

Religious Education at Minsterley



Aims and Intent

Aims

Religious Education is an important element in the broad and balanced curriculum we aim to provide at Minsterley Primary School. Through our RE curriculum we provide opportunities to develop children's knowledge and understanding of world religions and reflect on the challenging questions that it provokes.

The aims of Religious Education are:

To develop pupils' knowledge and understanding of Christianity and other religions and consider how the beliefs of others impact on their lives and the lives of others.

To encourage children to ask and reflect on challenging questions.

To provide opportunities for personal reflection where children can explore their own beliefs (not necessarily religious).

To encourage children to appreciate and respect the different cultures in today's society.

To achieve these aims we use three elements of learning which are, by their nature, interconnected and reliant on each other.

Element 1 – Making Sense of Beliefs

Making sense of beliefs Identifying and making sense of religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways, and developing skills of interpretation.

Element 2 – Understanding the Impact

Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world.

Element 3 – Making Connections Evaluating, reflecting on and connecting the beliefs and practices studied; allowing pupils to challenge ideas studied, and the ideas studied to challenge pupils' thinking; discerning possible connections between these and pupils' own lives and ways of understanding the world.



The purpose of religious education

The Shropshire Agreed Syllabus 2021 asserts the importance and value of religious education (RE) for all pupils, with on-going benefits for an open, articulate and understanding society. The following purpose statements underpin the syllabus,¹ which is constructed to support pupils and teachers in fulfilling them:

- Religious education contributes dynamically to children and young people's education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human.
- In RE pupils learn about religions and beliefs in local, national and global contexts, to discover, explore and consider different answers to these questions.
- Pupils learn to weigh up the value of wisdom from different sources, to develop and express their insights in response and to agree or disagree respectfully.
- Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and beliefs, enabling them to develop their ideas, values and identities.
- RE should develop in pupils an aptitude for dialogue so that they can participate positively in our society, with its diverse religions and beliefs.
- Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

The purpose of RE is captured in the principal aim, which is intended to be a shorthand version for day-to-day use. It should be considered as a doorway into the wider purpose articulated above.

Principal aim

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Schools should make use of this principal aim throughout their planning to ensure that all teaching and learning contributes to enabling pupils to achieve this aim. Schools and RE departments will find that discussing how the principal aim relates to the purpose of RE, and talking about how classroom RE can contribute to the aim, will be helpful for teachers in clarifying what RE is for in their school and classroom.

The RE coordinator at Minsterley Primary is
Abby Prophet

Policy

Minsterley Primary School Religious Education Policy



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Legal requirements

The RE curriculum forms an important part of our school's spiritual, moral and social teaching. Our school RE curriculum is based on the Shropshire Local Authority's (LA) Agreed Syllabus and it meets all the requirements set out in that document. The Education Act 1996 states that an Agreed Syllabus must reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teachings and practices of the other principal religions represented in Great Britain. It must be nondenominational and must not be designed to convert pupils to a particular religion.

Planning

At Minsterley Primary School we plan our RE based on the Shropshire LA's Agreed Syllabus. We have also bought into two schemes of work that match Shropshire's Agreed Syllabus: Understanding Christianity which covers all of the Christian units and Other World Faiths and Views which covers all of the other main world religions and faiths.

The long and medium term plans ensure that there is progression throughout the school and that children are building upon knowledge learnt in previous years. The topics are designed so that pupils develop knowledge and understanding of the principal religions in Great Britain and Christianity is taught as a core religion in both key stages.

Our RE curriculum allows children to see the similarities within the major religions and make connections. Each year group will explore festivals in a variety of religions. We recognise that within classes, there is a wide variety of abilities and so we provide suitable learning opportunities that are matched to the needs of all children. This is done through providing support, differentiating activities and using a range of teaching and learning styles within lessons.

Where possible, teaching will be supplemented with trips to places of worship or visits from people from religious communities. We aim for children to visit a Christian place of worship and a place of worship from another religion at least once in each Key Stage.

The three elements of RE are indicated as follows:

Knowledge and Understanding of Religion, Critical Thinking and Personal Reflection.

Children in Key Stage 1 are able to **identify** some beliefs and features of religion.

Pupils in Lower Key Stage 2 can **describe** some of the beliefs and features of religion.

Pupils in Upper Key Stage 2 will **demonstrate** understanding of some of the beliefs and features of religion through the RE concepts and reflect on these personally through critical thinking.

Foundation Stage

Religious Education is provided to all pupils at Minsterley Primary School. In the foundation stage, RE is linked to the Early Learning Goals and provides children the opportunity to explore the world of religion in terms of special people, books, times, places and objects.

