

Bitterne C of E Primary School



Policy for Religious Education

Headteacher
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Last review – October 2019

Next review - October 2021

Signed by Chairs of Governors

Amanda Humby on behalf of Bitterne CE Primary School

Purpose of the policy

- To ensure all children develop the ability to interpret and respond to a variety of concepts, beliefs and practices within religions and to their own and others' cultural and life experiences.
- To ensure consistency in the progressive teaching of Religious Education across the school based on the agreed syllabus (Living Difference III 2016) and Understanding Christianity (<http://www.understandingchristianity.org.uk/>).
- To set expectations for the teaching of Religious Education and the entitlement for all children in developing as enquirers (into concepts), ensuring equal opportunities for all to succeed.
- To ensure assessment of Religious Education is accurate and consistent.

The Nature of Religious Education at Primary School.

Schools have to teach RE but parents can withdraw their children for all or part of the lessons. Local councils are responsible for deciding the RE syllabus.

Quote NC 2014

The Legal Framework

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education should be taught to all children and young people other than those in nursery classes and except for those withdrawn at the wish of their parents.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
- 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*
- an Agreed Syllabus Conference must be convened every five years to review the existing syllabus

The Department for Children, Schools and Families (DCSF) (now DFE) guidance, *Religious education in English schools: Non-statutory guidance 2010*, states that:

- *"Every maintained school in England must provide a basic curriculum This includes provision for RE for all registered pupils at the school, except for those withdrawn by their parents in accordance with Schedule 19 to the Schools Standards and Framework Act 1998.*
- *The key document in determining the teaching of RE is the locally agreed syllabus within the LA concerned.*
- *LA must, however, ensure that the agreed syllabus for their area is consistent with Section 375(3) of the Education Act 1996, which requires the syllabus to reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain."*

***Living Difference III* is the Agreed Syllabus for Hampshire, Portsmouth and Southampton. It is the statutory guidance on the locally agreed curriculum for religious education (revised 2016).**

Bitterne CE Primary also uses 'Understanding Christianity' materials to teach and support pupils in developing their own thinking and their understanding of Christianity, as a contribution to their understanding of the world and their own experience within it (Appendix 7).

The following extract is taken from the generic outstanding grade descriptors and supplementary subject –specific guidance for inspectors on making judgements during subject survey visits. This is what we want Religious Education at Bitterne CE Primary to be like.

- *'RE teaching is outstanding. Achievement is at least good or improving rapidly across a wide range of aspects of the subject.*
- *The curriculum is rich, relevant and engaging, with a strong programme of enrichment activities which bring the world of religion and belief alive for pupils.*
- *RE makes an outstanding contribution to the development of pupils' literacy and oracy skills.*
- *Subject leadership is exceptional and promotes a culture of high expectations and reflective practice.*
- *Pupils develop a sense of passion and commitment to RE, linking their study of religion and belief to their own lives.*
- *RE makes an outstanding contribution to pupils' spiritual, moral, social and cultural development.'*

The Religious Education Curriculum

'Living Difference III seeks to introduce children and young people to what a religious way of looking at and existing in the world may offer in leading one's life, individually and collectively. It recognises and acknowledges 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. These include 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); and the idea that to live a religious life is characterised by a particular way of being in and with the world: with a particular kind of awareness of and faith in the world and in other human beings (religion as existence).

These three ways of conceptualising religion also relate to different theological positions and may be found as overlapping to different extents within any particular religious tradition.

Religious education in Hampshire, Portsmouth, Southampton and the Isle of Wight intends to play an educative part in the lives of children and young people as they come to speak, think and act in the world.

This entails teachers bringing children and young people first to attend to their own experience and that of others, to engage intellectually with material that is new and to discern with others what is valuable with regard to living a religious life or one informed by a non-religious or other perspective.

This approach to religious education in Hampshire, Portsmouth, Southampton and Isle of Wight schools is consistent with the United Nations Convention on the Rights of the Child, particularly Articles 12, 13, 14 and 30, and supports the work of rights respecting education (RRE)..'
(Living Difference III 2016)

Planning for Religious Education

The **planning for Religious Education** follows the agreed syllabus for Hampshire, Portsmouth and Southampton Living Difference III.

The planning for Religious Education follows the agreed format according to the agreed syllabus, which focuses on children engaging with and enquiring into concepts.

Living Differences divides the concepts into three broad groups. Children are progressively introduced to different groups of concepts, as follows:

A concepts that are common to all human experience

B concepts that are shared by many religions and are used in the study of religion

C concepts that are specific to particular religions

(Appendix 1: Groups of Concepts p7 Living Differences III.)

