



## **Religious Education Curriculum Statement**

### **Our C.L.E.A.R curriculum drivers are:**

CARE	We treat each other and property with respect We keep ourselves physically and emotionally safe and healthy
LEARN	We know learning helps us grow by doing and knowing more We learn and challenge ourselves in different ways to reach our goals
ENGAGE	We value and enjoy all learning opportunities and experiences We are proactive members of our learning communities
ACHIEVE	We set high expectations of ourselves and always give our best We take pride in all we do and celebrate all our efforts
REFLECT	We embrace our next-steps in learning We find ways and seek to do things better next time

### **Our curriculum is implemented through;**

An **EPIC** approach to learning;

- Enquiry-led - children are active partners in their learning.
- Purposeful - learning is meaningful and there is an end goal.
- Innovative - learning is personalised to meet children's needs.
- Challenging - the pitch, pace and standards of learning are right for each individual child.

### **Curriculum Intentions:**

At Foxhills, we aim to introduce children to what a religious way of looking at and existing in the world may offer in leading one's life individually and collectively. We seek to enable children to recognise and acknowledge that the question as to what it means to lead one's life with such an orientation can be answered in a number of qualitatively different ways.

We are committed to delivering a Religious Education curriculum which explores Christianity and other principal religions so that the children understand how different religious and cultural viewpoints affect and impact our lives. We want our children to demonstrate a curiosity about other people's views and beliefs and develop appreciation and tolerance of others. Planned learning enables the children to develop enquiry skills, to Communicate, Apply, Inquire, Contextualise and Evaluate, to explore their own lives in relation to what it can mean to live with a religious orientation on life, including those informed by a non-religious perspective, and to engage with this intellectually.

**Our religious concepts are: Concepts which are common to all people** (Celebration, Birthdays, Storytelling, Reminder/Symbol of New Life, Specialness, Special Clothes, Thanking, Journey's End, Change, Welcoming, Belonging, Community, Remembering, Belief and Special (in relation to Books)) **and Concepts that are shared by many religions** (Bread as a Symbol, Candle Light as a Symbol and God/Love).

To enable continuity across key stages, four 'Golden Thread' concepts (Community, Belonging, Special and Love) are studied and revisited. Special is introduced in EYFS and then all 'Golden Thread' concepts are studied at least once in KS1 and twice in KS2+.

**At Foxhills, the characteristics of a learner with an appreciation for religion are**

- The ability to express curiosity and question their own and others' experiences
- The ability to understand and use religious language
- The ability to have awareness and respect for other people's faith and viewpoint
- The ability to explore their own beliefs (whether they are religious or non-religious), in the light of what they learn.
- The ability to understand that for some questions there are no right or wrong answers
- The ability to respect similarities and differences
- The ability to make informed responses to religious and moral issues

(See appendix 1 for child speak characteristics)

### **The Legal Status of Religious Education**

Section 352 of the Education Act 1996 identifies the distinctive place of Religious Education alongside the National Curriculum. Religious Education is of equal significance to the core and foundation subjects. It differs from these subjects only in that it is not subject to national prescription. It is a matter for the Agreed Syllabus Conferences to recommend locally prescribed procedures for the Local Authority (LA).

**The Education Act 1996, School Standards and Framework Act 1998 and Education Act 2002 require that:**

- Religious Education should be taught to all children and young people other than those in nursery classes and except for those withdrawn at the wish of their parents. Teachers' rights are safeguarded, should they wish to withdraw from the teaching of religious education (see appendix 2);
- Religious Education in all community, foundation and voluntary controlled schools should be taught in accordance with an Agreed Syllabus;
- An Agreed Syllabus should reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religions in Great Britain;
- An Agreed Syllabus must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils.

### **Curriculum Implementation**

At Foxhills Infant School, we follow *Living Difference IV* – the Agreed Syllabus for schools in Hampshire, Portsmouth, Southampton and the Isle of Wight – to teach Religious Education. This document is the statutory framework, which defines the matters, skills and processes that need to be taught. *Living Difference IV* is an approach to enquiry in Religious Education. It takes as its starting point an exploration, with children, of what it means to exist in and with the world. It builds on the approach to religious education, enriched by philosophical and theological enquiry, as well as current research.

### **How is the religious education curriculum organised?**

#### **Living Difference IV**

The *Living Difference IV* approach is a process of enquiry into concepts, where a concept is understood as a name for, or way of referring to, an idea that exists or has the possibility of existing in a particular kind of way under particular conditions.

Concepts are divided into three broad groups. Each group contains individual concepts of greater and lesser complexity. At different key stages, children are progressively introduced to different groups of concepts, as follows:

**A concepts** that are common to all human experience (Year R, Year 1 and Year 2)

**B concepts** that are shared by many religions and are used in the study of religion (Year 2)

**C concepts** that are specific to particular religions (Foxhills Junior School)

### **The Process for a Cycle of Enquiry:**

The *Living Difference IV* approach to enquiry in Religious Education enables teachers to explore children's own experience of particular concepts, before enquiring into related religious as well as non-religious ways of living, represented in Great Britain and beyond. This approach to religious education is consistent with the United Nations Convention on the Rights of the Child, particularly Articles 8,12, 13, 14, 29 and 30, and supports the work of rights respecting education (RRE).

