

Bitterne C of E Primary School



Policy for Religious Education

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At Bitterne CE primary school, we recognise that the United Kingdom has a heritage of culture and diversity. We believe that a person's beliefs, religious or non-religious, informs what they say and how they behave. Our Religious Education curriculum aims to will inspire and equip every pupil to interpret and respond to a variety of concepts beliefs and practices relevant to both religious and non-religious cultural life experiences. Teachers will promote curiosity and a respectful interest in the religious beliefs and practices of this word through a variety of teaching methods including: high-quality lessons, visits and visitors, artefacts and resources. In-depth, reflective, critical thinking will be promoted through the use of philosophical questioning across all key stages. We will ensure consistency in the progressive teaching of Religious Education across the school by following the locally Agreed Syllabus (Living Difference IV). Ultimately, our intention is that Religious Education lessons raise challenging questions about the purpose and meaning of life and what it means to be human.

Reviewed by	Leadership Team and Full Governing Board	Authorised by	CSP
Last Review	October 2021	Date	January 2023
Next Review	January 2025	Review Cycle	Every 2 years

Signed by Chairs of Governors - Amanda Humby

The Nature of Religious Education at Primary School.

Primary schools are required to teach Religious Education at all Key Stages (National Curriculum 2012, Page 3). Parents/carers have the right to withdraw a pupil from all or part of Religious Education.

Living Difference IV is the locally agreed Syllabus for Religious Education in Hampshire, Portsmouth and Southampton. It states that the purpose of Religious Education ***“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...Religious Education in Hampshire, the Isle of Wight, Portsmouth and Southampton intends to play an educational 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 to first 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 and religious life or one informed by a non-religious or other perspective”*** (Living Difference IV, Page 2).

The Nature of Religious Education at Bitterne CE Primary

At Bitterne CE Primary School, we facilitate pupil's enquiry into the religious beliefs and practice of this world through our schools' core Christian values of Love, Trust and Forgiveness. We believe that Religious Education has the potential to teach respect for the diverse world in which we live. Through Love, our children will appreciate the value of concepts/ideas that are common to all people and those of who follow a particular religious belief or practice. Our RE lessons foster a culture of trust where we trust learners to share their own responses to the concepts/ ideas they have studied respectfully as they discern the value of these ideas for themselves. Through forgiveness, children learn how different communities, cultures and religions can learn from one another and live alongside one another in harmony. By the time our learners leave Bitterne CE primary school, we hope to have inspired them to make their own enquires about the meaning and purpose of life as well as consider their own responsibilities and responses to the concepts studied.

Religious Education at Bitterne CE provides a platform for Spiritual, Moral, Social and Cultural (SMSC) education, therefore this policy should be read alongside the SMSC Policy.

National Curriculum, Legal framework and Statutory requirements

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 (RE, sex education and the National 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... Schools designated as having a religious character are free to make their own decision in preparing their syllabuses. L 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 IV

The Agreed Syllabus

Living Difference IV is the Agreed Syllabus for Hampshire, Portsmouth and Southampton. It is the statutory guidance on the locally agreed curriculum for religious education.

It recommends that the following minimum number of hours should be devoted to primary religious education:

Early Years Foundation Stage (EYFS):	Approximately 36 hours per year
Key Stage 1 (KS1):	36 hours per year
Key Stage 2 (KS2):	45 hours per year

Collective worship is not part of the taught day, and therefore it cannot be considered part of the recommended time for teaching RE.

At Bitterne CE Primary, all pupils will study one unit of RE per half term. RE lessons are delivered in a 'block' either as a whole day or as a series of lessons over a week.

Bitterne CE Primary also uses 'Understanding Christianity' (a Church of England Office project) materials to support pupils in developing their understanding of the Christian tradition (Appendix 1).

Living Difference IV: The Study of Concepts

At Bitterne CE Primary School, Religious Education is taught through the process of enquiry into concepts. This follows the agreed format according to the agreed syllabus Living Difference IV.

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

A concepts that are shared within as well as outside of religions and religious traditions. For example, thanking, new life and celebration.

