consistent and detailed analysis I can evaluate in depth I can recognise the extent of change over time I can provide a detailed analysis I can synthesise effectively 	<ul style="list-style-type: none"> I can analyse in depth I can give independent, well informed and highly reasoned insights I can provide well sustained and balanced conclusions

Performance descriptions for pupils with Learning Difficulties

The performance descriptions can be used by teachers in the same way as the National Curriculum level descriptions to:

- decide which description best fits a pupil's performance over a period of time and in different contexts
- develop or support more focused day-to-day approaches to ongoing teacher assessment by using the descriptions to refine and develop long-, medium- and short-term planning
- track linear progress towards attainment at National Curriculum level 1
- identify lateral progress by looking for related skills at similar levels across their subjects
- record pupils' overall development and achievement, for example, at the end of a year or a key stage.

Performance descriptions across subjects

The performance descriptions for P1 to P3 are common across all subjects. They outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate. Subject-focused examples are included to illustrate some of the ways in which staff might identify attainment in different subject contexts.

P1 (i) Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, for example, startling at sudden noises or movements. Any participation is fully prompted.

P1 (ii) Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, for example, becoming still in response to silence. They may give intermittent reactions, for example, vocalising occasionally during group celebrations and acts of worship.

P2 (i) Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, for example, briefly looking around in unfamiliar natural and man-made environments. They begin to show interest in people, events and objects, for example, leaning towards the source of a light, sound or scent. They accept and engage in coactive exploration, for example, touching a range of religious artefacts and found objects in partnership with a member of staff.

P2 (ii) Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, for example, showing that they have enjoyed an experience or interaction. They recognise familiar people, events and objects, for example, becoming quiet and attentive during a certain piece of music. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, for example, repeating a simple action with an artefact. They cooperate with shared exploration and supported participation, for example, performing gestures during ritual exchanges with another person performing gestures.

P3 (i) Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, for example, prompting a visitor to prolong an interaction. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, for example, stroking or shaking artefacts or found objects. They observe the results of their own actions with interest, for example, when vocalising in a quiet place. They remember learned responses over more extended periods, for example, following a familiar ritual and responding appropriately.

P3 (ii) Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, for example, prompting an adult to sing or play a favourite song. They can remember learned responses over increasing periods of time and may anticipate known events, for example, celebrating the achievements of their peers in assembly. They may respond to options and choices with actions or gestures, for example, choosing to participate in activities. They actively explore objects and events for more extended periods, for example, contemplating the flickering of a candle flame. They apply potential solutions systematically to problems, for example, passing an artefact to a peer in order to prompt participation in a group activity.

Performance descriptions in Religious Education

From level P4 to P8, many believe it is possible to describe pupils' performance in a way that indicates the emergence of skills, knowledge and understanding in RE. The descriptions provide an example of how this can be done.

P4 Pupils use single elements of communication, for example, words, gestures, signs or symbols, to express their feelings. They show they understand 'yes' and 'no'. They begin to respond to the feelings of others, for example, matching their emotions and laughing when another pupil is laughing. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

P5 Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, for example, involving music, drama, colour, lights, food, or tactile objects. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.

P6 Pupils express and communicate their feelings in different ways. They respond to others in group situations and cooperate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, for example, through gestures, facial expressions or by offering comfort. They start to be aware of their own influence on events and other people.

P7 Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may communicate their feelings about what is special to them, for example, using role play. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

P8 Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religion and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

Performance Levels of the Agreed Syllabus at a glance:

Learning about AT 1	Performance Levels	Learning from AT 2
Generic across all subjects	1	Generic across all subjects
" "	2	" "
" "	3	" "
<ul style="list-style-type: none"> I can understand Yes or no. I can join in with activities by initiating ritual and sound. 	4	<ul style="list-style-type: none"> I can express my feelings by using words, gestures, signs or symbols I can respond to the feelings of others by matching theirs I can appreciate stillness and quietness
<ul style="list-style-type: none"> I can respond to a variety of new religious experiences such as music, colour, light, and food I can communicate simple meanings 	5	<ul style="list-style-type: none"> I can respond appropriately to simple questions about familiar religious experiences I can take part in activities involving two or three other learners I can engage in moments of individual reflection
<ul style="list-style-type: none"> I can listen to and begin to respond to familiar religious stories, poems and music I can make my own contribution to celebrations and festivals I can carry out ritualised actions in familiar circumstances 	6	<ul style="list-style-type: none"> I can express and communicate my feelings in different ways I can show concern and sympathy for others in distress through gesture, facial expression or by offering comfort I am becoming aware of my influence on events and on other people

<ul style="list-style-type: none"> • I can listen to and follow religious stories • I can use simple phrases to communicate my ideas about religion and life experiences • I can explain the consequence of belonging • I can find out about aspects of religion • I can answer questions 	<p>7</p>	<ul style="list-style-type: none"> • I can begin to identify some actions and behaviours as right or wrong on the basis of consequence • I can communicate about what is special to me • I can respect other people's needs • I can make purposeful relationships for group activities
<ul style="list-style-type: none"> • I can listen attentively to religious stories or people • I am increasingly able to retell religious stories • I understand that stories can carry moral meanings • I can communicate simple facts about religion and important people in religion, religious artefacts, symbols, and places 	<p>8</p>	<ul style="list-style-type: none"> • I am increasingly able to communicate feelings, ideas and responses to religious stories • I can reflect on what makes me happy, sad, excited and lonely • I have a basic understanding of what is right and wrong in familiar situations • I am sensitive to the needs and feelings of others • I can treat living things and the environment with care and concern

Gifted and Talented learners in Religious Education:

Gifted and talented pupils are entitled to achieve their full potential in this subject. Teachers should begin by recognising that some learners will exhibit a particular aptitude for Religious Education and that other pupils may bring specific gifts and talents from other areas to Religious Education.