Planning follows a cycle of learning that develops the skills of enquiry in children. The steps of the cycle of enquiry taken together: **Communicate, Apply, Enquire, Contextualise** and **Evaluate**, can be understood as skills which together offer a secure process by which children and young people can be introduced to what a religious way of looking at the world may offer in leading one's life, individually and collectively. (Appendix 2: The process of enquiry p8-9 Living Differences III.) A cycle of learning may begin with **Communicate or Enquire** (Appendix 3: A process for a cycle of enquiry p10 Living Differences III.)

Each year group will study Christianity and, in KS1 Hinduism, Yr3 and Yr4 Judaism and Yr5 and 6 Islam. In each year group 4 units will teach Christianity and 2 units will teach other faiths.

Teachers will use probing questions at all stages of the cycle, to advance children and young peoples' complex thinking and speaking. (Appendix 4: Examples of questions teachers may ask page12 and 13 Living Difference III.) When children and young people engage in dialogue together their appreciation of the complexity of the issues emerges and they become more disposed to engage at a deeper level in the enquiry. (Living Difference III)

The planning will be provided by the Religious Education Leader. In a unit of work, planning will follow a cycle for one concept. The teacher must keep in mind that the planning is a working document that will change as the unit progresses as a result of assessment for learning. It must take in to account the age-related expectations (Appendix 5: Age-related Expectations page 78-80 Living Difference III) to ensure progression of skills over time. By the end of a unit, the planning will have annotations on it where barriers for individuals, groups or the whole class have been identified and addressed.

The Curriculum Leader and the Religious Education Leader will monitor that the planning follows the agreed format and is annotated, but will not expect the audience for the planning to be anyone other than the teacher themselves. The Curriculum Leader and the Religious Education Leader will however be looking at the **impact of planning on the learning** in a lesson or over time in the books. It may be that in lesson observations, the planning is not studied in detail as it is the learning in the class at the time as a result of the planning that will be judged.

All planning should dedicate appropriate time to children **working in Religious Education for a sustained period of time** for both teacher structured work, peer work and independent work. The productivity of the children over time is a key element of work scrutiny. It generally follows that good teaching with high expectations results in at least good productivity and therefore greater evidence of progress.

Each unit of work will be blocked in a half term. Over a unit of work there will be a variety of learning activities and opportunities for discussion to interest and engage students. These include:

- Exploring religious artefacts
- listening or reading stories (from religions studied)

- pictures/photographs/ video clips
- visits to places of worship
- visits from members of different faith communities
- reflection on religious symbols, sounds and the use of silence
- drama, role play and dance
- craft and art

A clear focus on developing the skills of enquiry should be evident in the planning and children should talk enthusiastically about their Religious Education learning.

‘Enquiry skills should be developed at each stage of the cycle of learning.’ Children should have planned opportunities to question, discuss, debate, explore and engage with different religious and non-religious beliefs confidently, to develop their own sense of identity, belonging and a personal view of the world.

Learning Intentions and success criteria are an important tool, when used effectively, to ensure the thread of learning is clear to the children. It also helps them to know what their next step in the lesson is. On occasions, it may be that the teacher will deliberately not reveal the learning intentions at the start of a lesson and the pupils will be challenged to articulate what they have learnt later in the lesson. The learning intention will be the question or statement identified in the process of enquiry, on the planning. Success criteria will be presented as the cycle of learning, with the assessment focus highlighted in bold and will link directly to the age related expectations.

Guided Religious Education groups- Within the Religious Education lesson, there should be opportunities for the teacher to work with a small group in order to support the learning or provide challenge. These groups can be planned based on the assessment information from the previous lesson, or they can be groups formed during a lesson where the teacher judges that a focus group would move the children’s learning on. At all times, the groups for Religious Education will be flexible depending on what the children need.

The work books should show examples of where children have recorded and reflected on their learning. However, not all lessons will produce a written outcome. Therefore, teachers should plan opportunities for children to record in a variety of ways; for example video evidence, photographs, drawings etc. Where the evidence is written, the quality of the writing should be at least equal to that in other subjects (linked to the writing policy).

Practical and visual activities and resources

Carefully chosen practical resources and activities aid conceptual understanding and make learning more interesting. Regardless of ability or age, all children should have access to practical resources appropriate to their understanding. Many practical resources lend themselves to be used at a wide variety of attainment levels to support a Religious Education concept.

Progression for

Early Year Foundation Stage

Foundation Stage (Year R) pupils are required to engage with aspects of Christianity and the other religion being explored in Key Stage 1 (Hinduism).

At **Key Stage 1** pupils are required to study Christianity and one other religion, and possibly a non-religious world view. Currently Key Stage 1 will study Christianity and Hinduism.

At **Key Stage 2** pupils are required to study Christianity and two other religions, and possibly a non-religious world view. Currently Key Stage 2 will study Christianity and Judaism in Years 3 and 4 and Islam in Years 5 and 6.