B concepts that are shared across religions and religious traditions. For example, God, worship and prayer.

C concepts that distinctive to particular religions. For example, agape (selfless love), Torah (instruction) and Umma (community).

The curriculum is underpinned by the study of four Golden thread concepts/words: community, belonging, special and love. At Bitterne CE these golden thread concepts are studied at least once in each key stage apart from EYFS where at least, one golden thread is introduced in Year R.

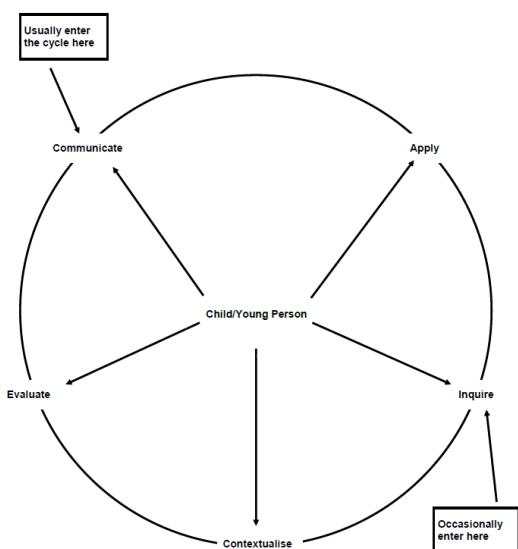
The restudying of these four Golden threads contributes to a spiral curriculum therefore progression within the Living Difference IV curriculum is not necessarily linear but rather facilitates an integrated approach that focuses on broadening and deepening understanding over time.

Please refer to the Religious Education Overview for concepts and religions studied at Bitterne CE Primary School (Appendix 2).



(Living Difference IV, Page 35)

Living Difference IV: The cycle of Enquiry



All Religious Education learning journeys at Bitterne CE Primary are underpinned by a cycle of Enquiry.

The journey begins with the teacher creating an experimental moment whereby children encounter real and concrete examples of the concept they are studying. This enables pupils to understand how a concept may be experienced in a variety of different ways.

The class then work though a five-step cycle of enquiry together: **Communicate, Apply, Inquire, Contextualise and Evaluate.**

An in-depth explanation for each stage in the cycle of enquiry can be found in Living Difference IV page 12-14.

(Cycle of enquiry diagram taken from Living Difference IV, Page 13)

Pondering Time

At Bitterne CE, pondering time provides an opportunity for pupils to drive their own enquires into the religious beliefs and traditions of the world. Teachers can provide pupils with up to 20% of curriculum time (either as part of a unit on in place of a unit) to explore questions, topics, themes or concepts of their own choice. Pondering time at Bitterne CE will be introduced gradually from September 2022, beginning in Upper KS2.

Links 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 having the opportunity to develop their spiritual, moral, social and cultural understanding in PSHE, RSE, Collective Worship, reading, science and history. It also promotes Mental Health and Wellbeing as pupils reflect on their own experiences and beliefs about the world thus enabling them to develop a sense of self and identity.

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 at an age appropriate level. 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 such as role play and drama. All adults in school should be good role models for the correct use of the correct use of Religious Education vocabulary.

Links to P4C

Religious Education dovetails particularly well with Philosophy for Children. The Religious Education leader will liaise with the P4C leader to develop ways to embed P4C within the Religious Education curriculum. This may include asking philosophical questions or completing a philosophical enquiry into a stimulus as part of the cycle of enquiry into a concept.

Promoting British value through Religious Education

Fundamental British values are upheld and promoted with within RE at Bitterne CE.

"It is expected that pupils should understand that while different people may hold different views about what is 'right' and 'wrong', all people living in England are subject to its law. The school's ethos and teaching, which schools should make parents aware of, should support the rule of English civil and criminal law and schools should not teach anything that undermines it. If schools teach about religious law, particular care should be taken to explore the relationship between state and religious law. Pupils should be made aware of the difference between the law of the land and religious law."

When pupils explore religious law (particularly in Key Stage 2), teachers differentiate clearly between laws of the land and religious law and practices.