Time Allocation

In order to fulfil the requirements of the Agreed Syllabus, it is vital that adequate time is allocated. The minimum recommended teaching time necessary to fulfil the requirements is:

KS1/2

R/Y1/2 25-30 hours in each year

Y3/4 35 hours in each year

Y5/6 35 hours in each year

Assessment and Recording

The standard of work in RE is expected to reflect the expectations of children in the core subjects. Displays of children's work in RE are also encouraged. We assess children's work in religious education by making informal judgements as we observe them during lessons. We mark a piece of work once it has been completed and we comment as necessary. Teachers use the outcomes of each lesson to inform future planning and note any areas of particular interest shown.

The RE co-ordinator will complete a book looks and monitoring each year to ensure the long term plans are being followed and progression is evident across the school.

Resources

We have some resources to support teaching of RE based on the Shropshire LA's Agreed Syllabus. We have purchased detailed schemes of work that link directly to the syllabus and the RE co-ordinator has completed training on these schemes of work. There is a budget available for other resources to be hired, where necessary, and for the funding of relevant trips such as visiting a church.

Date of policy: February 2022

Signed : A Prophet

Right of Withdrawal

According to the Education Act 1996 and the School Standards and Framework Act 1988 parents have the right to withdraw their children from all or part of Religious Education lessons. From Sept 2008 parents have been informed of this right through the school brochure

National Curriculum

Religious education

Schools have to teach RE but parents can withdraw their children for all or part of the lessons. Pupils can choose to withdraw themselves once they're 18.

Local councils are responsible for deciding the RE syllabus, but [faith schools](#) and [academies](#) can set their own.

Shropshire LA Agreed Syllabus

▶ At Minsterley we are following our LA Agreed Syllabus.

▶ [Shropshire LA Agreed Syllabus](#)

Legal requirements: what does the legislation in England say?

RE is for all pupils:

- Every pupil has an entitlement to religious education (RE).
- RE is a necessary part of a 'broad and balanced curriculum' and must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).³
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.⁴
- The 'basic' school curriculum includes the national curriculum, RE and relationships and sex education.

RE is determined locally, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.⁵
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- Religious education is also compulsory in academies and free schools, as set out in their funding agreements. Academies may use the local agreed syllabus, or a different locally

agreed syllabus (with permission of the SACRE concerned) or devise their own curriculum. This agreed syllabus has been written to support academies in Shropshire to meet the requirements of their funding agreement.

RE is plural:

- The RE curriculum drawn up by a SACRE, or by an academy or free school 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.⁶
- According to case law, the agreed syllabus has a duty 'to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner' and 'must accord equal respect to different religious convictions, and to non-religious belief'.⁷ Note that the term 'religion' encompasses both religious and non-religious beliefs.⁸

As education policy changes, the legal requirement for RE for all registered pupils remains unchanged. RE is an entitlement for all pupils, unless they have been withdrawn by their parents from some or all of the RE curriculum.

Right of withdrawal

This was first granted when RE was actually religious *instruction* and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, parents have the right to withdraw their children from RE lessons or any part of the RE curriculum⁹ and the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Where the pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the pupil to receive. These arrangements will be made by the parents; the school is not expected to make these arrangements. This RE could be provided at the school in question, or by another school in the locality. If neither approach is practicable, the pupil may receive

external RE teaching as long as the withdrawal does not have a significant impact on the pupil's attendance. Schools should have a policy setting out their approach to provision and withdrawal. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE. More guidance on withdrawal can be found in *Religious education in English schools: non-statutory guidance 2010*, available online at www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010

Time for religious education

Schools have a statutory responsibility to deliver religious education to all pupils, except those withdrawn by parents (see p.9).

Schools must ensure that sufficient time is given in order to enable pupils to meet the expectations set out in this agreed syllabus, ensuring that the curriculum is coherent and shows progression, particularly across transitions between key stages.

There is no single correct way of making appropriate provision for RE as long as the outcomes are met.

In order to deliver the aims and expected standards of the syllabus effectively, the expectation is that there is **a minimum allocation of five per cent of curriculum time for RE**. This is set out in the table below, and based on the most recent national guidance.

4–5s	36 hours of RE per year (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
5–7s	36 hours of tuition per year (e.g. an hour a week, or less than an hour a week plus a series of RE days)
7–11s	45 hours of tuition per year (e.g. an hour a week, or a series of RE days or weeks amounting to 45+ hours of RE)
11–14s	45 hours of tuition per year (e.g. an hour a week)
14–16s	5% of curriculum time, or 70 hours of tuition across the key stage (e.g. an hour a week for 5 terms, or 50 minutes per week, supplemented with off-timetable RE days)
16–19s	Allocation of time for RE for all should be clearly identifiable

Important notes:

- **RE is legally required for all pupils.** Plural RE that conveys and accords equal respect to different religions and non-religious worldviews (e.g. humanism) is a core subject and an entitlement for all pupils throughout their schooling, from Reception year up to and including Key Stage 5. For schools offering GCSE short course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11. (Note that teachers should ensure that KS4 accords equal respect to religious and non-religious worldviews. Following a GCSE course does not automatically fulfil this requirement.)
- **RE is different from assembly/collective worship.** Curriculum time for RE is distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE would be good practice. The times given above are for RE.
- **Flexible delivery of RE.** An RE themed day, or week of study can complement (but not usually replace) the regular programme of timetabled lessons.
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of religious education. Where creative curriculum planning is used, schools must ensure that RE objectives are clear. In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children's learning.
- **Coherence and progression.** Any school in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to enable pupils to achieve the standards set out in this syllabus. While schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the expectations set out in this agreed syllabus to provide coherence and progression in RE learning.

What religions are to be taught?

This agreed syllabus requires that all pupils develop understanding of Christianity in each key stage. In addition, across the age range, pupils will develop understanding of the principal religions represented in the UK, in line with the law. These are Islam, Hinduism, Sikhism, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all of our classrooms. These worldviews, including for example Humanism, will also be the focus for study in thematic units.

Pupils are to study in depth the religious traditions of the following:

4–5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.	Consideration of other religions and non-religious worldviews can occur at any key stage, as appropriate to the school context.
5–7s Key Stage 1	Christians, Jews and Muslims.	
7–11s Key Stage 2	Christians, Muslims, Hindus and Jews.	
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists.	
14–16s Key Stage 4	Two religions are required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96. ⁸	
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.	

Important notes:

This is the **minimum requirement**. Many schools may wish to go beyond the minimum.

- **The range of religious groups in the UK.** Groups such as Quakers, the Bahá'í faith, Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints, or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- **Notice the language.** 'Christians' rather than 'Christianity', 'Hindus' rather than 'Hinduism'. This is to reflect the fact that RE starts with encounters with living faiths rather than the history and belief structures of traditions. This also recognises the diversity within and between people of the same and different religions.
- **Non-religious worldviews.** Good practice in RE, as well as European and domestic legislation, has established the principle that RE should be inclusive of both religious and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different faiths and beliefs. This is enabled through the following units: F4, 1.9, 1.10, L2.11, L2.12, U2.10, U2.11, U2.12, 3.13, 3.14, 3.15, 3.16 and 3.17.
- **Depth rather than breadth.** Learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth.
- **Flexible thematic units.** The thematic units offered in this syllabus allow for schools to draw in different traditions, where they fit the theme and question, and where there are representatives of those traditions in the school and local community.

Long Term Plans

At Minsterley we have used the units in the Shropshire LA Agreed Syllabus to create a two-year rolling programme for RE. The units are key questions which form the basis of the work to be explored.

- This enables us to cover all of the areas needed with more time to produce quality lessons and outcomes. Four units will be covered each year as opposed to six. It also means that children will not be taught the same units twice if they are in the same class for two years as we are a school with mixed year group classes.
- However, coverage will be slightly different in EYFS. Children will be taught six units over the year which will be repeated each year to consolidate key concepts before they move on to KS1.

Long Term Rolling Plan

		Clee	Wrekin	Lawley	Stiperstones	Long Mynd
YEAR A	Autumn 1	F4 - Being special- where do we belong? Christianity, Islam and Hinduism. F2 - Why is Christmas special for Christians?	1.1 What do Christians believe God is like? 1.3 Christian Why does Christmas matter to Christians?	L2.7 What do Hindus believe God is like? Hinduism	L2.10 How do festivals and family life show what's important to Jewish people? Judaism	U2.1 What does it mean if Christians believe God is holy and loving? U2.4 Why do Christians believe Jesus was the Messiah? Christian
	Autumn 2					
	Spring 1	F5 - Which places are special and why? Christianity and Islam (opportunities to explore Jewish and Hindu places of worship too) F3 - Why is Easter special for Christians?	1.6 Who is a Muslim and how do they live? Islam	L2.1 What do Christians learn from the creation story? L2.5 Why do Christians call the day Jesus died Good Friday? Christian	L2.4 What kind of world did Jesus want? U2.8 For Christians, what kind of king was Jesus? Christian	U2.8 What does it mean to be a Muslim in Britain today? Islam
	Spring 2					
	Summer 1	F1 - Why is the word 'God' so important to Christians? F6 - Which stories are special and why? Christianity, Judaism and Islam.	1.8 What makes some places sacred to believers? World views	L2.11 How and why do people mark the significant events of life? World views	U2.10 What matters most to humanists? World Views	U2.11 Why do some people believe in God and some people not? World Views
	Summer 2					