These concepts are introduced, taught and developed through a range of enquiry skills, as follows:

**Communicate** their own responses

**Apply their own beliefs and values to situations in their own lives.**

**Inquire** about the meaning of the concept

**Contextualise** concepts within religious beliefs and practices

**Evaluate** the importance of the concept by exploring the viewpoints of believers, and non-believers

### **Curriculum Planning**

Planning is developed from *Living Difference IV* and engages children with aspects of what it means to live life in the Christian traditions, along with a depth study of aspects of what it means to live in a second tradition, Jewish tradition. As the Jewish tradition is selected from another Abrahamic tradition the children study an overview study in a Dharmic tradition, Sikhi tradition, which the children are then able to compare and contrast.

The school has close links with Colbury Church and Testwood Baptist Church. We make visits to Colbury Church at Christmas and Easter and outside visitors contribute to the Religious Education curriculum.

Foxhills Infants and Foxhills Junior School have worked together to ensure that throughout their time at Foxhills, children will engage with concepts in relation to:

- Foundation Stage – aspects of Christian, Jewish and Sikhi traditions
- Key Stage 1 (Year 1 and 2) – Christian, Jewish and Sikhi traditions

- Key Stage 2 (Year 3 and 4) – Christian and Hindu traditions
- Key Stage 2 (Year 5 and 6) – Christian and Muslim traditions

(See appendix 3 (Foxhills Infant School) and 4 (Foxhills Junior School) for the long term mapping of the concepts)

Religious Education in the Foundation Stage is covered through the teaching of discrete units of work and aligned to aspects of the ‘People, Culture and Communities’ strand of the seventeen areas of development. In Year R, there will be additional opportunities to explore concepts further during child-initiated learning. Where possible, links are made between RE and other areas of learning, as children work towards the Early Learning Goals. Children encounter simple concepts, which are particularly appropriate for this stage in their development such as ‘Celebrations’. The cycle of enquiry offers opportunity for both adult-led and enhanced, child-initiated learning activities.

Wherever possible, we use first-hand experience as a stimulus for learning. We encourage children to question stories to deepen their own understanding of the concept being studied. We encourage children to form opinions through discussion and debate.

It is important that greater time be given to the Communicate and Apply step of the cycle of enquiry in the Foundation Stage and Key Stage 1. Time spent on the Inquire and Contextualise steps will gradually increase as children move to the upper primary years. It is intended that no less than two hours be spent on the Contextualise step before spending time on the Evaluate step.

Towards the end of the key stage (year 2) children begin to explore concepts ‘that are shared across many faith e.g. ‘Symbol’ and ‘God’. Children are introduced to terms specific to religions (e.g. Shabbat) but the focus for enquiry into concepts are rooted in their own experience (e.g., ‘Thanking’ is the focus concept but Shabbat is a Jewish example of this).

Christianity planning builds one on the other and aims to ensure that children, as they make their journey through school, can access something of a narrative that is Christianity, in a coherent way. This is done through being brought to attend and inquire into key Christian concepts and to theological questions, as well as some of the ways in which it is possible to live a life as a Christian in Britain and the wider world today. We chose to study Judaism as our second religion as we felt Judaism lent itself to ‘concepts which are common to all people’. The planning aims to introduce the children to what a Jewish way of looking at and existing in the world might be like.

In Year R and KS 1, children first have the opportunity to respond to their experience of ‘concepts which are common to all people’. Systematic repetition of the most crucial content is the rationale for learning journey planning. Our research has supported us in understanding that repetition (spaced practice) and retrieval are very effective in getting information into children’s long-term memories.

To achieve this children explore their experiences of the same concept more than once, but with a different context, for example

- Celebration - Year R Celebration (Harvest), Birthdays (Jesus' birth)
- Special - Year R Special (Special Things), Year R Special Clothes (Special Clothes in Religion) Year 2 Special (in relation to books) (Special Books)
- Symbol - Year R Reminder/ symbol of new life (Eggs as a sign of new life), Year 2 Bread as a Symbol (Bread at Harvest), Candle Light as a Symbol (Advent and Hannukah)

Some concepts (Symbol and God), alongside the 'Golden Thread' concepts are revisited within further religions at Foxhills Junior School.

Concepts are taught in a progressive sequence, with each concept building on what has been taught before. The concepts build on previous and current experiences.

Proficiency in religious education comes from acquiring knowledge, conceptual vocabulary and the characteristics of effective learning. Knowledge, vocabulary and the characteristics of effective learning inform all task design. Within each lesson, knowledge and associated vocabulary are selected for emphasis and thoroughness. Lessons are never in isolation. Learning journeys are used to ensure all lessons fit within a sequence so teachers know what has gone before and what comes next. Learning journeys enable teachers to purposefully position knowledge to build on previous and subsequent teaching.

Retrieval tasks develop and strengthen children's memory. Rocket challenges are low stake routine tasks, which force children to recall previously learned concepts and reconstruct information every time it is revisited.

We aspire for every child to get better at religious education during their time at Foxhills. Getting better comes from regularly revisiting knowledge and applying it in new or different contexts because it aids children in connecting new information to an existing schema. This strengthens children's memory. .