Please refer to the overview for Religious Education Appendix 6

Religious Education across the curriculum

It is expected that children will be able to demonstrate their skills of conceptual enquiry and reflective approach to life experiences in other areas across the curriculum.

This will consist of particularly having the opportunity to develop their spiritual, moral, social and cultural understanding in PSHE, Collective Worship, reading, science and history.

Use of ICT

ICT should be used widely in Religious Education to support learning. This could be through the use of internet searches for information; examining primary sources available online such as images of artefacts, listening to sound clips or film clips and opportunities for children to present their findings.

Links to reading

Please refer to the Policy for Reading. Children should experience a wide range of reading and this includes in Religious Education. This may be reading and understanding stories and information about different religions: making sense of the texts, showing understanding of the impact, and making connections between texts, concepts and their own understanding of their lives and the world.

Links to writing

Children should be introduced to key Religious Education vocabulary. The vocabulary should be modelled precisely by all staff and children should be expected to accurately use the vocabulary when speaking and in their written work. There should be examples of written work in Religious Education where the children are explaining their thinking, reasoning or justifying their ideas. The writing should follow the non-negotiables for writing and should be of the same standard as the writing in English books.

Links to speaking and Listening and spoken language.

All adults model and develop children's speaking and listening by talking to children, asking questions, modelling new vocabulary and helping children to express their ideas orally.

There should be planned opportunities to develop skills in speaking and listening. All adults in school should be good role models for the correct use of the correct use of Religious Education vocabulary. .

Assessment of Religious Education

Marking and feedback

The Religious Education should always be marked in accordance with the 'Marking and Feedback Policy'. There should be a tick, tip and time given for talkback activities to respond to the marking. The tip should be the next step to improve the Religious Education work. During sustained period

of Religious Education working, the adults should be pen marking the work already done and giving advice on how to improve further in the lesson. During the lesson, teachers should be questioning to develop the child's understanding, and adapting planning for individuals, groups or the class accordingly.

Assessment in Religious Education

Teachers should be assessing throughout lessons to inform planning using age-related expectations (Appendix 5). This will involve listening to discussions, responses to questions and written responses. Opportunities will also be made for children to assess their own learning.

Each unit of planning will have an assessment focus which links to the elements in the cycle of learning. Teachers should use the 'Living Difference II' age-related expectations to assess the intended learning outcomes for each cycle of learning. (Appendix 5) Teachers will record the outcomes of assessments using the agreed school format. The outcomes of assessments should be used by teachers when writing reports to parents at the end of the year.

Pupil views in Religious Education

The pupils will be asked regularly - what makes their learning in Religious Education successful. This can be done orally or through a written survey. The Religious Education Leader will analyse and report to staff and church partnership members on the children's perception of their learning in Religious Education. This information will support the termly RAP.

Inclusion and Religious Education

Every child must have equal opportunity to access religious education and succeed. This should be achieved by providing quality first teaching with clear and appropriate support and challenge; the accurate use of on-going assessment and prompt high-quality marking and feedback.

This approach to religious education in Hampshire, Portsmouth, Southampton and Isle of Wight schools is consistent with the United Nations Convention on the Rights of the Child, particularly Articles 12, 13, 14 and 30, and supports the work of rights respecting education (RRE).

Leadership of Religious Education

The role of the Religious Education Leader

- Should have a clearly communicated and ambitious vision for Religious Education, securely based on accurate evaluation of the school's strengths in Religious Education and areas to develop.
- Should be relentless in ensuring that the Religious Education in the school follows this policy, which will result in greater consistency in the teaching and learning for Religious Education.
- Undertake regular monitoring activities for Religious Education (observe writing lessons, pupil conference, data analysis, work sample etc)
- Provide self-evaluation for Religious Education.
- Liaison within dioceses and church
- To make links with Religious Education across the curriculum.

This policy will be reviewed every 2 years or sooner as appropriate.

Appendix

Appendix 1: Groups of Concepts p7 Living Differences III

Appendix 2: The process of enquiry p8-9 Living Differences III

Appendix 3: A process for a cycle of enquiry p10 Living Differences III.