These learners may include:-

- **The high level academic achiever able to apply advanced thinking skills to their learning about the teachings and practices of believing communities.** Such a pupil will probably have been identified as a high achiever in other curriculum areas.
- **The pupil who exhibits highly developed thinking and questioning skills.** This may take the form of asking challenging and difficult questions or taking an abstract approach to religious and philosophical issues. Such a pupil may or may not be considered a high achiever in other curriculum areas.
- **The pupil who shows a heightened awareness and understanding of the impact of spirituality on day-to-day life.**

Teachers should make use of the 8 level assessment scale for RE, including exceptional performance, to inform their planning and should incorporate a range of learning styles in their teaching.

Provision for Gifted and Talented pupils in RE should form part of a whole school policy of identifying and providing for such pupils.



The Breadth of study

The knowledge, skills and understanding specified in the programmes of study are developed through the breadth of study. The breadth of study in the syllabus contains three elements: the religions studied, areas of study, and experiences and opportunities.

Religions and Beliefs studied

In order to provide a broad and balanced religious education curriculum and to ensure statutory requirements are met:

- **Christianity should be studied in each key stage.**
- the other principal religions represented in the United Kingdom (Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the key stages. It is important to ensure that during their school life pupils encounter all of the principal religions, with at least one at key stage 1, at least two at key stage 2, at least 2 at key stage 3, and at least one 14-19. It is expected that from Key stage 2 onwards areas of study will be developed to include aspects of the religions studied in previous key stages, especially in comparative units. This should help ensure pupils' progress in their knowledge and understanding of each of the principal religions represented in the United Kingdom. Opportunities to consider the insights of secular and other world philosophies to ultimate questions could begin to feature from KS2 onwards and would be more fully developed at KS3 and 14-19.

It may be necessary for Special Schools to adapt this pattern to suit the needs of their students. The principle for this adaptation must remain the professional judgement of the school's RE co-ordinator. It is expected that these judgements will be based on the principle of providing a broad and balanced RE curriculum and one that introduces their students to an encounter with as many of the principal religions represented in the United Kingdom as possible. It is recommended that the pattern of faiths studied be stated in the school's RE policy and that this be reviewed by the governors of the school on a regular basis.



Areas of Study

Areas of study may focus on one religion, or may feature two or more religions as appropriate. Schools are required to deliver the learning objectives of the syllabus. However they are combined, areas of study should always provide the context for Learning about religion and Learning from religion. The areas of study should ensure that both are covered with sufficient breadth and depth.

Experiences and opportunities

The experiences and opportunities highlight, at each key stage, the vital opportunities and experiences that pupils should encounter that will enrich and broaden their learning in religious education.

It is important that schools give careful consideration to balancing the three elements of the breadth of study in developing schemes of work. At times learning will focus on the discrete study of a religion. On other occasions the area of study or experience will be the central element. It is of course possible to combine all three elements. For example, visiting a place of worship enhances the theme of symbols and develops knowledge and understanding of the religion being studied.

In addition to Christianity at each key stage pupils will be introduced to:

Judaism at Key Stage 1

Special Schools may feel it is appropriate to focus only on Christianity at KS1

Hinduism and Islam at Key Stage 2

Special Schools may feel it is appropriate to focus on Christianity and Hinduism at KS2

Ultimate questions at Key Stage 3.

It is expected that by KS 3 schools will be approaching RE through a series of ultimate questions or social, cultural or personal issues rather than through simply factual study of religions. To ensure that pupils receive their entitlement in RE to encounter all the principal world faiths represented in the UK, Buddhism and Sikhism are specified for study at KS3. All learners should be revisiting the religions studied at early key stages to consider their insights on these issues as well as introducing those of the KS3 religions. It is important that teachers at Key Stage 3 maintain a high level of challenge in their teaching, while not necessarily covering all aspects of Buddhism and Sikhism. They should ensure that their students are introduced to some of the key concepts of Buddhism and Sikhism.

Special Schools may feel it appropriate to focus on Christianity, and two other religions

In some schools with mixed age classes, RE will need to be delivered on a rolling programme that may cross year groups or a key stage. The schools' RE Coordinators should then use their professional judgement as to when to introduce the religions for study.

Middle schools will have the flexibility to plan their programme across their age range but will need to liaise and make decisions in combination with both the First schools they serve and the secondary school into which they feed. Schools are encouraged to consider making use of the DREAMSS project to recognise pupils' achievement.

At least one faith in addition to Christianity should be studied 14-19

It is also essential that religious education enables pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but others have no attachment to religious beliefs and practices. In developing their schemes of work schools should ensure that all pupils' voices are heard and the religious education curriculum is broad and balanced and allows sufficient flexibility to include all the 'voices' in the school community.

The School Based Study

In order to provide flexibility, the syllabus encourages schools to develop School Based Units of study. There should be no more than one School Based Unit at KS 1, two in KS 2 and one per year at KS3. These units might reflect some of the following considerations.

- It is recognised that to reflect local needs and circumstances and to meet other curriculum opportunities schools may wish to study faiths other than those prescribed for their key stages. This is acceptable so long as this is in addition to, not instead of, the religions prescribed for each key stage. The support material for this syllabus makes allowance for this through the school based study units.
- Other religious and cultural traditions (e.g. the Bahá'í faith, or the beliefs of the Traveller community in Dorset) may also feature particularly in addressing local needs and circumstances.
- Pupils' own world-views, including secular philosophies, should be studied particularly in considering ultimate questions and ethical issues.
- The needs of schools with a particular trust deed to reflect their foundation.