Our religious education curriculum is organised to ensure children have the opportunity to repeat, practise, recall and retrieve key knowledge in different ways. In light of this, themes repeat each academic year for example; Harvest, Christmas and Easter. These themes are taught as they fall in the religious calendar.

The academic year also follows the cycle of life, for example; children study an aspect of Jesus' birth in the autumn term, an area of his life ('Jesus was a storyteller', 'People Jesus met' and 'Passover and Moses') in the spring term and his death in late spring.

Living Difference IV reflects that the religious traditions of Great Britain are in the main Christian and hence we purposefully introduce the religion of Christianity to our Year R children in the Autumn and Spring terms. Once the children have begun to explore this religion our second religion, Judaism is introduced through a unit in the Summer term. Judaism units are then interspersed between Christianity units throughout KS1 and in specific units the two religions are studied alongside e.g. Year 1 'Thanking', Year 2 'Candle light as a symbol', 'God' and 'Special in relation to books'. Sikhi traditions are compared and contrasted with Christianity in overview studies throughout Summer 2 in each year group.

Links are made with learning in other areas of the curriculum where possible.

Over the key stage, cycles of enquiry build one on another enabling children to form a connected view of a particular tradition. All planning takes into account the age-related expectations. This is to ensure there is progression over time in the dispositions and skills of religious education. Each concept contains an overarching enquiry question with contains ambiguity e.g. 'Is it important to belong?'

#### **Time allocated for Religious Education:**

At our school we expect that sufficient time should be prioritised for the teaching of Religious Education.

*NB: The following is a minimum recommendation:*

- **Reception:** approximately 36 hours per year (Must include 2 units relating to Christian context and two units which focus on the religion explored)
- **Key Stage 1:** 36 hours per year

At Foxhills Infant School, each cycle of enquiry relates to one concept and takes approximately 6-8 hours. Religious Education is usually taught discreetly and generally 'blocked' over the period of a week for deep immersion in the concept each half term. This does vary by year group, depending on the concept being taught and how this relates to learning in other curriculum areas.

At Foxhills Infant School, we recognise that Collective Worship is distinct from Religious Education and therefore cannot be considered as part of the recommended time for teaching the Agreed Syllabus. Relationships Health and Sex Education (RHSE) is taught in a distinct way from Religious Education.

Parents have the right to withdraw their children from parts of, or all Religious Education lessons. Pupils who are withdrawn are supervised and provided with alternative activities (see appendix 2).

### **Resources**

Teachers, when bringing children and young people to attend in different ways, will be stimulating and engaging in order to provide children and young people with opportunities to access religious education.

In the process of progression around the cycle, the emphasis is likely to begin with sensory experiences inviting a personal response and for some children interaction. Teachers' knowledge of students' individual needs will guide appropriate use of teaching resources.

A range of strategies to ensure inclusive teaching of religious education might include:

- use of artefacts, big books, posters, DVDs and artwork
- use of art and craft to enable children to express their ideas
- use of food and cooking
- music to create an atmosphere or for expression of ideas and emotions
- visual and tactile stimuli which contribute towards a stimulating sensory environment
- visiting speakers – ensure prior briefing as to children's capabilities, delivery, etc.
- visits, e.g. to places of worship, museums or art galleries
- use of drama, role play, gesture or dance
- use of ICT, e.g. digital cameras, tablets, interactive whiteboards and websites.

Appropriate provision should be made for students who need to use:

- means of communication other than speech, including computers, technological aids, lip-reading or communication systems such as Makaton
- non-sighted methods of reading such as Braille or non-visual or non-aural ways of acquiring information
- technological aids in practical and written work – touch-screens, voice-recognition software
- aids or adapted equipment to allow access to practical activities within and beyond school.

### **Provision for Special Educational Needs and Disabilities (SEND) and Greater Depth**



In line with all our other school policies, all children - regardless of any Special Education Needs or Disabilities, level of ability, cultural background or belief will be fully included. All children are entitled to access Religious Education provision at our school

It is recognised that planning with Living Difference IV with the age-related expectations for a particular key stage may not be appropriate for some children with SEND. Teachers will always be sensitive to, and aware of, the distinctive needs of individual children with SEND and will adapt the material most appropriate for the educational and developmental needs of the children, as well as their interests.

For some children with SEND, this will mean working at the threshold of religious awareness. In such cases, the emphasis is likely to be on sensory experiences, personal responses and interactions, as well as the development of a simple awareness of religion through the senses. Makaton symbols or through signing, gesture or speaking to communicate will be used as appropriate.

*“As in all good educational practice, teaching methods and students’ activities should be differentiated so that all students are able to make progress and consolidate their learning” “Because the learning cycle is concept-based, it is designed to help students to make sense of the world in which they live at their own level. Some concepts must be introduced before students can engage effectively with others. However, it may well be the case that some students will not develop to the level where concepts explicitly relating to religions can be addressed. There is much value in ensuring that the pupils are given learning experiences that help foster the development of certain concepts – such as **special**. These form part of a planned progression for the exploration of concepts that are important building blocks for both social and academic development and those that might lead to spiritual and moral development.”*

*RE and the SLD School, by Simon Harmer, September 2010*

Teachers will also be aware that some children and young people with SEND may find certain areas of the cycle of enquiry particularly challenging. Their level of engagement may, therefore, be different at various stages of the cycle. For example, children and young people with social and/or communication needs may find it more difficult to engage with the **Evaluate** stage of the cycle.