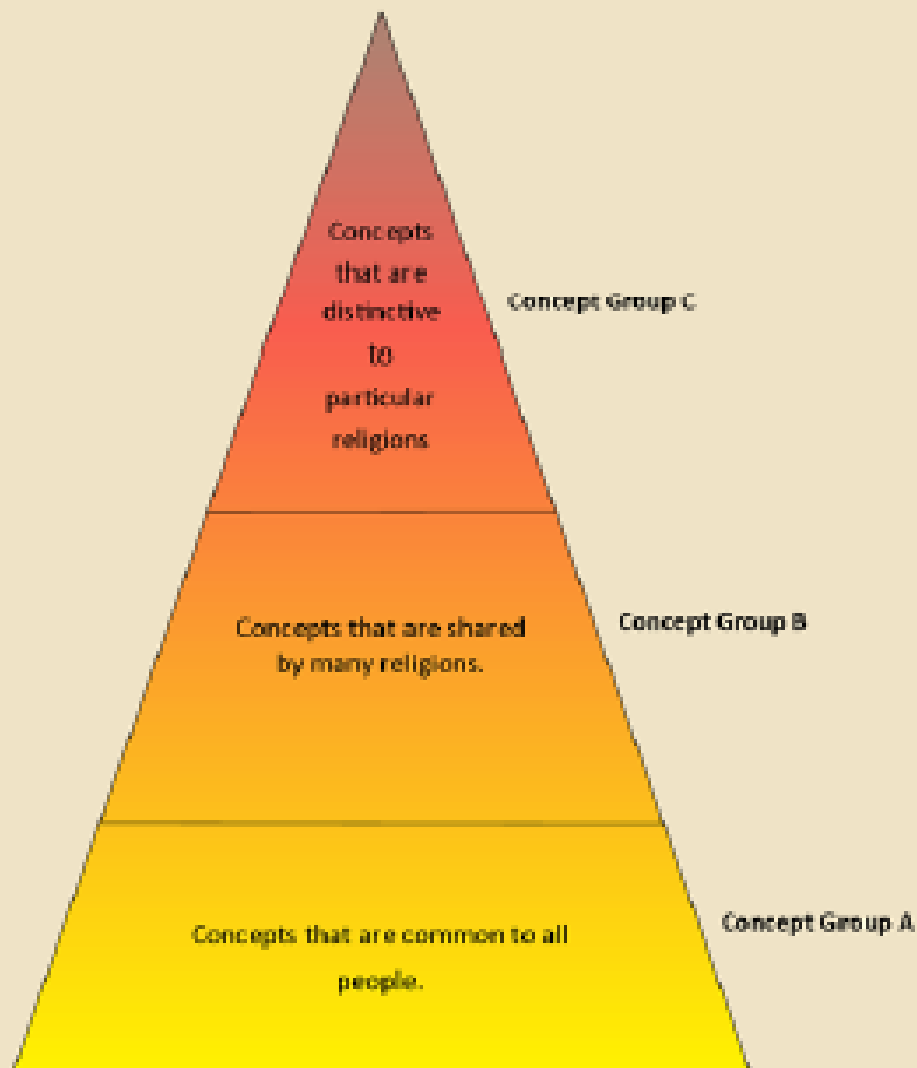
Appendix 4: Examples of questions teachers may ask p12 and 13 Living Difference III

Appendix 5: Age-related expectations p 78-80 Living Difference III

Appendix 6: Overview for Religious Education

Appendix 7: Understanding Christianity Pedagogy

Groups of concepts



In Year R and Key Stage 1, children will first have opportunities to respond to their experience of Group A concepts. It is expected that as children and young people move through primary school, over time they will have opportunities to engage with all three groups of concepts. In the secondary school a Scheme of Work (SOW) over a key stage should include concepts from all three groups. *Living Difference III* recognises that secondary aged children will enquire into A concepts with a degree of complexity appropriate to their age. Teachers in upper primary and secondary schools will encourage children and young people in their classes to begin to enquire into some C concepts as well as to see the complexity in all concepts through good questioning (see the section on *The dispositions and skills for enquiry*).

The process of enquiry in *Living Difference III*

The *Living Difference III* approach to enquiry in religious education entails teachers bringing children and young people first to attend to their 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 enquiry has five key steps where the teacher brings the child:

- at the **Communicate** and **Apply** steps to attend to their own and others' experience
- at the **Enquire** and **Contextualise** steps to engage intellectually
- at the **Evaluate** step to discern value for others and themselves in a way dependent on the context of the enquiry.

Each enquiry begins with the teacher inviting the children and/or young people into the enquiry process, usually at the **Communicate** but sometimes at the **Enquire** step.

If beginning at the **Communicate** step the teacher will bring the child or young person to attend first to their own experience of the concept through an activity, before exploring their own responses in relation to others' experience.

At **Apply**, children and young people become even more aware of others' responses and might give examples from their own experience of the concept in different situations. The enquiry has now moved on because children and young people have come to see challenges and complexities existing in the range of experiences and different situations. However, the enquiry is in general still working with ideas familiar to those in the class.

At **Enquire**, material that is new to the children and young people is introduced in varying complexity, usually depending on the age of the children. In the secondary school and in upper primary, when working with a C concept, eg *umma* or *resurrection*, a religious expression of the concept will be introduced and studied. At **Enquire**, children may also reflect collaboratively, for example in a community of philosophical enquiry, becoming more intellectually humble or self-effacing, recognising that there are many different ways of looking at things.