Long Term Rolling Plan

YEAR B	Autumn 1	F4 - Being special- where do we belong? Christianity, Islam and Hinduism. F2 - Why is Christmas special for Christians?	1.7 Who is Jewish and how do they live? Judaism	L2.2 What is it like for someone to follow God? L2.3 What is the Trinity and why is it important for Christians? Christian	L2.8 What does it mean to be Hindu in Britain today? U2.7 Why do Hindus want to be good? Hinduism	U2.9 Why is the Torah so important to Jewish people? Judaism
	Autumn 2					
	Spring 1	F5 - Which places are special and why? Christianity and Islam (opportunities to explore Jewish and Hindu places of worship too) F3 - Why is Easter special for Christians?	1.4 What is the 'Good news' Christians believe Jesus brings? 1.5 Why does Easter matter to Christians? Christian	L2.9 How do festivals and worship show what's important to Muslims? Islam	L2,6 For Christians, what was the impact of Pentecost? Christian	U2.3 How do Christians decide how to live? U2.5 What do Christians believe Jesus did to save people? Christian
	Spring 2					
	Summer 1	F1 - Why is the word 'God' so important to Christians? F6 - Which stories are special and why? Christianity, Judaism and Islam.	1.9 How should we care for others and the world? World views	L2.12 How and why do people try to make the world a better place? World views	U2.2 Creation and science: conflicting or complementary? World views	U2.12 how does faith help people when life gets hard? World views
	Summer 2					

Schemes of Work

At Minsterley we have purchased two schemes of work that match up to the units in the Shropshire LA Agreed Syllabus. They provide detailed ideas for lessons and clear outcomes.

Understanding Christianity - covers all of the Christian topics.

Other World Faiths and Views – covers all other major faiths and views.

Planning

Teachers will use the medium term plans matching their unit to plan individual lessons using these steps.

Planning steps

Teachers should have the principal aim of RE at the forefront of their minds as they plan their RE.

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Step 1: Unit/key question

- Select a unit/key question from p.38.
- Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.

Step 2: Use learning outcomes

- Use the learning outcomes from column 1 of the unit outlines on pp.43-52, as appropriate to the age and ability of your pupils.
- Being clear about these outcomes will help you to decide what and how to teach.

Step 3: Select specific content

- Look at the suggested content for your unit, from column 2 in the unit outlines.
- Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.

Step 4: Assessment: write specific pupil outcomes

- Turn the learning outcomes into pupil-friendly 'I can', 'You can' or 'Can you ...?' statements.
- Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to know, be able to understand and do as a result of their learning.
- These 'I can'/'You can'/'Can you ...?' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.

Step 5: Develop teaching and learning activities

- Develop active learning opportunities, using some engaging stimuli, to enable pupils to achieve the outcomes.
- Be clear about the knowledge you want them to gain, integrating it into their wider understanding in RE and life. Be clear about the skills you want pupils to develop.
- Make sure that the teaching and learning activities allow pupils to process the knowledge and understanding, thinking hard and practising these skills as well as showing their understanding.
- Consider ways of recording how pupils show their understanding e.g. photographs, learning journey wall or class book, group work, annotated planning, scrapbook, etc.



Scheme Planning Examples – Understanding Christianity EYFS

CORE LEARNING

GOD/CREATION

WHY IS THE WORD 'GOD' SO IMPORTANT TO CHRISTIANS?

Note: in EYFS, the Making Connections element of the approach is woven throughout all activities.

MAKING SENSE OF THE TEXT

KEY INFORMATION FOR THE TEACHER

This section looks at what the Bible says about God. For the majority of children entering school the word 'God' is an interjection, or swear word. Religious Education gives them another use of the word, one which is not only important to all people of faith, but also in work they will ultimately cover in history and other curricular areas.

For Christians the word 'God' is important as the name of someone very important: the Creator of

the universe and all that is in it, including people and animals. It is important to draw inferences from the story as to what God is like.

Use the words 'create', 'creation', 'creator' and 'creative' often in class so that pupils become familiar with them.

The work draws on 'Why did God make jellyfish?' By Kathy Bigio (Spring 2006), in *REtoday* magazine.

KEY SUGGESTIONS FOR TEACHER-LED ACTIVITIES

Teacher's note: Tom and Tessa learn about God from the Bible at church and at home. No one has ever seen God, but Christians believe he is behind all there is in the world; he is the Creator and giver of life. Christians believe his ways and thoughts are infinitely greater than ours.

This unit introduces the ideas using Tom and Tessa, two imaginary Christian children – you might use persona dolls to bring these characters into the classroom as part of the children's learning.

Tom and Tessa have brought their treasure box! From the box take lots of jelly, some books, pictures of jellyfish, Bible storybook. Tom and Tessa were at home with Grandad, making jelly for tea. Tessa loves jelly! Tom loves jellyfish! He wondered if he could make a jellyfish out of jelly. What do you think?