Teachers provide personalised provision for children working at greater depth in Religious Education. Cut-away teaching and teaching through workshops enables teachers to work alongside pupils in order to challenge them further. Greater Depth pupils will be able to describe confidently their responses to each stage of the enquiry cycle in particular the inquire, contextualise and evaluate stages where the cycle moves away from their personal experiences and how this can be applied in their own life. They will be able to investigate and **inquire** in depth the concept from a religious point of view and examine in detail the contextualise case study. Greater depth children should be able to

discern and weigh up (evaluate) the big idea (concept) for the person in the context chosen... and then ask... 'Could this matter to me?' Greater depth children will be challenged to demonstrate that concepts are common to many religions.

### **Assessment:**

In Religious Education, a child shows that they are making progress by being able to show that they can interpret human experience in relation to religion and a religious way of looking at and existing in the world.

Evidence of children's achievement in Religious Education will be captured and recorded in a number of ways, for example through speaking and listening activities, drama, dialogue and discussion, as well as through a range of pictorial/written forms.

Attainment will be measured against the age related expectations for each year group/ phase found in Living Difference IV and in Year R the profile (see appendix 5). This is to ensure there is progression over time in the dispositions and skills of Religious Education. Over the course of a year, teachers will assess one outcome per child for each stage of the cycle. (See appendix 6)

### **What does Religious Education look like across the curriculum?**

Religious Education contributes significantly to learning in other areas of the curriculum. It contributes to the teaching of English by actively promoting the skills of reading, writing, speaking and listening. In addition, some of the texts selected for use in Literacy may have themes or content that are religious in nature. There are also strong links between Religious Education, RHSE (Relationships, Health and Sex Education) and SMSC (Spiritual, Moral, Social and Cultural Education).

### **Curriculum Impact**

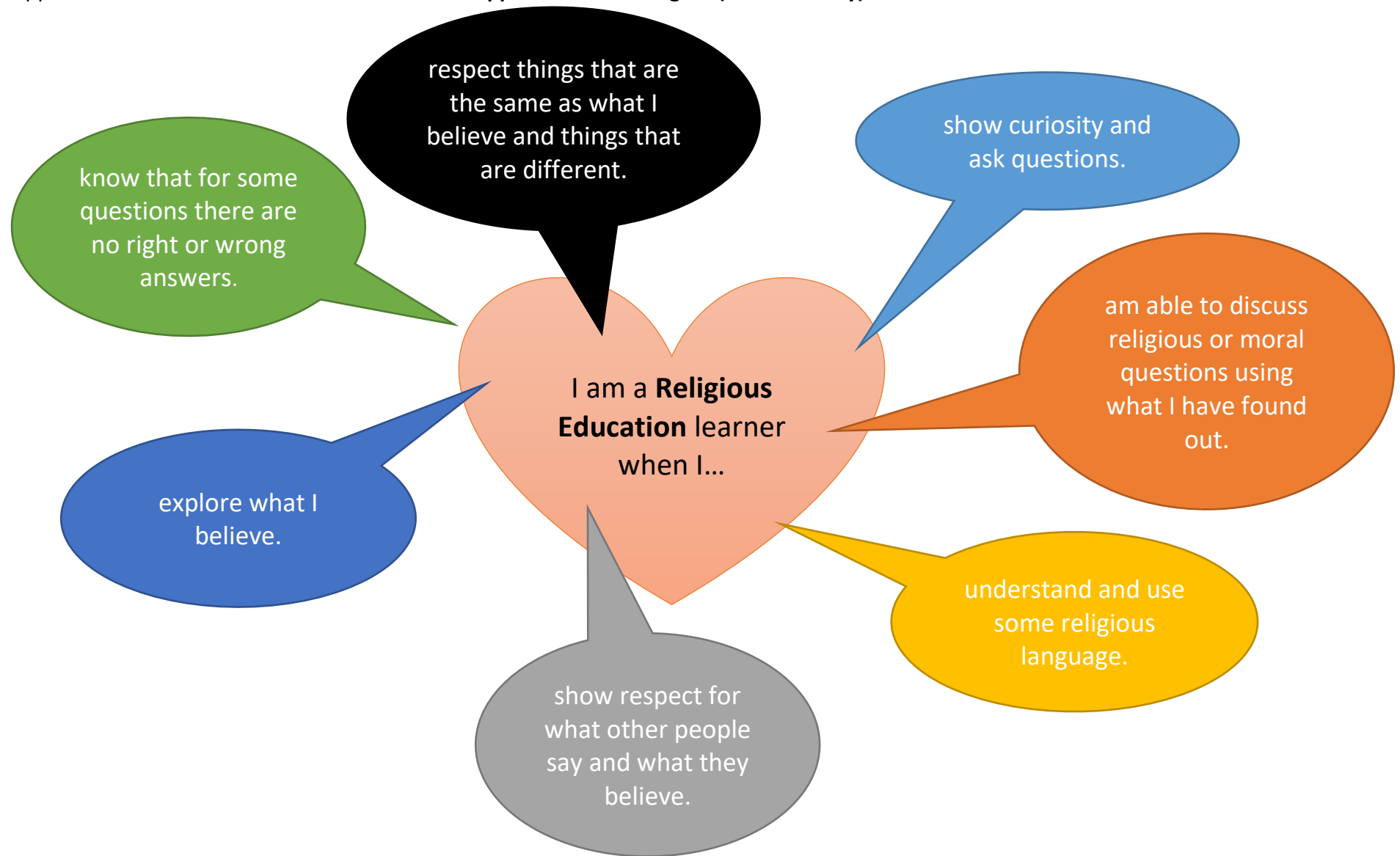
Children remembering crucial knowledge and developing the skill of deploying this knowledge in different ways measure the effectiveness of our religious education curriculum; this is how we define knowing more and doing more at Foxhills. Children acquiring the characteristics of effective learning will also support our children at getting better at religious education.