However, it can sometimes be best to begin the cycle at **Enquire** when:

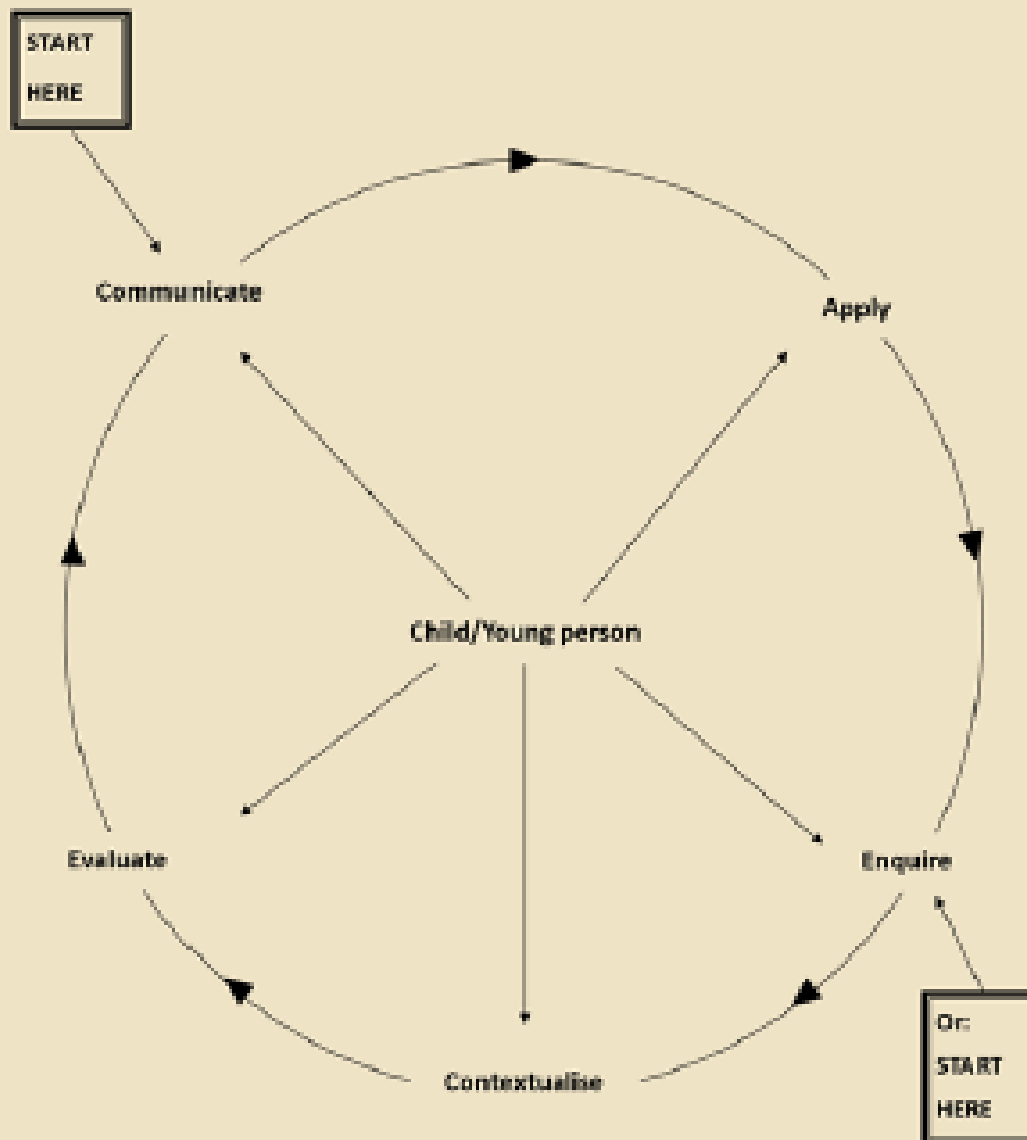
- the concept is beyond the experience of most of the children
- the concept is particularly complex
- in the secondary school the groundwork for **Communicate** and **Apply** has already been explored in relation to a previous concept. For example, when a cycle on the concept of *umma* has begun with a **Communicate** and **Apply** using the connected Group A of *community*. In a subsequent unit on Buddhism the concept of *sangha* may not need an introduction using *community*.

At **Contextualise**, children and young people examine the concept in specific context, for example, in primary school, through investigating the activities of a local religious community, Christian, Muslim, Sikh, etc. A non-religious context may be used if it enhances the enquiry.

An effective **Contextualise** step allows children and young people's enquiry to deepen intellectually with increasing openness to the plurality of ways it is possible to be religious. The context may be, for example, a bible story (primary), a case study, news article, artefact, visit, visitor, video or dramatic scenario, but always a real situation which raises issues and invites questions. Children and young people will be able to appreciate further viewpoints and see how people's lives are changed by their experience of the concept.