Explore pictures of jellyfish using descriptive words. Wonder at the differences between jelly we eat and jellyfish. Focus on the idea of 'life'. Find out more about jellyfish: use words like: 'dangerous', 'sting'.

While the jelly was setting, Grandad read them a story from their Bible storybook, about God creating the world. 'Which day did God make jellyfish, Tom?' asked Grandad. Tom knew the answer. Tessa said, 'God is an amazing Creator, Grandad, but why did he make jellyfish? We can't eat them and they might sting us.' I wonder what Grandad thought. Tom said, 'I think he just liked the idea. After tea, I'm going to make a jellyfish, just like God.'

FOLLOW-UP ACTIVITIES

- Talk about the meaning of 'VIP'. Who do you know who is a VIP? God is a VIP for Christians.
- Create jellyfish with collage material, playdough or jelly. Discuss results. Was it easy to create a jellyfish? Was it alive when you had finished? Why not? Explore the idea that Christians (Tom and Tessa's family) believe **God is the giver of life**, giving life even to jellyfish.
- A few people at Tom and Tessa's church believe that God made everything in six days; some say it took longer, that it all began with a bang, but God started it all. Reread the story, including hand signals and sound effects as appropriate! Record your story, if possible.
- What does the story tell Christians about God? What was it like on the day the oceans teemed with fish... and jellyfish? Try painting the scene.
- Enjoy this CBeebies song together, maybe whilst painting, or playing in the listening corner: www.bbc.co.uk/ctbeebies/ask-anything/songs/ask-anything-are-jellyfish-made-of-jelly

KEY SUGGESTIONS FOR ENHANCED CLASSROOM PROVISION

- **Book area** Simple Bible story books with creation story open
- **Malleable** Making playdough animal figures for the story of creation
- **Investigative area** Books and pictures for finding out about jellyfish
- **Small world play** Builder's tray to re-enact creation story
- **Cookery area** Packets of jelly to explore with the senses, including taste
- **Creative area** Collage materials to make jellyfish or other animals
- **Listening corner** Songs about our world/creation; jellyfish song from CBeebies; story of creation – recorded by the class.

UNDERSTANDING THE IMPACT

KEY INFORMATION FOR THE TEACHER

Christians show that God is important to them in church when they gather together to pray to God and to sing his praise. A church is a Christian place of worship. Worship is about people showing how much God is worth to them.

Many Christians, including those in the Church of England, say or sing the Creed together as part of a worship service. The creed is a list of beliefs and begins, 'I believe in God the Father almighty, maker of heaven and earth'.

Harvest festival is an enjoyable though not major festival in the church calendar. It is an opportunity to give thanks to God the creator and provider. It is an acknowledgement of dependence on God as the source of life. Harvest has its own special songs and hymns

and is often a time for sharing with those less fortunate, both locally and in other countries.

Messy Church is a national movement. Many churches hold regular Messy Church events for children of foundation age and above, as an opportunity for children and parents to do craft activities, hear a Bible story, worship and eat together. You can find out what children might do at Harvest Messy Church at: <http://flamecreativekids.blogspot.co.uk/2012/09/harvest-messy-church-creation-story.html>.

Produce from gardens may be used to decorate a church, including a traditional harvest loaf. It is more common now in many churches to gather food for a local food bank, and to raise money for projects overseas.

KEY SUGGESTIONS FOR TEACHER-LED ACTIVITIES

Teacher's note: At Tom and Tessa's church, they use the name 'God' a lot. They say and sing words of praise and worship to God. They thank God for all he does and all he has made. Harvest festival is a time to celebrate God's goodness and to help others. Tom and Tessa enjoy 'Messy Church' where they do lots of crafts and activities, as well as hearing Bible stories and joining in worship before eating with everyone.

At Tom and Tessa's church they are getting ready for a harvest service. A 'service' is when all the Christians at church get together, usually on a Sunday, to sing and pray to God and learn from the Bible together. The twins will take tomatoes and carrots they have grown in the garden for the big harvest display. Everyone in church will remember God is the maker of the world and say thank you to him for their food. Mum says there will be Harvest Messy Church in the afternoon, which Tom and Tessa love.

Tom and Tessa need to choose a song about God to sing at the service with the other children. Listen/clap along to several songs suitable for church, i.e. they must mention the name 'God'. Help the twins choose.

Listen to some possible songs from 'Combined Harvest' (Out of the Ark) – 'We thank you'; 'Thank you God for the harvest'; 'Sing a song of harvest'; 'Everybody praise him'.