Through the teaching of Religious Education, children are taught about the values and moral beliefs, which underpin individual choices of behaviour. We also promote, through the teaching of our School values, Care, Learn, Engage, Achieve and Reflect (CLEAR), which is interwoven into all we do, a balanced view of a multi-cultural society, tolerance and British Values.

A child who has acquired the crucial knowledge and developed proficiency in religious education will demonstrate ...

- the idea that to live a religious life means to subscribe to certain propositional beliefs (religion as truth)
- the idea that to live a religious life means to adhere to certain practices (religion as practice)
- the idea that to live a religious life means to exist, to be in and with the world, in a trustful manner or with a particular kind of awareness (religion as existence)

Appendix 1: **Characteristics of a learner with an appreciation for religion (Child Friendly)**



## Appendix 2: Right to Withdraw


The right of parents to withdraw their children from all or any part of Religious Education lessons is set out in section 71(1) of the School Standards and Framework Act 1998, in paragraph 1.

At Foxhills Infant School, we ensure that our Religious Education provision respects the integrity of all participants, irrelevant of their faith background. All can participate without compromising their own faith or belief. However, should parent/s wish their child/ren or staff wish to withdraw from all or part of Religious Education lessons they may do so after discussing their concerns with the Head teacher. A record of all children / staff who have withdrawn from collective worship and Religious Education lessons is kept and updated by the school.

However, the right to withdraw does not extend to other areas of the curriculum when, for example, spontaneous questions on religious matters are raised by the children or there are issues related to religious that arise in other subjects such as History.


Staff at Foxhills Infant School will work closely with parents to ensure that the school's Religious Education curriculum is shared, together with the concepts that will be covered in order to provide parents with the information needed for them to make well informed decisions. If a child/ren are withdrawn from Religious Education, Foxhills Infants has a duty to supervise them but not to provide additional teaching or incur extra cost as a result.

### Appendix 3: Foxhills Infant School Long Term Planning for Religious Education

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year R	Concept: <b>Celebration</b>	Concept: <b>Birthdays</b>	Concept: <b>Storytelling</b>	Concept: <b>Reminder/ symbol of new life</b>	Concept: <b>Specialness</b>	Concept: <b>Special</b>
Context	Harvest	Christmas – Jesus’ birth	Jesus was a story teller	Eggs as a sign of new life	Special Things	Special Clothes
Tradition	Christian	Christian	Christian	Christian	Jewish	Christian/Sikh
Year 1	Concept: <b>Thanking</b>	Concept: <b>Journey’s End</b>	Concept: <b>Change</b>	Concept: <b>Welcoming</b>	Concept: <b>Belonging*</b>	Concept: <b>Community</b>
Context	Harvest and Sukkot	The Nativity Journey	People Jesus Met	Easter – Palm Sunday	Belonging in Judaism	Service/Sewa
Tradition	Christian/Jewish	Christian	Christian	Christian	Jewish	Christian/Sikh
Year 2	Concept: <b>Bread as a Symbol*</b>	Concept: <b>Candle Light as a Symbol*</b>	Concept: <b>Remembering</b>	Concept: <b>Belief</b>	Concept: <b>Special (in relation to Books)</b>	Concept: <b>God*/Love</b>
Context	Bread at Harvest	Advent and Hannukah	Passover and Moses	Easter	Special Books	God Talk
Tradition	Christian	Christian/Jewish	Jewish	Christian	Christian/Jewish	Christian/Sikh