At the **Evaluate** step children and young people are given the opportunity to weigh up their experience of the concept in two ways. First from the viewpoint of someone living a religious (or non-religious) life, as in the context studied. This is what is meant by **Evaluate within**. For example, in Key Stage 3 the teacher may open a discussion about why *jihad* is important for Muslims or why *the Eucharist* is important for Christians; anticipating an engagement with a range of Muslim and Christian views and forms of expression. Secondly, the children and young people will be enabled to discern what may be of value in the religious (or non-religious) experience of the concept for them, from their own point of view. This is what is meant by **Evaluate without**. This should involve collaboration and dialogue.

The process for a cycle of enquiry



It is important that greater time is given to the **Communicate** and **Apply** step of the cycle of enquiry in the Foundation Stage and Key Stage 1. Time spent at both **Enquire** and **Contextualise** steps will gradually increase as children move to the upper primary years and on into secondary school. The cycle diagram should be visible in the classroom. No less than two hours should be spent on the **Contextualise** step in the primary school before spending time on the **Evaluate** step.

The process of teaching at each key stage is addressed in *Section 2: Planning with Living Difference III*.

Advisory long-term plans for particular religious concepts at each key stage can be found in *Section 2: Planning with Living Difference III* and on the Hampshire Inspection and Advisory Service (HIAS) curriculum website (www.hants.gov.uk/te) and the Hampshire RE Moodle (<http://re.hias.hants.gov.uk>).

Examples of questions teachers may ask at each stage of the cycle to advance dispositions and skills of enquiry in religious education

Step of the enquiry	Examples of questions the teacher may ask	Children and young people will be able, in increasingly complex ways, to, for example:
Communicate	<p>What do we notice? What do you see here?</p> <p>Can you/we draw/paint/make what you/we see here?</p>	<p>Describe and put their experience into words or put what they notice into colour or line or installation.</p> <p>Do this in different ways alone and with others.</p>
Apply	<p>Has anyone else had an experience of ...? Do we see things the same way?</p> <p>Do you think everyone thinks/feels/sees this? Is this always a good thing?</p> <p>What would it be like if no one experienced this?</p> <p>Can you think of a situation when this may be difficult?</p> <p>Can you give a reason and an example to support your ideas?</p> <p>Do we need to find out more?</p>	<p>Identify issues raised in applying their responses to specific situations.</p> <p>Recognise there are ways of life which may be different to their own.</p> <p>Express how their responses may apply in other situations.</p> <p>Recognise and dialogue with others about some of the shared concerns involved in living a human life.</p> <p>Give reasons for their points of view regarding their own and others' experience and responses, and be able to make judgements discerning good from bad reasons.</p> <p>Be open minded and interested to find out more.</p>
Enquire	<p>What's the main idea here? What could we say counts as ...? What do we mean by ...?</p> <p>Do we have any questions about this idea? What can we infer from this?</p> <p>Why might other people see this idea in this way?</p> <p>How might a religious person (particular example) make sense of this in their lives (upper primary/secondary)?</p>	<p>Recognise key ideas/concepts. Create a working definition of the concept and frame questions.</p> <p>Form explanations and suggest possible inferences.</p> <p>Recognise that, and identify how, the concept may be used by or become meaningful for people living a religious life.</p> <p>Be interested to enquire with others – sometimes theologically or philosophically – into other long-standing positions on or accounts or explanations of the idea/concept.</p>

Step of the enquiry	Examples of questions the teacher may ask	Children and young people will be able, in increasingly complex ways, to, for example:
Contextualize	<p>Are there any questions about this?</p> <p>How does this context help us to understand or think more about the big idea/concept?</p> <p>How might a (religious) person such as ... (give particular examples) make sense of this in their lives (context appropriate to primary or secondary students)?</p> <p>In what ways might this context have influenced things?</p> <p>Do you think this would always be the case?</p> <p>Does everyone agree?</p>	<p>Frame their own questions recognising there is more than one answer.</p> <p>Explore a range of interpretation of concepts in a real-life context.</p> <p>Recognise that differing religious and social contexts influence interpretations, sometimes raising controversial issues that demand further engagement.</p> <p>Express and communicate their understanding of why context influences interpretation of a concept.</p> <p>Build capacity to compare different interpretations of concepts by finding out about and giving more examples.</p>
Evaluate	<p>What do you think about all we've explored in this enquiry?</p> <p>Why might ... be important for ... ?</p> <p>Do you think all ... would think/feel the same way?</p> <p>Can you give reasons for your position on this? What difference does that make?</p> <p>How might that help us think more carefully about these things?</p> <p>Could there be any value in this for someone who was not a ...?</p> <p>What do you think about this?</p> <p>Are there any alternative views?</p> <p>Could there be any value in this for you/me/us?</p> <p>Are there any remaining questions?</p>	<p>Discern value for themselves and others regarding the matters explored in the enquiry.</p> <p>Show sensitivity to interpretations of the concept in the context.</p> <p>Form a judgement about the significance of the concept from within the given context and also without.</p> <p>Clarify reasons behind different judgements recognising the characteristics which make a difference.</p> <p>Discern for themselves the possible significance of the concept, as well as for someone who is or who is not living in that way of life.</p> <p>Recognise and express the value the concept has beyond the context.</p>

Progress in religious education

In RE the child or young person reveals they are making progress by being able to show their teacher they can:

Interpret human experience in relation to religion and a religious way of looking at and existing in the world.