FOLLOW-UP ACTIVITIES

- Read *A Wet and Windy Harvest for Puddles* and talk about the harvest festival at this church. Paint Puddles the cat at the church harvest.
- Perform your song at a school harvest festival. Or you could go and look at a church decorated for harvest and try singing your song there to see what it sounds like.
- Invite a local church minister to visit and explain what happens at a church harvest festival in your area. Find out what happens to the produce that is collected, e.g. it may be taken to a local food bank.
- Find out what happens at a Harvest Messy Church and plan some activities that Tom and Tessa will enjoy.

KEY SUGGESTIONS FOR ENHANCED CLASSROOM PROVISION

- **Book area** *A Wet and Windy Harvest for Puddles* (plus a toy cat to read to)
- **Writing/mark-making** Invitations to a school harvest festival
- **Investigative area** Fruit and vegetables to peel, cut, smell, print with, etc.
- **Role play** Creating a harvest display using boxes and tins of food – pictures from the internet of harvest displays in schools/churches
- **Cookery area** Mini-harvest loaves, vegetable soup
- **Construction area** Making a church out of boxes etc. in outdoor area
- **Listening corner** Harvest songs, plus percussion to play along with songs.

Scheme Planning Examples – Understanding Christianity KS1

CORE LEARNING

OUTCOMES

BY THE END OF THIS UNIT, PUPILS ARE EXPECTED TO BE ABLE TO:

- 1 Identify what a parable is.
- 2 Tell the story of the Lost Son from the Bible simply, and recognise a link with the concept of God as a forgiving Father.
- 3 Give clear, simple accounts of what the story means to Christians.
- 4 Give at least two examples of a way in which Christians show their belief in God as loving and forgiving; for example, by saying sorry; by seeing God as welcoming them back; by forgiving others.
- 5 Give an example of how Christians put their beliefs into practice in worship; by saying sorry to God, for example.
- 6 Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas.

KNOWLEDGE BUILDING BLOCKS

PUPILS WILL KNOW THAT:

- Christians believe in God, and that they find out about God in the Bible.
- Christians believe God is loving, kind, fair and forgiving, and also Lord and King.
- Some stories show these Christian beliefs.
- Christians worship God and try to live in ways that please him.

NOTE: Teachers should read the Essential Information pages before teaching this unit.

GOD

WHAT DO CHRISTIANS BELIEVE GOD IS LIKE?

YOU MIGHT LIKE TO START WITH...

Give pupils part of a piece of art of the Lost Son (see Resources section) to work out what they think is happening. Use a photo frame to isolate parts of the picture and allow pupils to focus upon them. Encourage pupils to say what they can see in each part of the picture, colours used and mood conveyed. Ask pupils to imagine what the rest of the story might be, then complete the picture to show the rest of the story.

MAKING SENSE OF THE TEXT

- Using a child-friendly version, tell the story of the Lost Son (Luke 15:1-2, 11-32) in an interesting way. For example, use xGodly Play or story sacks with 'I wonder' questions. Pupils can answer the 'I wonder' questions or write their own. Record these questions, perhaps in a display, and refer back to them through the unit.
- Use drama (for example, hot-seating or thought-tapping theatre) to explore the differing perspectives and feelings of the father and both sons. Ask pupils to talk about their responses to the story: favourite character, most important moment, surprises, anything that made them laugh/smile or cry/sad. Draw out the forgiveness and love shown by the father. Wonder: What might this teach Christians about God? Is God like a father? How?
- Explain that the Lost Son is a parable, which is a special sort of story that was told by Jesus to help people learn or understand ideas. Parables might be harder to understand than some other stories because they have hidden meanings. They can seem to be saying one thing, but are really teaching something else. Help pupils to understand the concept of a story meaning something else. This can be illustrated in a way that is most suitable for the class: for example, metaphors, or contemporary stories, such as *Paper Dolls* by Julia Donaldson.
- Have a discussion using dialogic talk (see 'Glossary of Activities', *Teacher's Handbook*, page 56) to help the class work out the meanings behind the Lost Son. It is important that dialogic talk is employed so that pupils are involved in the process of working out the parable's meaning rather than merely being told it.
- Ask the pupils to make 'hidden meaning boxes'. Pupils should show the literal story of the Lost Son on the outside of a box, but put the hidden meaning inside the box ready to be found by anyone who opens it. Both artwork and text can be used to complete this activity. Pupils can work individually using nets of cubes (see Resource Sheet 1) or in groups using shoe boxes, for example.
- Refer back to the key question: What do Christians believe God is like? Do pupils have any ideas yet, about what the story says about God?

MAKING CONNECTIONS

- Share some of the hidden meanings of the parable that the pupils have found. Draw out that for Christians this parable teaches that God is loving and forgiving, like a parent. Either using their own parents/guardians as a model or parents from story books, ask the pupils to draw an outline of a parent. Inside the outline write/draw what parents do or say to show that they love their children. On the outside of the outline write/draw what pupils do or say to show that they love their parents. Draw out the meaning that love goes both ways.