\*concepts covered in KS2 within further religions

Appendix 4: Foxhills Junior School Long Term Planning for Religious Education

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 3	Concept: <b>Creation</b>	Concept: <b>Holy</b>	Concept: <b>Good and Evil</b>	Concept: <b>Changing Emotions/Love</b>	Concept: <b>Symbol</b>	Concept: <b>Protection/Belonging</b>
Context	Creation Stories	Mary Mother of God	Holi	Holy Week (Easter)	Trees	Raksha Bandhan
Tradition	Christian/Hindu	Christian	Hindu	Christian	Christian/ Hindu	Hindu
Year 4	Concept: <b>Good and Evil</b>	Concept: <b>Angels/ Special</b>	Concept: <b>Devotion/Love</b>	Concept: <b>Ritual</b>	Concept: <b>Neighbour/Community</b>	Concept: <b>Symbol</b>
Context	Diwali	Angels	Hindu Worship	Paschal Candle	The Good Samaritan	Water
Tradition	Hindu	Christian	Hindu	Christian	Christianity	Christian/ Hindu
Year 5	Concept: <b>Belonging</b>	Concept: <b>Warning</b>	Concept: <b>God</b>	Concept: <b>Suffering</b>	Concept: <b>Umma/Community</b>	Concept: <b>Sacred Places/Special</b>
Context	Shahada and Salat	The Magi	God Talk	Key events of Holy Week	Community: Hajj and Zakat	Places of Worship
Tradition	Muslim	Christian	Christian/Muslim	Christian	Islam	Christian/Muslim
Year 6	Concept: <b>Divinity</b>	Concept: <b>Interpretation/Love</b>	Concept: <b>Ritual/Special</b>	Concept: <b>Resurrection</b>	Concept: <b>Wisdom</b>	Concept: <b>Peace</b>
Context	Miracles of Jesus	Christmas: The two birth narratives	Wudu and Eid-ul-Fitr	The Empty Cross	Bible and Qur'an	Revelation of the Qur'an, Sawm and Ramadan
Tradition	Christian	Christian	Muslim	Christian	Christian/Muslim	Muslim

## Appendix 5: Religious Education Knowledge Progression Map (Age related Expectations)

<b>Milestones End of EYFS</b>	<ul style="list-style-type: none"> <li>• Children listen carefully and respond to what they hear with relevant questions, comments and actions when being read to and during whole class discussions and small group interactions.. (ELG Listening, Attention and Understanding)</li> <li>• Children express their ideas and feelings about their experiences ..., (ELG Speaking).</li> <li>• Children demonstrate understanding of what has been read to them by retelling stories and narratives using their own words and recently introduced vocabulary. (ELG Comprehension)</li> <li>• Children show an understanding of their own feelings and those of others...(Self-Regulation)</li> <li>• Children show sensitivity to their own and others' needs. (ELG Building Relationships)</li> <li>• Children know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class. (ELG People, Culture and Communities)</li> <li>• They explain some similarities and differences between life in this country and life in other countries, drawing on knowledge from stories and non-fiction texts. (ELG People, Culture and Communities)</li> </ul>
<b>Milestone End of Year 1</b>	<p><b>Communicate:</b> Children can express creatively their response to their own experiences of the concepts explored.</p> <p><b>Apply:</b> Children can recognise their responses relate to events in their own lives.</p> <p><b>Inquire:</b> Children can recognise what has been taught about the concept. (A Concepts, including at least two 'Golden Thread' concepts)</p> <p><b>Contextualise:</b> Children can recognise how the concepts are used in the tradition studied</p> <p><b>Evaluate:</b> Children can in simple terms recognise something of the value of these concepts in the lives of those living in the traditions studies as well as for their own lives and communities.</p>
<b>Milestone End of Year 2</b>	<p><b>Communicate:</b> Children can express creatively their responses to their own experiences of the concepts introduced.</p> <p><b>Apply:</b> Children can recognise (in a different way to Year 1) how their responses relate to events in their own and sometimes other people's lives.</p> <p><b>Inquire:</b> Children can simply describe what has been taught about the concept (A Concepts and a B concept at the end of Year 2, including at least two of the 'Golden Thread' concepts not studied in Year 1).</p> <p><b>Contextualise:</b> Children can simply describe how the concepts are used in the tradition studied</p> <p><b>Evaluate:</b> Children can in simple terms discern something of value of these concepts in the lives of those living in the traditions studied as well as for their own lives and communities.</p>





## Appendix 6: Assessment opportunities

Intended Learning Outcomes of the Religious Education Curriculum							
Term		Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year R		Harvest	Jesus' Birthday	Jesus was a story teller	New Life	Special Things	Special Clothes in Religion
Concept		Celebration	Birthdays	Storytelling	Reminder/ symbol of new life	Specialness	Special Clothes
Learning Outcomes	Communicate:	share their own experience of a celebration that is important to them	share their own experience of birthdays	share their own experience of stories	share their own experience about eggs	share their own experiences of special things	share their own responses to special clothes
	Apply:	Listen to others talk about how celebration relates to their own lives	listen to others talk about how birth is celebrated	Listen to others talk about what they have learnt from different stories	Listen to others talk about their experience of eggs.	listen to others talk about their feelings about special things	Listen to others talk about their feelings about special clothes relate to their lives
	Inquire:	Begin to identify what a celebration is and list some features of celebrations	begin to identify what a birthday celebration is	begin to identify how Jesus told many stories to help people learn about God	Begin to identify how Christians use eggs as a reminder/ symbol of new life	begin to recognise what special means	Begin to recognise what the concept of special is
	Contextualise:	Begin to recognise ways in which Christians celebrate Harvest	begin to recognise how Christians celebrate Jesus' birth	Begin to recognise that people may have learnt from Jesus' stories.	begin to reflect on their own ideas about eggs as a reminder/symbol	begin to recognise that the cross is special to Christians and that the Torah Scrolls are special to Jews	recognise that Christians and Sikhs wear special clothes at certain times
	Evaluate:	Reflect on the importance for Christians of celebrating Harvest.	reflect on their idea about the importance of celebrating birth.	Reflect on the ideas about the importance to Christians today of the stories Jesus told	Reflect on the reminder to Christians of eggs as a symbol of new life	Reflect on the idea of special things within Christianity and Judaism.	Reflect on the importance of special clothes for Christians and Sikhs.
Assessment Opportunities Ideas		<b>Communicate</b> <ul style="list-style-type: none"><li>Children talk about a time when their family had a celebration</li><li>Make a Class Celebration book</li></ul>	<b>Inquire:</b> <ul style="list-style-type: none"><li>Look after a baby doll in class</li><li>Make a baby card to celebrate the new arrival</li><li>Read Welcoming Babies/ new baby in class – ask questions</li><li>Draw things to celebrate new baby – flowers, visitors, gifts, cards</li><li>Home corner – celebrating a new baby in the home</li></ul>	<b>Contextualise:</b> <ul style="list-style-type: none"><li>Tell Jesus' stories eg The Lost Sheep &amp; The good Samaritan</li><li>Role Play stories/ Sequence/ What do we think about this story?</li><li>Design get well cards/ lost poster</li><li>Ask questions eg Which bit was the most important? Can anything be learned from this story</li></ul>	<b>Apply:</b> <ul style="list-style-type: none"><li>Discuss similarities and differences of eggs.</li><li>What are the different ways we think about eggs?</li></ul>	<b>Evaluate:</b> <ul style="list-style-type: none"><li>Talk about the importance of special things.</li><li>contribute to the special things display</li><li>Respond to the cross/the Torah Scrolls being special/talk about why things might be special.</li></ul>	<b>Evaluate:</b> <ul style="list-style-type: none"><li>How would vicar feel if she or he could not wear special clothes? How would all the Christians in the church feel – would it matter?</li><li>Would it matter if a Sikh could not wear a special salwar kamees? How would they feel?</li></ul>