- The use of teachers' specialisms and experience.
- The need for Secondary Schools to establish a baseline of previous learning and to prepare for the needs of specific examination courses.

In considering the above elements, pupils should also study how religions relate to each other, recognising both similarities and differences, recognising the significance of inter faith dialogue, and the important contribution religion can make to community cohesion and to challenging religious prejudice and negative discrimination.



The Breadth of Study at a glance

Key Stage			School Based Study	Possible Examples of a School Based Study	Special Schools
1	Christianity	Judaism	no more than 1	Unit of work on, e.g. <ul style="list-style-type: none"> Islam reflecting the school's intake Extra unit on Christianity reflecting the school's VA Status 	Schools may feel it is appropriate to focus on Christianity
2	Christianity	Islam Hinduism	no more than 2	Unit of work on, e.g. <ul style="list-style-type: none"> The traveller Community reflecting the school's intake Extra unit on Christianity reflecting the school's VA status Bahá'í faith reflecting school's intake Sikhism reflecting teacher specialism or the school's link with school in Hounslow 	Schools may feel it is appropriate to focus only on Christianity and Hinduism
3	Christianity	Ultimate Questions explored with reference to all faiths and to secular philosophies but including Buddhism and Sikhism	no more than 3	Unit of work on, e.g. <ul style="list-style-type: none"> Introduction to RE in Secondary School Extra units on Hinduism reflecting Teacher specialism or chosen GCSE Course Extra units on Christianity reflecting school's VA status Unit introducing GCSE course in year 9 	Schools may feel it is appropriate to focus on Christianity and two other faiths only
4	Christianity	Reflecting Chosen Examination course			

Attitudes in Religious Education

While the knowledge, skills and understanding are central to the syllabus for religious education, it is also vital that religious education encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others. The following attitudes are critical for good learning in religious education and need to be consistently developed at each key stage of religious education.

Appreciation and wonder

In religious education, this includes:

- developing their imagination and curiosity,
- recognising that knowledge is bounded by mystery,
- appreciating the sense of wonder at the world in which they live, and their response to questions of meaning and purpose.

Self Awareness

In religious education, this includes:

- enabling pupils to feel confident about their own beliefs and identity and to share them without fear of embarrassment or ridicule,
- developing a realistic and positive sense of their own religious and spiritual ideas,
- recognising their own uniqueness as human beings,
- becoming increasingly sensitive to the impact of their ideas and behaviour upon other people,
- recognising where their views have come from,
- positive attitudes towards self.

Respect for all

In religious education, this includes:

- developing skills of listening and willingness to learn from others,
- readiness to look at the positive aspects of a diverse society,
- sensitivity to the feelings and ideas of others,
- willingness to make a contribution to a diverse society for the well being of all.

Open Mindedness

In religious education, this includes:

- willingness to seek new truth through learning,
- the ability to engage in argument or disagree reasonably and respectfully (without belittling or abusing others),
- the development of attitudes that distinguish between such things as superstition or prejudice and such things as conviction and faith,
- the ability to argue respectfully, reasonably and evidentially about religious, moral and spiritual questions.

It is recognised that some of the attitudes in this section may be difficult to develop in pupils in special schools.

Programmes of Study

Foundation Stage:

Openings

Key Stage 1:

Exploration

Key Stage 2:

**Connections
and Expressions**

Key Stage 3:

Application

14-19:

Action

FOUNDATION STAGE: Openings

Introduction

The foundation stage describes the phase of a child's education from the age of 3 to the end of reception age 5. Religious education is statutory for all registered pupils on the school roll.

During the foundation stage children begin to explore the world of religion in terms of special people, books, times, places and objects and visiting places of worship. Children listen to and talk about stories. They are introduced to specialist words and use their senses in exploring religious beliefs, practices and forms of expression.

They reflect upon their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

The contribution of religious education to the early learning goals

The early learning goals set out what most children should achieve by the end of the foundation stage. The six areas of learning identified in these goals are:

1. Personal, social and emotional development
2. Communication, language and literacy
3. Mathematical development
4. Knowledge and understanding of the world
5. Physical development
6. Creative development

Religious education can make an active contribution to all of these areas but has a particularly important contribution to make to:-

- Personal, social and emotional development
- Communication, language and literacy
- Knowledge and understanding of the world
- Creative development

The Dorset Agreed Syllabus expects that foundation stage teachers will use a range of religious material to help deliver the early learning goals. There is an expectation that children will be introduced to Christianity. Teachers should take opportunities to introduce children to other faiths as they feel appropriate. Teachers are expected to use their professional judgement to select material appropriate to the learning needs of the children in their class. It is recognised that these may vary from year to year.

It is also recognised that for part of the year many foundation stage children are only in school for half of the day and this should be taken into account when planning.

It is also recognised that many children in the foundation stage will receive their Religious Education as part of a mixed KS1/Foundation year class. In such situations the professional judgement of teachers will be needed as they seek to adapt material in the KS1 Programmes of study to meet the early learning goals.

To provide teachers with possible approaches and ideas we have reviewed all the available material for this age and would like to recommend to schools the handbook produced by Solihull LEA.