Inclusion and Religious Education

Inclusion of pupils with Special Educational Needs and Disabilities (SEND) in Religious Education

All Children and young people in mainstream schools must be taught religious education. Unless their parents and carers have requested their withdrawal from religious education lessons (Education Act 1981).

At Bitterne CE Primary School, teachers are advised to work closely with the Special Educational Needs Co-ordinator (SENCo) when making any adjustments or additional arrangements for a particular individual or group of children.

We believe at Bitterne CE Primary School that Religious Education provides a vital role in a child's personal and social development. Therefore, Religious Education can be of particular value for pupils recognised as having Special Educational Needs and Disabilities (SEND) as it can help them make sense of the world we live in and enable them to develop their own beliefs, thoughts and values. It also promotes respect and tolerance through the study of a diverse range of concepts and religions.

The class teacher will work with Religious Education leader and SENCo to ensure pupils with SEND work within their threshold of religious awareness. Because of this, to begin with, the emphasis is likely to be on the pupils' own response to the concept studied. Over time, the class teacher will support pupils in developing a simple awareness of religious beliefs and practices. Pupils with SEND may find the Evaluate step challenging as some children find it difficult to discern the value of a concept for another person. The class teacher will work with the SENCo and Religious Education Leader to support engagement with this.

Inclusion of Greater Depth in Religious Education

The class teacher is responsible for identifying pupils who are working at Greater Depth or who have the potential to be. They should use assessment to do this. Teachers are expected to adapt lessons to accommodate the needs of greater depth learners. This may be through incorporating 'digging deeper' resources taken from Understanding Christianity or through promoting philosophical questioning. Teachers should be aware that a pupil 'knowing lots' about a particular religion does not necessarily mean they are working at Great Depth. Pupils working at Greater Depth will be able to draw on their own experiences, the experiences of others and the experience of the religions studied to contrast and compare the value of the concept studied.

Teaching of Religious Education at Bitterne CE Primary School

Planning

Medium Term Planning will be provided by the Religious Education Leader for one unit per half term. In a unit of work, planning will follow one cycle of enquiry for one concept. The class 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. Therefore, they should discuss making changes to the Medium-Term Planning with the Religious Education leader to ensure at least good progress is made. Medium-Term Planning and Short-Term Planning must take in to account the end of year expectations (EYEs) (Living Difference IV, Page 38-40) to ensure progression of skills over time. The Curriculum Leader and the Religious Education Leader

will check that the Medium-Term Planning is being followed and will look at the impact of planning on the learning in a lesson or over time in the books and through discussion with pupils.

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 may 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.

Inquiry 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.

Pre-post assessment

Pupils should complete a pre-assessment at the start of each cycle of enquiry. This could be in a variety of formats such as a quiz, mind map or using a picture/video stimulus. The class teacher should record the outcome of the pre-assessment and use this to inform planning and differentiation. At the end of a cycle of enquiry, pupils should be presented the with same stimulus/assessment task. Once again, the outcomes should be recorded to enable the Religious Education leader to monitor progress.

Learning intentions and success criteria

At the beginning of each cycle of enquiry, pupils should glue in a copy of the cycle of enquiry for the concept they are studying. Success criteria will be presented within the cycle of enquiry, with the assessment focus indicated clearly. This will link directly to the end-of-year expectations. At the end of each step in the enquiry, they should self-assess their progress using a 'red', 'amber' and 'green' ranking system. This will enable the class teacher and Religious Education leader to monitor progress throughout the cycle of enquiry.

At the end of a unit, there must be evidence that each stage in the cycle of enquiry has been completed. The work books should show examples of where children have recorded and reflected on their learning. 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).

Marking and feedback

Work completed in Religious Education should always be marked in accordance to the Marking and Feedback policy. Given that Religious Education is taught as a block, it is vital that feedback is given in a timely manner and will therefore frequently be given verbally. There should be evidence of verbal feedback, self/peer marking or a tip, tick and time given to respond to the talk back.