UNDERSTANDING THE IMPACT

- The parable of the Lost Son teaches that God is loving like a parent so Christians want to show that they love God. As a class, think of some of the ways that Christians might do this – either think of six ways, or give them nine ideas and ask them to select the best six to draw (see Resource Sheet 2). For example, singing praising songs, praying saying why they love God, read about God in the Bible, love people, forgive people, care for people, go to church, pray and talk to God, pray and ask God to help, be generous. Stick these drawings to the outside of large dice.
- Use the dice with the class. Take it in turns to throw the dice and then act out what that might mean for a Christian. For example: praying – give an example of a line of prayer that a Christian might say, or caring – what might a Christian do in a certain scenario? For example, someone is crying, hungry, lonely, very poor, very rich.

UNDERSTANDING THE IMPACT

- Christian prayers have four main types. Some prayers show all four, some just one or two. These are *praise*, *saying sorry*, *saying thank you* and *asking for something*. Introduce the pupils to four jelly-baby characters: **Peter Praise**, **Suzy Sorry**, **Andrew Ask** and **Thea Thanks** – each character should be a different colour (see Resource Sheet 3), but you can provide your very own jelly babies for this. The story of the Lost Son might lead Christians to think it is very important to say 'Peter Praise' prayers and 'Suzy Sorry' prayers. Ask the pupils to look through the Lost Son story [you can use this with the Jonah story too – see Digging Deeper on next page] and ask if they can see which parts of the story suggest that Suzy Sorry, Peter Praise, Andrew Ask or Thea Thanks prayers are something that the characters might say.
- Ask the pupils to focus on two of the types of prayer: Suzy Sorry and Peter Praise. Christians believe God is loving and forgiving, so what prayers might a 6-year-old Christian say in a time of prayer at church? Write these prayers, copy some words from Resource Sheet 4 or draw on suitable shaped and coloured paper, perhaps for display.

MAKING CONNECTIONS

- Explore: What happens in school if they do something wrong? Share any fresh start/new day practices you might have, and emphasise the importance of forgiving pupils in school. What happens at home? (Care may need to be taken with this question.) How do parents forgive?
- If appropriate, given the age and stage of your class, get the pupils to work in small groups, enacting drama scenarios from school and home. You will need to give them examples: for example, someone spoils a piece of work, trips someone up, steals their sister's chocolate, doesn't tidy their room. Next ask the pupils to show how the drama reaches the stage when forgiveness is given. What happens when forgiveness is not given?
- Alternatively, get pupils to practise saying 'I'm very sorry' and 'That's okay – I forgive you' to each other around the class.
- Talk together: Is it good to forgive people? Why/why not? How does it feel if you don't forgive? Why is it sometimes hard to forgive?
- Refer back to the core question: What do Christians believe God is like? The story shows the idea that God is loving and forgiving.

MAKING CONNECTIONS

- Some of the important things that the Parable of the Lost Son teaches Christians include the ideas that forgiving and being forgiven are important and God will forgive them, but they should also practise forgiveness. Is forgiving people only important for Christians, or for other people too?
- Either listen to the free extract of the Fishy music song 'You can hold on', www.fishy.com from the album 'These are our emotions', or play the whole song. How does it feel when you don't forgive someone? How does it feel when you do forgive them? Why is it hard to forgive people?
- If your pupils are able, you might write a class poem or an extra verse to the song about what it feels like to forgive or not forgive. You might give some sentence starters to support this work, and use the repeated phrase from the song, 'You can hold on to the feeling or you can let go.'
- Or, ask them to draw or write about a time when they had been forgiven, or had forgiven someone, and how it made them feel.

Scheme Planning Examples – Other World Faiths and Views KS2

Unit L2.7: What do Hindus believe that God is like? [Brahman/Atman]

This unit supports the principal aim of RE: **The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.**