'Handbook for Religious Education in the Foundation Years' available from 'Birmingham City Council' Design and Print, Room B31, Council House, Birmingham B1 1BB

Tel: 0121 303 1986

A stock of this handbook has been purchased from Solihull LEA and copies are available from the Clerk to SACRE, Pupil and School Improvement, County Hall, Colliton Park, Dorchester, Dorset DT1 1XJ

Tel: 01305 224663

Further advice in using this handbook in Dorset is included in the support material to go with this syllabus.



PROGRAMME OF STUDY FOR KEY STAGE 1: Exploration

During key stage 1 pupils study Christianity and Judaism. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion for believers, especially other children. Pupils ask relevant questions and develop a sense of wonder about the world. They talk about what is important to themselves and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

Learning about religion:

1. Pupils should be taught to:
 - a. explore a range of religious stories and sacred writings, and talk about their meanings,
 - b. name and explore a range of celebrations, worship and rituals in religion, noting both similarities and differences,
 - c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives,
 - d. explore how religious beliefs and ideas can be expressed through the creative and expressive arts and communicate their responses,
 - e. identify and interpret religious symbols and begin to use a range of religious words.

Learning from religion:

2. Pupils should be taught to:
 - a. reflect upon and consider religious and spiritual feelings, experiences and concepts, for example worship, wonder, praise, thanks, concern, joy and sadness,
 - b. ask and respond to puzzling questions, communicating their ideas,
 - c. identify what matters to them and others, including those with religious commitments, and communicate their responses,
 - d. recognise how religious teachings and ideas about values, particularly those concerned with right and wrong, fairness, make a difference to individuals, families and school community, and communicate their responses.



Breadth of study:

3. During the key stage pupils should be taught the knowledge, skills and understanding through the following religions, areas of study, experiences and opportunities:

Religions and beliefs

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

Themes

- e. believing: what people believe about God, humanity and the natural world,
- f. story: how and why some stories are sacred and important in religion,
- g. celebrations: how and why celebrations are important in religion,
- h. symbols: how and why symbols express religious meaning,
- i. leaders and teachers: figures who have an influence on others locally, nationally and globally in religion,
- j. belonging: where and how people belong and why belonging is important,
- k. myself: who I am and my uniqueness as a person in a family and community.

Experiences and opportunities

- l. visiting places of worship and focusing on symbols and feelings,
- m. listening and responding to visitors from local faith communities,
- n. using their senses and having times of quiet reflection,
- o. using art and design, music, dance and drama to develop their creative talents and imagination,
- p. sharing their own beliefs, ideas and values and talking about their feelings and experiences,
- q. beginning to use ICT to explore religions and beliefs as practised in the local and wider community.



Areas of Study

The elements from the learning about RE can be delivered according to the following grid. Schools should take the approach of unpacking Christianity and Judaism through asking a series of Key Questions. There should always be opportunities to explore pupils' own views on these questions. This approach should mean that in the classroom lessons contain a balance of Attainment Target 1 and Attainment Target 2. At KS 1 in particular pupils should be considering:-

What do Christians believe? 1a 2a 3e	How do Christians live? 1c 1d 1e 2c 3h	What does Christianity teach about..? 2d 3f	Who is important in Christianity? 3f 3i	How do Christians worship? 1b 2a 3g 3j 3h
Jesus birth, early life, some aspects of Easter story. God as creator. God as Father.	Going to Church, meeting other Christians, prayer, singing, Bible, features of local church, Important Christian Symbols (Cross, dove, candle, fish).	Love, Trust and Forgiveness. The parables e.g The Good Samaritan, The lost Sheep. The Miracles e.g the feeding of 5000.	Jesus, The disciples, Saint Paul, Mary, The role of the Vicar/Priest in charge/ Minister/etc.	Harvest, Christmas, Easter, Baptism (Christening), Marriage.

What do Jews believe? 1a 2a 3e	How do Jews live? 1c 1d 1e 2c 3h	What does Judaism teach about..? 2d 3f	Who is important in Judaism? 3f 3i	How do Jews worship? 1b 2a 3g 3j 3h
G_d The Shema The Decalogue (10 Commandments)	The importance of the Home and the Synagogue Kippah, Menorah, Mezuzah, Tallit	The Torah, covenant between G_d and humankind.	Abraham Joseph Moses David	The importance of Shabbat, Sukkot, Pesach

Theme K, myself: who I am and my uniqueness as a person in a family and community should be developed through Attainment target 2.

PROGRAMME OF STUDY FOR KEY STAGE 2: Connections and Expressions

During key stage 2 pupils learn about Christianity, Hinduism and Islam recognising the impact of religion both locally and globally. They continue to consider aspects of Judaism. They make connections between differing aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion, learn about sacred texts and other sources and consider their meanings and interpretation. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and the importance of dialogue between religions. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between right and wrong, and in valuing what is good and true. They communicate their ideas clearly, recognising other people's viewpoints. They evaluate their own beliefs and values and those of others.

Knowledge, skills and understanding

Learning about religion:

1. Pupils should be taught to:
 - a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others,
 - b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected to, beliefs and teachings,
 - c. identify and begin to describe the similarities and differences between religions,
 - d. investigate the significance of religion in the local, national and global communities,
 - e. make links between different forms of religious expression and understand why they are important in religion, explaining how religious beliefs and teachings can be expressed in a variety of forms,
 - f. describe and begin to understand religious and other responses to ultimate and ethical questions,
 - g. use religious language in communicating their knowledge and understanding,
 - h. use and interpret information about religions from a range of sources.