End of year outcomes

Teachers should be assessing throughout lessons to inform planning using end of year expectations. 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. Teachers should use the Living Difference IV End of year Expectations (EYE's) to assess the intended learning outcomes for each cycle of learning (Living Difference IV, Page 38) (Appendix 3). 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.

Leadership of Religious Education

- 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
- Attend training opportunities and feed back to staff
- Provide Half Termly Medium-Term planning and support teachers with short term planning
- Undertake regular monitoring activities for Religious Education (observe writing lessons, pupil conference, data analysis, work sample etc)
- Analyse and report to staff and church partnership members on the children's perception of their learning in Religious Education.
- Provide self-evaluation for Religious Education.
- Liaison within dioceses and church
- Liaise with visitors
- To make links with Religious Education across the curriculum.
- Meet regularly with the Religious Education link governor to review provision

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

Appendix

Appendix 1: Understanding Christianity Pedagogy

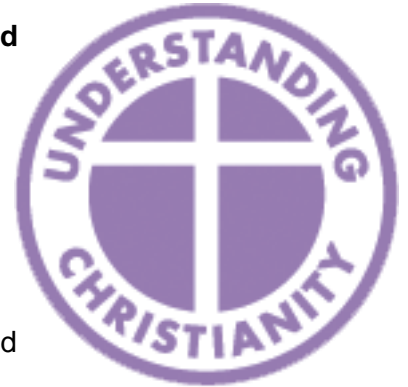
Appendix 2: Religious Education Long Term Overview

Appendix 3: End of Year Expectations (EYE's)

Understanding Christianity Pedagogy

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.

More information can be found at: <https://www.understandingchristianity.org.uk/>

Appendix 2: Religious Education Long Term Overview



Religious Education Long Term Overview (2022-2023)

Christian Traditions Jewish traditions Hindu traditions Muslim traditions Buddhist traditions



Understanding Christianity (UC)

Golden Threads:

Special



Love






















Belonging



Community



Assessments	Autumn 1 Contextualize	Autumn 2 Enquire	Spring 1 Communicate	Spring 2 Evaluate	Summer 1 Contextualize	Summer 2 Apply
EYFS	<p>Concept: All about me (A)</p> <p>Context: What makes someone a Christian?</p> <p>Christian Traditions</p> <p>Belonging </p>	<p>Concept: Performing plays (A)</p> <p>Context: Christmas</p> <p>Christian Traditions</p>	<p>Concept: Story telling (A)</p> <p>Context: Gospel (5 loaves and 2 fish)</p> <p>Christian Traditions</p>	<p>Concept: Reminders (A)</p> <p>Context: Eggs as a symbol of new life</p> <p>Christian Traditions</p>	<p>Concept: Special places (A)</p> <p>Context: Hindu Mandir</p> <p>Hindu traditions</p> <p>Special </p>	<p>Concept: Celebrating (A)</p> <p>Context: Krishna's birthday</p> <p>Hindu traditions</p>
Year 1	<p>Concept: Thankfulness (A)</p> <p>Context: Harvest</p> <p>Christian Traditions</p> <p>Community </p>	<p>Concept: Candle as a symbol of light (A)</p> <p>Context: Diwali</p> <p>Hindu traditions</p>	<p>Concept: Belonging (A)</p> <p>Context: Baptism</p> <p>Christian Traditions</p> <p>Belonging </p>	<p>Concept: Welcoming (A)</p> <p>Context: Easter (Palm Sunday)</p> <p>Christian Traditions</p>	<p>Concept: Precious (A)</p> <p>Context: River Ganges</p> <p>Hindu traditions</p> <p>Special </p>	<p>Concept: Creation (A)</p> <p>Context: Christian creation story</p> <p>Christian Traditions</p>
Year 2	<p>Concept: Friendship (A)</p> <p>Context: The good Samaritan (UC)</p> <p>Christian Traditions</p> <p>Love </p>	<p>Concept: Celebrating birthdays (A)</p> <p>Context: Jesus birthday</p> <p>Christian Traditions</p> <p>Belonging </p>	<p>Concept: Good and Evil (A)</p> <p>Context: Holi</p> <p>Hindu traditions</p>	<p>Concept: Flourishing (A)</p> <p>Context: Parable of the Sower</p> <p>Christian Traditions</p>	<p>Concept: Protection (A)</p> <p>Context: Rakhi</p> <p>Hindu traditions</p>	<p>Concept: God (B)</p> <p>Context: Christian ideas about God (UC)</p> <p>Christian Traditions</p>