Term		Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 1		Harvest and Sukkot	The Nativity Journey	People Jesus Met	Easter – Palm Sunday	Belonging in Judaism	Service/ Sewa
Concept		Thanking	Journey's End	Change	Welcoming	Belonging	Community
Learning Outcomes	Communicate:	Talk about <i>thanking</i> in relation to their own experience	talk about their own responses to <i>journey's end</i> in their experience	talk about different types of <i>change</i> in their experience	Talk about their ideas of welcoming and how they have felt welcomed.	Talk about their own responses to <i>belonging</i>	Talk about their own experiences of community
	Apply:	Identify how <i>thanking</i> applies to their own lives	identify how different <i>journey's ends</i> relate to their lives	identify how their responses to change affect their lives	Identify how situations when <i>welcoming</i> is or is not important, or can change to hostility.	Identify how their response to the idea of <i>belonging</i> relates to their own lives.	Identify how their responses in relation to giving to their community relates to their own lives
	Inquire:	Identify and talk about <i>thanking</i>	identify and talk about different <i>journeys' ends</i>	identify and talk about the meaning of <i>change</i> and different types of <i>change</i>	Identify and talk about the concept of welcoming	Identify and talk about the concept of <i>belonging</i>	Identify and talk about the importance of community within the Sikhi faith
	Contextualise:	Recognise ways that Christians and Jews <i>show thanks</i> at Harvest and Sukkot	Recognise the <i>journey's end</i> of the characters in the Christmas birth narratives	Recognise that Christians believe that Jesus <i>changed</i> some people's lives	Recognise ways that Christians re-create the welcoming in the story of Palm Sunday.	Recognise how Jewish people show that they <i>belong</i> to the Jewish faith	Recognise how community is represented within the Sikhi tradition of Sewa
	Evaluate:	Talk about the importance of <i>thanking</i> God to Christians at Harvest and Jews at Sukkot	Talk about the importance of the <i>journeys' end</i> to Christians.	Talk about why the idea of Jesus being able to <i>change</i> people is important to Christians.	Talk about the importance of <i>welcoming</i> in the story of Palm Sunday	Talk about the importance of <i>belonging</i> to Jewish people, and identify an issue raised.	Talk about the value of community to people who celebrate Sikhi traditions and to themselves
Assessment Opportunities Ideas		<b>Communicate:</b> <ul style="list-style-type: none"> <li>Circle time I am thankful for</li> <li>Draw/ write/paint about something that they are thankful for</li> </ul>	<b>Inquire:</b> <ul style="list-style-type: none"> <li>Why are journeys important?</li> <li>Why is the end of a journey important? Draw/ write about the different journey endings in storybooks.</li> <li>Tell the story of Baboushka – what happened at her journey's end? What feelings did she have?</li> </ul>	<b>Contextualise:</b> <ul style="list-style-type: none"> <li>Tell some stories about Jesus changing people's lives: Eg <i>The blind man</i> (John 9:1–34). Reflect and respond to story. <i>What change happened? What did the blind man feel and think before? What did he think after?</i> Discuss. Pupils act out the story, sequence pictures, etc.</li> </ul>	<b>Apply:</b> <ul style="list-style-type: none"> <li>Brainstorm ideas for a new person coming into our school/class. How could we make them feel welcome? What could we do, make or tell them about? Does it make a difference if that are older or younger? What about teachers or other visitors</li> <li>Make a welcome card, badge, information sheet</li> <li>When do we not want to welcome people?</li> </ul>	<b>Evaluate:</b> <ul style="list-style-type: none"> <li>Discuss is it important for Jewish people to feel as if they belong? Why/why not? If they did not share the Shabbat meal, would they still feel as if they belonged? What if a Jewish person was ill and couldn't go to the Synagogue? Would they feel as if they belonged?</li> <li>Pupils get into role in different scenarios and talk about their feelings as a Jewish person.</li> </ul>	<b>Evaluate:</b> <ul style="list-style-type: none"> <li>Pupils to plan and enact their own generosity.</li> <li>Discuss why people who are part of the Sikhi community value Sewa so highly.</li> </ul>