Learning from religion:

2. Pupils should be taught to:
 - a. reflect on the joys and challenges of belonging to a religion, communicating their own and others' responses thoughtfully,
 - b. respond to the challenges of commitment both in their own lives and within religious traditions, recognising how commitment to a religion is shown in a variety of ways,
 - c. discuss their own and others' views of religious truth and belief, expressing their own ideas clearly,
 - d. reflect on issues of right and wrong and their own and others' responses to them,
 - e. reflect on sources of inspiration in their own and others' lives.

Breadth of Study

3. During the key stage the pupils should be taught the knowledge, skills and understanding through the following religions, themes, experiences and opportunities.

Religions and Beliefs

- a. Christianity, Hinduism and Islam, whilst continuing to consider aspects of Judaism,
- b. another religious community with a significant county presence, where appropriate,
- c. the world views of pupils, including, where appropriate, secular philosophies.

Themes

- e. beliefs and questions: how people's beliefs about God, the world and others impact on their lives,
- f. teachings and authority :what sacred texts and other sources say about God, the world and human life,
- g. worship, pilgrimage and sacred places: where, how and why people worship, including at particular sites,
- h. the journey of life and death: why some occasions are sacred to believers, and what people think about life after death,
- i. symbols and religious expression: how religious and spiritual ideas are expressed,
- j. inspirational people: figures from whom believers find inspiration,
- k. religion and the individual: what is expected of a person in following a religion or belief,
- l. religion, family and community: how religious families and communities practise their faith, and the contributions this makes to local life,
- m. beliefs in action in the world: how religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment.

Experiences and opportunities

- n.** encountering religion through visitors and visits to places of worship, and focusing on the impact and reality of religion on the local and global community,
- o.** discussing religious and philosophical questions, giving reasons for their own beliefs and those of others,
- p.** considering a range of human experiences and feelings,
- q.** reflecting on their own and others' insights into life and its origin, purpose and meaning,
- r.** expressing and communicating their own and others' insights through art and design, music, dance, drama and ICT,
- s.** developing the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.



Areas of Study

The elements from the learning about RE can be delivered according to the following grid. Schools should take the approach of unpacking Christianity, Hinduism and Islam through asking a series of Key Questions. These questions should mean that in the classroom lessons contain a balance of Attainment Target 1 and Attainment Target 2.

What do Christians believe? 1f 1g 1h 2c 3e 3i	What is a Christian lifestyle? 1b 1d 1g 1h 2a 3g 3h 3k 3m	What does Christianity teach about..? 1g 1h 2c 3f	Who is important in Christianity? 1a 1g 1h 2d 2e 3j 3l	How do Christians worship? 1c 1e 1g 1h 2b 3g 3h 3l
<p>The Trinity The incarnation of Jesus, Jesus as Messiah</p> <p>How Christians use Art, Music, drama and dance to express beliefs</p>	<p>Christians' personal relationship with God e.g. Prayer</p> <p>Pilgrimage as an inward and outward spiritual journey. e.g. Lourdes</p> <p>Work of Christian Charities e.g. Christian Aid, Tear Fund. Salisbury Diocese link to Sudan.</p>	<p>Love for your neighbour, forgiveness, peace, The Parables e.g. The Prodigal Son</p> <p>How Christians use the different styles of literature in the Bible e.g. The Creation Story, the Miracles, Psalms,</p>	<p>Jesus OT Prophets; Isaiah, Amos</p> <p>Martin Luther King Mother Teresa</p> <p>Religious communities e.g. Hilfield, Taizé, Iona</p>	<p>Commitment in Christianity, Confirmation, Believers' Baptism Eucharist</p> <p>Different Christian Denominations e.g. Anglican, Catholic, Baptist, House Fellowship, Pentecostal The Church's year. Harvest, Advent, Christmas, Lent, Easter, Pentecost</p>

What do Hindus believe? 1f 1g 1h 2c 3e 3i	What is a Hindu Lifestyle? 1b 1d 1g 1h 2a 3g 3h 3k 3m	What do Hindus teach about..? 1g 1h 2c 3f	Who is important in Hinduism? 1a 1g 1h 2d 2e 3j 3l	How do Hindus worship? 1c 1e 1g 1h 2b 3g 3h 3l 3i
Brahman The Trimurti (Brahma, Vishnu, Shiva), The 4 Varnas, Dharma Samskara e.g The Sacred Thread Reincarnation	The importance of the Home and of the Mandir How Hindus live in the UK The River Ganges at Varanasi	From the Ramayana the story of Rama and Sita. From the Bhagavad Gita the story of Krishna. The story of Ganesha	The role of the priest in Hinduism. Mahatma Gandhi	Holi Diwali Puja Arti Murti Prashad Aum (Symbol) Mala (Stringed beads)

What do Muslims believe? 1f 1g 1h 2c 3e 3i	What is a Muslim lifestyle? 1b 1d 1g 1h 2a 3g 3h 3k 3m	What does Islam teach about..? 1g 1h 2c 3f	Who is important in Islam? 1a 1g 1h 2d 2e 3j 3l	How do Muslims worship? 1c 1e 1g 1h 2b 3g 3h 3l 3i
The 5 Pillars (Shahada(h) Salah Zakah Sawm Hajj) The 6 pillars of faith e.g. Belief in Angels	The importance of family life How Muslims live in UK. The importance of the Mosque community: Jammah Islamic Aid (Zakat)	Peace and submission The status and importance of the Qur'an What is allowed and what is forbidden e.g. Halal, the status of women in Islam	The prophet Muhammad (PBUH) The role of the Iman in Islam	Prayer (5 times a day) Friday Prayer Ramadan Id-ul-Fitr Id-ul-Adha Birth rituals The features of the Mosque Sects in Islam Sunni and Shi'ite

In studying Islam you may be faced with difficult questions about media representations of Islam. The support material gives guidance on possible ways to handle these issues, e.g. Jihad, Lesser and Greater.