<p>Year 3</p>	<p>Concept: Remembering (A)</p> <p>Context: Shabbat</p> <p>Jewish traditions</p> <p>Belonging </p>	<p>Concept: Images (A)</p> <p>Context: Angels</p> <p>Christian Traditions</p> <p>Special </p>	<p>Concept: Freedom (A)</p> <p>Context: Passover</p> <p>Jewish traditions</p>	<p>Concept: Love (A)</p> <p>Context: Changing emotions at Easter</p> <p>Christian Traditions</p> <p>Love </p>	<p>Concept: Celebration (A)</p> <p>Context: Pentecost (UC)</p> <p>Christian Traditions</p> <p>Community </p>	<p>Concept: Sacred places (B)</p> <p>Context: Buddhist temple and shrine</p> <p>Buddhist traditions</p>
<p>Year 4</p>	<p>Concept: Authority (A)</p> <p>Context: Torah</p> <p>Jewish traditions</p> <p>Special </p>	<p>Concept: Peace (B)</p> <p>Context: The Buddha Rupa</p> <p>Buddhist traditions</p>	<p>Concept: Trinity (C)</p> <p>Context: Christian views on God (UC)</p> <p>Christian Traditions</p>	<p>Concept: Suffering (A)</p> <p>Context: Easter (Good Friday) UC</p> <p>Christian Traditions</p> <p>Love </p>	<p>Concept: Food Laws (B)</p> <p>Context: Kosher</p> <p>Jewish traditions</p> <p>Community </p>	<p>Concept: World Views (A)</p> <p>Context: Purpose and meaning of life</p> <p>Christian Traditions</p>
<p>Year 5</p>	<p>Concept: Community (A)</p> <p>Context: Umma</p> <p>Islamic traditions</p> <p>Community </p>	<p>Concept: Incarnation (A)</p> <p>Context: Christmas (UC)</p> <p>Christian Traditions</p>	<p>Concept: Belief (A)</p> <p>Context: Jesus Miracles</p> <p>Christian Traditions</p>	<p>Concept: Sacrifice (A)</p> <p>Context: Easter</p> <p>Christian Traditions</p> <p>Love </p>	<p>Context: Rites of Passage (B)</p> <p>Context: Hajj and Sangha</p> <p>Muslim traditions & Buddhist traditions</p> <p>Belonging </p>	<p>Pondering time</p>
<p>Year 6</p>	<p>Concept: Stewardship (A)</p> <p>Context: Creation and the Kingdom of God</p> <p>Islamic, Christian and Chinese Traditions</p> <p>Community </p>	<p>Concept: Interpretation (A)</p> <p>Context: Interpretation of gospels of Luke and Matthew (UC)</p> <p>Christian Traditions</p>	<p>Concept: Pilgrimage (B)</p> <p>Context: Jerusalem</p> <p>Islamic, Christian and Jewish Traditions</p>	<p>Concept: Resurrection (C)</p> <p>Context: Easter (Salvation) UC</p> <p>Christian Traditions</p>	<p>Concept: Wisdom (A)</p> <p>Context: Wisdom in the Qur'an</p> <p>Muslim traditions</p> <p>Special </p>	<p>Concept: Avatar (C)</p> <p>Context: Stories of Vishnu</p> <p>Hindu traditions</p>

Introducing end of year expectations (EYEs)

Living Difference IV is an educative approach to teaching religious education that builds on previous *Living Difference* syllabuses (2004, 2011 and 2016).

Living Difference IV seeks to introduce children and young people to what a religious way of existing in the world may offer in leading one's life, individually and collectively. It 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 be attentive to their own experience of particular words and concepts, before studying how those living with a religious as well as non-religious orientation on life experience this.