A scheme of work for a particular key stage, whether in the primary, secondary or special school, must be designed so that children and young people can make progress in religious education over time.

When planning with *Living Difference III* for a particular group of children or young people, the *Living Difference III* age-related expectations must be used to ensure that there is progress over time.

Evidence of children and young people's progress will be captured in a number of ways, for example through speaking and listening, drama, dialogue and discussion, as well as through a variety of different written activities.

The age-related expectations are intended to act as a guide to the assessment of children and young people's progress in religious education, whilst recognising that schools are free to develop their own assessment programmes.

The *Living Difference III* age-related expectations (AREs)

End of Year 1

Communicate	Children can talk about their own responses to their experiences of the concepts explored.
Apply	They can identify how their responses relate to events in their own lives.
Enquire	They can identify and talk about key concepts explored that are common to all people (Group A concepts).
Contextualize	They can recognise that the concept is expressed in the way of life of the people studied.
Evaluate	They can evaluate human experience of the concept by talking about it in simple terms and its importance to people living a religious life, and by identifying an issue raised.

End of Year 2

Communicate	Children can describe in simple terms their responses to their experiences of the concepts studied.
Apply	They can identify simple examples of how their responses relate to their own lives and those of others.
Enquire	They can describe in simple terms key concepts explored that are common to all people (A concepts) and identify and talk about concepts that are common to many religions (B concepts).
Contextualize	They can simply describe ways in which these concepts are expressed in the context of the ways of life of people living a religious life in the religion studied.
Evaluate	They can evaluate the human experience of the concepts studied by describing in simple terms their value to people who are religious and by dialoguing with others recognise an issue raised.

End of Year 4

Communicate	Children can describe their own responses to the human experience of the concepts studied.
Apply	They can describe examples of how their responses are, or can be, applied in their own lives and the lives of others.
Enquire	They can describe key concepts that are common to all people as well as those that are common to the lives of many living a religious life (A and B concepts).
Contextualize	They can describe how these concepts are contextualised within some of the beliefs and/or practices and/or ways of life of people living a religious life in the religion studied.
Evaluate	They can evaluate human experience of the concepts by describing their value to people and through dialoguing with others can recognise, identify and describe some issues raised.

End of Year 6

Communicate	Children and young people can explain their own response to the human experience of the concepts explored.
Apply	They can explain examples of how their responses to the concepts can be applied in their own lives and the lives of others.
Enquire	Children and young people can explain key concepts that are common to all people (A concepts) as well as those that are common to many religions (B concepts) and they can describe some key concepts that are particular to the specific religions studied (C concepts).
Contextualize	They can explain how these concepts are contextualised within the beliefs and/or practices and/or the ways of life of people living a religious life in the religions studied.
Evaluate	They can evaluate the concepts by explaining their value to people living a religious life by drawing on examples. Dialoguing with other children will enable them to discern for themselves and to identify and describe in increasingly complex ways some of the issues they raise.