- Schools should also note that they are required to consider aspects of Judaism to develop work begun at KS 1. The Support material for this syllabus will exemplify how this might be done.

Suggested Links to religion studied at KS 1

What do Jews believe? 1f 1g 1h 2c	What is a Jewish lifestyle? 1b 1d 1g 1h 2a	What does Judaism teach about..? 1g 1h 2c 3f	Who is important in Judaism? 1a 1g 1h 2d 2e 3j 3l	How do Jews worship? 1c 1e 1g 1h 2b 3g 3h 3l 3i
		kashrut	Orthodox and Reformed Judaism	Bar Mitzvah Bat Mitzvah The importance of Jerusalem Revisit Pesach



PROGRAMME OF STUDY FOR KEY STAGE 3: Application

During key stage 3 pupils deepen their understanding of Christianity and will be introduced to Buddhism and Sikhism; they will continue to consider aspects of Judaism, Hinduism and Islam in a local, national and global context. They extend their understanding of important beliefs, concepts and issues of truth in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and moral issues, with a focus on relationships, rights and responsibilities. They carefully reflect upon the impact of religion in the world, considering both the importance of inter-faith dialogue but also the tensions which exist within and between religions. They interpret religious texts and other sources, skillfully recognizing both the power and limitations of language and other forms of communication in expressing ideas and beliefs.

They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering religious and spiritual issues.

Knowledge, skills and understanding

Learning about religion:

1. Pupils should be taught to:
 - a. investigate and explain the differing effects of religious beliefs and teachings on individuals and communities and societies,
 - b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions,
 - c. investigate and explain why people belong to faith communities, explain the reasons for diversity in religion,
 - d. analyse and compare the evidence and arguments used both by believers and non-believers when considering issues of truth in religion and philosophy,
 - e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues,
 - f. apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs,
 - g. interpret and evaluate a range of sources, texts and authorities, from a variety of religious, historical and cultural contexts,
 - h. interpret a variety of forms of religious and spiritual expression.

Learning from religion:

2. Pupils should be taught to:
 - i. reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas thoughtfully and sensitively, using reasoned arguments,
 - j. evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas carefully,
 - k. express insights into the significance and value of religion and other world views on human relationships personally, locally and globally,
 - l. reflect and evaluate their own and others' beliefs about world issues such as peace and conflict, wealth and poverty and the importance of the environment, communicating their own ideas in depth,
 - m. express their own beliefs and ideas using a variety of forms of expression.

Breadth of study:

3. During the key stage pupils should be taught the knowledge, skills and understanding through the following religions, areas of study and experiences:

Religions and beliefs

- a. Christianity, Buddhism and Sikhism and continue to consider aspects of Judaism, Hinduism and Islam,
- b. another religious community with a significant regional presence, where appropriate,
- c. The world views of pupils, including, where appropriate, secular philosophies.

Themes

- e. beliefs and concepts: the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life, and life after death,
- f. authority: different sources of authority and how they inform believers' lives,
- g. religion and science: issues of truth, explanation, meaning and purpose,
- h. expressions of spirituality: how and why human self-understanding and experiences are expressed in a variety of forms,
- i. ethics and relationships: questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil,
- j. rights and responsibilities: what religions and beliefs say about human rights and responsibilities, social justice and citizenship,
- k. global issues: what religions and beliefs say about health, wealth, war, animal rights and the environment,
- l. interfaith dialogue: a study of relationships, conflicts and collaboration within and between religions and beliefs.

Experiences and opportunities

- m. encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues,
- n. visiting, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion,
- o. discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues,
- p. reflecting on and carefully evaluating their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments,
- q. using a range of forms of expression (such as art and design, music ,dance, drama writing, ICT)to communicate their ideas and responses creatively and thoughtfully,
- r. exploring the connections between religious education and other subject areas such as the arts, humanities, literature, science.

Areas of Study

Schools should take the approach of unpacking Christianity, Buddhism, Sikhism and world views including secular philosophies through asking a series of Ultimate Questions. The views of Hinduism, Islam and Judaism on these ultimate questions should also be included where appropriate.