Term		Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 2		Bread at Harvest	Advent and Hannukah	Passover	Easter	Special Books	God Talk
Concept		Bread as a Symbol	Symbol (Light)	Remembering	Belief	Special (in relation to Books)	God/Love
Learning Outcomes	Communicate:	describe in simple terms their own responses to <i>bread as a symbol</i>	Describe in simple terms their own responses to <i>candle flame</i>	describe, in simple terms their own responses to remembering in their own experience	describe in simple terms their response to the concept of <i>belief</i>	describe in simple terms their response to the concept of <i>specialness in relation to books</i>	describe in simple terms their own response to the idea of <i>God</i>
	Apply:	Identify some simple examples of how <i>bread as a symbol</i> relates to their own and others' lives	identify how <i>candle flame</i> relates to their own and others' lives	Describe in simple terms ways in which remembering can be applied to their own and others lives.	Describe in simple terms how <i>belief</i> relates to their own lives and those of others.	identify simple examples of how and why <i>books</i> can be <i>special</i> to themselves and others	identify simple examples of how ideas about <i>God</i> relate to their own life and the lives of others
	Inquire:	Describe in simple terms how <i>bread can be a symbol</i>	Describe in simple terms how <i>candle flame as a reminder (a symbol) of important people or events</i>	describe, in simple terms what remembering means	Describe in simple terms the concept of <i>belief</i>	describe in simple terms the meaning of <i>specialness</i>	describe in simple terms the concept of <i>God</i>
	Contextualise:	Describe in simple terms how Christians use <i>bread as a symbol</i> at Harvest	Describe in simple terms how <i>candle flames</i> are used at Hanukkah and Advent	Identify ways in which Jews remember the Passover story	Identify ways in which the concept of <i>belief</i> is expressed by Christians at Easter	Describe in simple terms the ways in which the Bible is <i>special</i> to Christians and the Torah to Jews	Describe in simple terms how the idea of <i>God</i> is expressed in Sikhism and Christianity
	Evaluate:	Describe in simple terms the value of <i>bread as a symbol</i> at Harvest, for Christians	Describe in simple terms the importance of <i>candle flames</i> as a symbol.	describe, in simple terms, the value/ importance of remembering Passover for Jews	Describe in simple terms the belief for Christians in the Easter story	Describe in simple terms the value of these special books to believers.	describe in simple terms the importance of ideas about <i>God</i> to Sikhs and Christians.
Assessment Opportunities		<b>Communicate:</b> <ul style="list-style-type: none"> <li>Show pictures of bread. Think of all the ways we use bread. Bread different cultures – have picnic</li> <li>List of words to describe bread</li> <li>Make bread into shapes important to them.</li> <li>Compare symbols and make labels for display</li> </ul>	<b>Inquire:</b> <ul style="list-style-type: none"> <li>Show Hanukkah and The Advent Ring – What is it? What is it used for? How is it used? Who uses it? Where? When? Why?</li> <li>What do you think these candles remind people of? How do you think they might feel when they light the candle?</li> </ul>	<b>Contextualise:</b> <ul style="list-style-type: none"> <li>Show a picture of a family celebrating the Seder meal at Passover.</li> <li>Role play the meal with children, explaining how Jewish people use the Seder plate to help them to remember this story.</li> <li>Taste some foods, eg: Charoset, Matzah. Create a classroom display with the pupils showing a Jewish family around a table for the Seder meal. Pupils produce pictures and labels for the display.</li> </ul>	<b>Apply:</b> <ul style="list-style-type: none"> <li>Can what you believe change what you do or the way you believe? (eg: I believe it won't rain so I won't take a mac; I believe my friend will help me so I'll go to her when I hurt myself)</li> <li>In what situations is it important to believe something or someone? (at school)</li> <li>How would you feel if you found out that someone told you something and you believed it, and then it turned out to be untrue?</li> <li>Act out scenarios/hot seat/discuss.</li> </ul>	<b>Evaluate:</b> <ul style="list-style-type: none"> <li>Complete speech bubble of someone Jewish "The Torah is special to me because...."</li> <li>Pupils produce speech/thought bubbles about why the Bible is important to Christians.</li> <li>Role play a situation where a Christian loses his/her Bible, or it gets damaged – how would they react? Pupils take the <i>hot-seat</i> to respond in small groups.</li> <li>Pupils write a letter or diary entry in role as a Christian who has lost their Bible – how do they feel?</li> </ul>	<b>Evaluate:</b> <ul style="list-style-type: none"> <li>Recap Sikh and Christian ideas about God. Discuss as a class – what do we think about these different ideas about God? Are they helpful? Why? Why not?</li> <li>Does what people think about God affect the way they behave?</li> <li>Children complete sheet 'I think God is .....</li> <li>Sikhs think God is ... Christians think God is...</li> </ul>