Appendix 6: Overview for Religious Education

	Autumn1	Autumn2	Spring1	Spring2	Summer1	Summer2
R	<p>Understanding Creation</p> <p>F1 Why is the word 'God' so important to Christians?</p> <p>Christianity</p>	<p>Understanding Incarnation</p> <p>F2 Why do Christians perform nativity plays at Christmas?</p> <p>Christianity</p>	<p>Concept A: Storytelling</p> <p>Stories told by Jesus</p> <p>Christianity</p>	<p>Understanding Salvation</p> <p>F3 Why do Christians put a cross in an Easter Gardern?</p> <p>Christianity</p>	<p>Concept A: Specialness</p> <p>Special things/special clothes</p> <p>Hinduism</p>	<p>Concept A: Remembering</p> <p>Hindu God Krishna</p> <p>Hinduism</p>
1	<p>Understanding God</p> <p>1.1 What do Christians believe God is like?</p> <p>Christianity</p>	<p>Concept A: Candle light as a symbol</p> <p>Diwali</p> <p>Hinduism</p>	<p>Concept A: Belonging</p> <p>Being part of a family.</p> <p>Christianity</p>	<p>Concept A: Welcoming</p> <p>Palm Sunday</p> <p>Christianity</p>	<p>Understanding Creation</p> <p>1.2 Who made the world?</p> <p>Christian</p>	<p>Concept A: Special Places</p> <p>Why is a church/Hindu temple special?</p> <p>Hinduism</p>
2	<p>Concept A: Thankfulness</p> <p>Harvest</p> <p>Christianity</p>	<p>Understanding Incarnation</p> <p>1.3 Why does Christmas matter to Christians?</p> <p>Christianity</p>	<p>Understanding Gospel</p> <p>1.4 What is the good news that Jesus brings?</p> <p>Christianity</p>	<p>Understanding Salvation</p> <p>1.5 Why does Easter matter to Christians?</p> <p>Christianity</p>	<p>Concept A: Good and Bad</p> <p>Holi</p> <p>Hinduism</p>	<p>Concept A: Precious</p> <p>Baptism in Water</p> <p>Hinduism</p>
3	<p>Concept A: Remembering</p> <p>Shabbat</p> <p>Judaism</p>	<p>Concept A: Holy</p> <p>Mary, Mother of God</p> <p>Christianity</p>	<p>Concept C: Freedom</p> <p>Passover</p> <p>Judaism</p>	<p>Concept A: Changing emotions</p> <p>Easter</p> <p>Christianity</p>	<p>Understanding People of God</p> <p>2a.2 What is it like to follow God?</p> <p>Christianity</p>	<p>Understanding Kingdom of God</p> <p>2a.6 When Jesus left, what was the impact of Pentecost?</p> <p>Christianity</p>

	Autumn1	Autumn2	Spring1	Spring2	Summer1	Summer2
4	Concept: A Authority Torah Judaism	Understanding Incarnation 2a.3 What is the Trinity? Christianity	Concept A Ceremony Death Ceremonies (Egyptian topic link) Christianity	Understanding Salvation 2a.5 Why do Christians call the day Jesus died 'Good Friday' ? Christianity	Concept A: Ritual Paschal Candle Judaism	Understanding Gospel 2a.4 What kind of world did Jesus want? Christianity
5	Concept: B Community Introduction to Islam Islam	Understanding Incarnation 2b.4 Was Jesus the Messiah? Christianity	Concept: B Belief Jesus' Christianity	Understanding Salvation 2b.6 What did Jesus do to save human beings? Christianity	Concept B: Rites of Passage The Journey Islam	Understanding Gospel 2b.5 What would Jesus do? Christianity
6	Understanding God 2b.1 What does it mean if God is holy and loving? Christianity	Understanding Kingdom of God 2b.8 What kind of King is Jesus? Christianity	Understanding People of God 2b.3 How can following God bring freedom and justice? Christianity	Understanding Salvation 2b.7 What difference does the resurrection make for Christians? Christianity	Understanding Creation 2b.2 Creation and science: conflicting or complementary Christianity/ Islam	Understanding Creation 2b.2 Creation and science: conflicting or complementary Christianity/ Islam

Concepts

A = concepts that are common to all human experiences

B = concepts shared by many religions and are used in the study of religion

C = concepts specific to particular religions (Understanding Christianity specific to Christianity)

Understanding Christianity offers a coherent approach to teaching and learning about Christianity, in the wider RE curriculum.

Understanding Christianity has identified eight core concepts at the heart of mainstream Christian belief. It sets out some knowledge ‘building blocks’, to clarify what pupils should know and understand about these concepts at each school phase. It provides a teaching and learning approach to unpack these concepts and their impact in the lives of Christians in the UK and the world today, making connections with the world of the pupils and their wider understanding.

Understanding Christianity’s approach to teaching about Christianity builds up pupils’ encounters with these core concepts through biblical texts, placing the texts and concepts within the wider Bible story. Each unit addresses a concept, through some key questions, exploring core Bible texts, their impact for Christians, and possible implications for pupils. Each unit incorporates the three elements below:

- **Making sense of the text:** developing pupils’ skills of reading and interpretation; understanding how Christians interpret, handle and use biblical texts; making sense of the meanings of texts for Christians.
- **Understanding the impact:** examining ways in which Christians respond to biblical texts and teachings, and how they put their beliefs into action in diverse ways within the Christian community and in the world.
- **Making connections:** evaluating, reflecting on and connecting the texts and concepts studied, and discerning possible connections between these and pupils’ own lives and ways of understanding the world.

Pupils’ achievement can be assessed against the knowledge building blocks and against end-of-phase outcomes related to the elements above.

This approach offers coherence and progression in terms of pupils’ knowledge, skills and understanding. It supports pupils’ abilities to handle texts, as well as understanding how and why Christians interpret biblical texts differently. It takes seriously the role of the pupil as reader, bringing their own world to the text whilst giving them the opportunity to allow the text to enlarge their understanding of the world.