Christianity Key Stage 3

<p>AT1 What do Christians believe and why? (Beliefs and teachings) 1b 1d 1f 1g 3e 3f 3g 3k</p>	<p>AT1 What do Christians do because they believe? (Practice and lifestyle) 1a 1e 3l 3j 3i</p>	<p>AT1 How do Christians express their beliefs? (Expression of meaning) 1c 1h 3h 3l</p>	<p>AT2 How do you respond? 2a 2b 2c 2d 2e</p>
<p>What do Christians believe about life after death?</p>	<p>How have Christians faced death and illness e.g. Hospice Movement, Enniskillen, Corrie Ten Boom</p>	<p>What is a Christian funeral service like? What is the churches' rôle in counselling the bereaved?</p>	<p>Asking and responding to: Personal response to questions about life after death Responding sensitively to those suffering bereavement</p>
<p>What do Christians believe about creation and environment e.g. stewardship?</p>	<p>How have Christians applied teachings to environmental issues – locally, naturally and globally e.g. St Francis of Assisi – local church docs, Christians, Ecology Movement, animal rights?</p>	<p>How have different Christian traditions expressed care for the created world in worship e.g. Celtic Christianity</p>	<p>Developing personal informed response to issues of creation and environmental concern Developing respect for the views and concerns of others Considering ways of putting responses into action</p>
<p>What do Christians believe about love, peace, forgiveness and compassion?</p>	<p>How have Christians applied these teachings to discrimination issues e.g. race, gender, disability, homeless, asylum seekers?</p>	<p>How have different Christian traditions expressed love, peace and forgiveness? Salvation army with homeless Gender issues – role of women in the church Communion service and forgiveness The importance of Prayer and Confession</p>	<p>Developing empathy with those who suffer discrimination Considering ways of putting personal response into action Developing personal informed responses to issues of discrimination</p>
<p>What do Christians believe about personal relationships – the nature of love, commitment and family life?</p>	<p>How might Christians' belief affect: sexual behaviour e.g. virginity, celibacy, adultery, monogamy, polygamy?</p>	<p>What is involved in a Christian wedding? What is the role of the church in supporting family life?</p>	<p>Relate their learning regarding key Christian concepts to their own lives and experiences Comparing their experiences of family life with those of others</p>

<p>How do Christians answer ultimate questions e.g.: Does God exist?</p> <p>Does evolution disprove creation?</p> <p>Why is there suffering?</p> <p>Resurrection: Why do Christians believe Jesus rose from the dead?</p>	<p>Individual responsibility/living faith</p> <p>How have Christians based their belief on faith not dependent on evidence or proof?</p> <p>What would society look like if everyone lived according to Jesus' teaching?</p>	<p>How do Christians communicate with and develop a relationship with God? (spiritual pilgrimage)</p> <p>How have ultimate questions been explored in films?</p> <p>How has Jesus been portrayed in media/film?</p> <p>How do Christians use the Bible in worship e.g. sermons, house groups</p> <p>Why do Christians evangelise?</p> <p>How do Christians develop a relationship with Jesus e.g. contemporary styles charismatic, spiritual experience, prayer</p>	<p>Evaluate Christian beliefs about who Jesus was/is</p> <p>Give a reasoned personal opinion in response to the beliefs of others</p> <p>Consider the contemporary relevance of Christian belief in Jesus</p> <p>Reflect on the issues involved in spreading your ideas and attitudes</p> <p>Reflect on the importance of contemporary music and art as a spiritual experience</p>
<p>What do Christians believe about other denominations, and other faiths?</p>	<p>How have Christians worked with other denominations? e.g. Northern Ireland</p> <p>How have Christians sought to work in Africa and the middle east?</p>	<p>How can Christians of different traditions worship together?</p> <p>How can Christians work with other faith traditions?</p>	<p>Reflect on attitudes to people of other faiths and cultures</p>



<p>What do Buddhists believe and why? 1b 1d 1f 1g 3e 3f 3j</p> <p>What do Buddhists believe about the nature of Suffering? (The life and Enlightenment of Siddhartha Gotama)</p> <p>What do Buddhists believe about the consequences of action? (karma)</p> <p>How do Buddhists in UK practise their beliefs?</p>	<p>What do Buddhists do because they believe? 1a 1e 3h 3e 3i 3j</p> <p>How do Buddhists see the world? The three marks (Anicca, Dukkha, Anatta)</p> <p>What is the Buddhist aim in life? Nirvana, the Wheel of life, accepting death</p> <p>Where do Buddhists go for refuge? The Buddha, The Dhamma, The Sangha, Bhikkhus and Bhikkhunis, Lay Buddhists</p>	<p>How do Buddhists express their beliefs? 1c 1h 3l 3k 3j</p> <p>How have Buddhists come to terms with suffering? The 4 noble truths, the Tipitaka</p> <p>How do Buddhists try to live? (Dhamma) The 8 fold path</p> <p>How do Buddhists worship? Different branches of Buddhism, Meditation, Wesak</p>	<p>AT2 How do you respond? 2a 2b 2c 2d 2e</p> <p>Personal responses to suffering and change</p> <p>Reflecting on consequences of individual action</p> <p>Consider rules for living</p> <p>Reflect on the personal value of worship and meditation</p>
<p>What do Sikhs believe and why? 1b 1d 1f 1g 3e 3f 3k</p> <p>What do Sikhs teach about equality?</p> <p>Who was Guru Nanak and why is he and the other Gurus important to Sikhs?</p>	<p>What do Sikhs do because of their beliefs? 1a 1e 3i 3j 3l</p> <p>The Langar What did the Gurus teach about the Caste System?</p> <p>The Khalsha Vaisakhi Mul Mantra What did the Gurus teach about the place of women in society?</p>	<p>How do Sikhs express their beliefs? 1c 1h 3h</p> <p>Singh and Kaur Karah parshad</p> <p>What rôle do women play in Sikhism? Marriage</p>	<p>AT2 How do you respond? 2a 2b 2c 2d 2e</p> <p>Reflect on personal attitudes towards others including issues of Race and social class</p> <p>Reflect on issues of belonging and personal identity</p> <p>Evaluate the factors that lead to social change</p> <p>Consider attitudes towards gender equality</p> <p>Reflecting on consequences of individual action</p> <p>Consider attitudes towards different lifestyles and social cohesion</p> <p>Reflect on issues of personal freedom</p>
<p>How do Sikhs in the UK practise their beliefs?</p>	<p>The Gurdwara The 5 k's</p>	<p>Diwan, Ragis, Bhangra The role of the Granthi</p>	

- Schools should also note that they are required to consider aspects of Hinduism Islam and Judaism to develop work began at KS 1 and KS2. The support material for this syllabus will exemplify how this might be done.