A course of study over a particular key stage will be made up of sequences of cycles of enquiry, linked together in units of study over a term in the secondary school and frequently one or two years in the primary school.

The EYEs outline what children and young people are expected to have encountered in each year and must be taken into account when planning a unit of study. EYEs must be used to describe what children and young people will have experienced and as a consequence be able to do at the end of the unit. More information regarding securing progression and assessment will be available on the HIAS RE Moodle: <https://re.hias.hants.gov.uk/>.

By the end of Year 1

In an age-appropriate way, through a well-made KS1 curriculum that is taught well, children in Year 1 will have encountered, studied and had the opportunity to discern value in relation to two of the *golden thread* concepts/words of *community, belonging, special, love as well as* other A concepts/words chosen by the teacher and children themselves (pondering time).

Consequently, children can

At Communicate	... express creatively their response to their own experiences of the concepts/words introduced.
At Apply	... recognise their responses relate to events in their own lives.
At Inquire and Contextualise	... recognise what has been taught about the concept/word and how they are used in the tradition studied.
At Evaluate	... in simple terms children recognise something of the value of these concepts/words in the lives of those living in the traditions studied as well as for their own lives and communities.

By the end of Year 2

In an age-appropriate way, through a well-made KS1 curriculum that is taught well, children in Year 2 will have encountered, studied and had the opportunity to discern value in relation to at least two *golden thread* concepts/words of *community, belonging, special, love*, including those not studied in Year 1, **as well as** other A concepts/words chosen by the teacher and children themselves (pondering time) and a B concept/word at the end of Year 2.

Consequently, children can

At Communicate	... express creatively their response to their own experiences of the concepts/words introduced.
At Apply	... recognise (<i>in a different way to Year 1</i>) how their responses relate to events in their own and sometimes other people's lives.
At Inquire and Contextualise	... simply describe what has been taught about how the concept/word and how it is used in the tradition studied.
At Evaluate	... in simple terms children can discern something of the value of these concepts/words in the lives of those living in the traditions studied as well as for their own lives and communities.

By the end of Year 4

In an age-appropriate way, through a well-made lower KS2 curriculum that is taught well, by the end of Year 3 and Year 4 children will have encountered, studied and had the opportunity to discern value in relation to *four golden thread* concepts/words of *community, belonging, special, love*, as well as other A concepts/words and some B concepts/words, chosen by the teacher and children themselves (pondering time).

Consequently, children can

At Communicate	... express creatively as well as describe their response to their own experiences of the concepts/words introduced.
At Apply	... recognise and describe how their responses relate to events in their own and sometimes other people's lives.
At Inquire and Contextualise	... accurately describe what has been taught about the meanings of concepts/words (taught at the Inquire step). ... accurately describe some variations in ways in which the concept/word is shown in lives of people encountered and studied (taught at the Contextualise step).
At Evaluate	... discern and describe the value of these concepts/words in the lives of those living in the traditions encountered and studied as well as recognising some of the issues this might raise. ... discern possible value for their own lives and communities (not only assessed through summative assessment).

By the end of Year 6

In an age-appropriate way, through a well-made upper KS2 curriculum that is taught well, through Year 5 and by the end of Year 6 children will have encountered, studied and had the opportunity to discern value in relation to **each of** the four *golden thread* concepts/words of *community, belonging, special, love*, other A and B concepts/words and also some C concepts/words, chosen by the teacher and children themselves (pondering time).

Consequently, children can

At Communicate	... respond creatively as well as begin to explain their response to their own experiences of the concepts/words introduced.
At Apply	... explain some examples of how their responses relate to events in their own and other people's lives.
At Inquire and Contextualise	... accurately explain meanings of concepts/words in the traditions encountered and studied (taught at the Inquire step). ... accurately explain the way the concepts/words in the traditions encountered and studied impact the lives of those in the traditions with examples (taught at the Contextualise step).
At Evaluate	... discern the value of these concepts/words in the lives of those living in the traditions encountered and studied, as well as recognising some of the issues this might raise. ... discern possible value in the concepts/words for their own lives and communities (not only assessed through summative assessment).