What do the other faiths believe and why?	What do other believers do because of their faith?	How do other believers express their beliefs	AT 2 : How do you respond?
<p>The Jewish Covenant with G_d</p> <p>The Holocaust</p> <p>Jewish beliefs on life after death</p> <p>Ahimsa</p>	<p>Jihad: Greater and lesser Jihad, Shari'ah law</p> <p>Anti-Semitism</p> <p>Malcolm X</p>	<p>Jewish marriage, Hindu marriage Samskara</p> <p>Jewish funeral rites</p>	<p>Reflect on personal attitudes towards others including issues of Race and social class</p> <p>Consider attitudes towards gender equality</p> <p>Reflect on personal response to life after death</p> <p>Evaluate the factors that lead to social change</p>



It is anticipated that schools may want to include material from secular philosophies. The following table on Humanist beliefs on Ultimate Questions is included for guidance.

What do Humanists believe and why?	What do Humanists do because of their beliefs?	How do Humanists express their beliefs	AT 2 : How do you respond?
<p>Humanist refutation of arguments for existence of God</p> <p>Humanists look to Medical science and education to prevent or relieve suffering</p> <p>Humanists do not believe in life after death</p> <p>Humanists are committed to human rights, especially freedom of speech</p> <p>Humanists believe we are temporary stewards of this planet.</p> <p>Humanists believe in evolution</p>	<p>Use reason, humanity, experience and learning to govern actions</p> <p>Try to make the best of their only life for the benefit of themselves and others</p> <p>Appreciate nature and care for other species</p> <p>Consider effects of our actions on future generations</p>	<p>Encourage people to fully and freely develop their potential in co-operation with others</p> <p>Compassion towards fellow human beings</p> <p>Non-religious funeral ceremonies, celebration of life, Baby Namings, Humanist Wedding ceremonies</p> <p>Speak against discrimination by race, religion, gender, class etc</p> <p>Support careful husbandry of planet's resources</p>	<p>Evaluate Humanist and other arguments for the non-existence of God</p> <p>Evaluate dilemmas of medical ethics</p> <p>Reflect on personal response to life after death</p> <p>Reflect on personal attitudes towards others including issues of Race and social class</p> <p>Consider attitudes towards gender equality</p> <p>Consider personal attitudes towards the environment</p>



RELIGIOUS EDUCATION 14-19

How can schools fulfil their requirement to provide RE to all registered students?

Introduction: Some Key principles

- Religious education is a statutory subject for all registered pupils, except those withdrawn by their parents.
- It must be taught following a course accredited under section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of state, e.g. Short or Full Course GCSE Religious Education or Religious Studies, A/AS level Religious Studies, Philosophy and Ethics, ASDAN Qualifications.
- Whilst there is no legal requirement that students must sit public examinations, students deserve the opportunity to have their learning in religious education accredited.
- Schools must provide a continuity of provision of RE from key stage 3 that is progressive and rigorous.
- ALL students should study a discrete course, which may vary in size. All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities of people, places and events (e.g. the local area, places of worship and community activities, public meetings, and places of employment, education, training or recreation). Students will have different experiences of RE according to the courses chosen.

The school is free to choose which accredited course or courses they offer their students but any such chosen course should have sufficient rigour to meet the following national expectations of RE 14-19.

Religious education 14-19:

- involves students in analysing and interpreting a wide range of religious, philosophical and ethical concepts in increasing depth, in the context of learning about Christianity and other religious traditions. They analyse issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They expand and balance their evaluations of the impact of religions on communities and societies, locally and globally. They analyse in depth the importance of inter-faith dialogue and how religion contributes to social cohesion, recognising both the strengths and concerns people have regarding the impact of religion in the world,
- includes the statutory curriculum subject of religious education, courses leading to qualifications with the title religious studies, and courses of vocational education that require the study of religion and ethics.

More specifically, religious education:

- develops students' ability to express and justify their own opinions in the light of their learning about religions and their study of religious, philosophical and spiritual questions. Such learning focuses on their ability to interpret religion and the principal methods by which religions and spirituality are studied,
- helps students to learn to reflect upon and interpret significant religious, spiritual and moral issues including the study of religious and spiritual experience, in the light of their own sense of identity, experience and commitments. They present coherent, widely informed and detailed arguments, drawing well substantiated conclusions,
- enables students, using specialist vocabulary, to critically evaluate both the power and limitations of religious language,
- enables students to reflect upon, interpret and evaluate the rich and varied forms of creative expression in religious life,
- requires students to think vigorously about beliefs, ethics, values and issues which enrich other disciplines and specialist areas of study. Students are given opportunities to relate their learning in religious education to the wider world,
- helps students to develop their own values and attitudes, to recognise their rights and responsibilities and to gain a sense of personal autonomy as preparation for adult life,
- develops skills, useful in a wide range of careers and in adult life generally, especially those skills involved in critical enquiry, creative problem-solving, and communication through a variety of media.

Chosen courses should contain a balance between

learning about religion

- investigating, analysing, critically evaluating and communicating knowledge and understanding of religious, philosophical and other beliefs, teachings and sources of authority, practices and ways of living, and forms of expression of religious and philosophical beliefs, concepts and ideas, and

learning from religion

- asking questions (and seeking and critically evaluating answers) of identity, belonging, meaning, purpose, truth, values and commitments,
- developing skills of reflection, enquiry, interpretation, communication and evaluation.



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Muslim Representative
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