<p>Step 1: Key question</p> <ul style="list-style-type: none"> Select a key question Make sure that you can explain where this unit/question fits into key stage planning 	<p>Unit L2.7: What do Hindus believe that God is like? [Brahman/Atman]</p> <p>This unit focuses on Hinduism, as does unit L2.8. Unit L2.7 looks at the concept of Brahman/God in Hinduism whilst Unit L2.8 focuses on life as a Hindu in Britain today. Both units are suitable for Years 3 and 4 and either can be taught first. When teaching the second unit, please ensure that pupils are encouraged to recall and build upon their learning and understanding from the first one. There are plenty of opportunities to do this, especially when focusing on Diwali.</p> <p>The concept of God is important in RE and features in many units within this syllabus. Pupils will have had the opportunity to study units on this concept in both EYFS and KS1 and it is useful to make relevant links to their prior learning where possible.</p>
<p>Step 2: Use learning outcomes</p> <ul style="list-style-type: none"> Use the learning outcomes from unit outlines, as appropriate for the age and ability of your pupils. Being clear about these outcomes will help you to decide what and how to teach. 	<ul style="list-style-type: none"> Identify some Hindu deities and say how they help Hindus describe God Make clear links between some stories (e.g. Svetaketu, Ganesh, Diwali) and what Hindus believe about God Offer informed suggestions about what Hindu murtis express about God Make simple links between beliefs about God and how Hindus live (e.g. choosing a deity and worshipping at a Home Shrine; celebrating Diwali) Identify some different ways in which Hindus worship Raise questions and suggest answers about whether it is good to think about the cycle of create/preserve/destroy in the world today Make links between the Hindu idea of everyone having a 'spark' of God in them and ideas about the value of people in the world today, giving good reasons for their ideas
<p>Step 3: Select specific content</p> <p>Look at the suggested content for your key question, from column 2 in the key question outlines/units of study.</p> <p>Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that</p>	<ul style="list-style-type: none"> Show pupils a range of 'Aum' symbols in both 2D and 3D form. Ask if, where and when pupils have seen the sign before and what they think it means. Explain that it is a symbol used in Hinduism. It is called 'Aum' and made up of three sounds: 'A', 'U' and 'M'. Many Hindus believe that it was the very first sound out of which the universe was created. It is a symbol and sound that is used by many Hindus to represent Brahman (God), the ultimate being, whose spirit is in everything. Using water and salt, tell the story of Svetaketu to illustrate the idea of Brahman being invisible but in everything. Illustrate how people (including pupils) can be described in different aspects (e.g. teacher, parent, netball player, friend, helpful, computer whizz, etc.); gather some photos to show these different ways of describing themselves – one photo would not be enough to show the 'real you'. Show some images of Hindu deities, Brahma, Vishnu and Shiva (the Trimurti) and their consorts, Saraswati, Lakshmi and Parvati. Ask pupils to

<p>pupils achieve the learning outcomes.</p>	<p>raise questions about each image – what do they suggest God is like? Explore the idea that these deities are three ways of understanding God – three pictures to help Hindus relate to the impossible-to-understand Ultimate Reality, Brahman. Look at different pictures of Hindu deities and see if pupils can identify common or distinctive features for each. What aspect of Brahman do they express?</p> <ul style="list-style-type: none"> Think about cycles of life, death and rebirth that we see in nature (e.g. seasons, seeds/bulbs, forest fires, etc.). Note how necessary they are for life. Talk about what pupils think death has to do with life; this Hindu idea suggests that death/destruction is often a necessary part of life. Connect with Trimurti – Brahma (Creator), Vishnu (Preserver) and Shiva (Destroyer). Explore the qualities of each of these deities in the context of the idea of the cycle of life. Investigate a number of different statues and pictures of gods and goddesses to find out what ideas these show about the nature of God, for example, Ganesh (the remover of obstacles, and son of Shiva); Krishna (who comes to Earth to protect it, avatar of Vishnu); Parvati and Durga. Look at how Hindus often choose a deity to worship at a shrine in their own home. Find out about what happens at an act of puja at home, exploring it using the senses. Explore the story of Rama and Sita, from the Ramayana, celebrated at Diwali. Link to the idea of the Trimurti (Rama is another avatar of Vishnu). Introduce Diwali (more details on celebrating Diwali are explored in Unit L2.8). Talk about the idea for some Hindus that all living beings possess a 'spark' of Brahman, the Ultimate Reality. This 'spark' is known as 'atman' and means that all living beings are sacred and special. Talk about what difference this would make to how people treat each other and the natural world if everyone believed that all living beings contained the 'spark' of God. What is good about this idea? Is there anything helpful about it for people who are not Hindu, or who do not believe there is a god? Make a set of school rules for a world where everyone has an 'atman'. Compare with the actual school rules: how far do we try to treat everyone as if they are special?
<p>Step 4: Assessment: write specific pupil outcomes</p> <ul style="list-style-type: none"> Turn the learning outcomes into pupil-friendly 'I can' or 'You can' statements Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning. These 'I can/You can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do 	<p>I can... (Self-assessment) You can... (Teacher assessment) Can you...? (Next steps/challenge)</p> <p>...explain what a Hindu might understand about Brahman from the story of Svetaketu. ...talk about aspects of Brahman represented by at least four deities. ...explain why there are images of many deities, even though many Hindus do not believe that there are many gods and goddesses. ... talk about cycles of life/death/rebirth in nature ...connect this idea with Hindu ideas about the gods ...suggest answers about the importance of the cycle of create/preserve/destroy in the world. ...spot and explain features of images of Brahma, Vishnu and Shiva that show their links with creation, preservation and destruction ...explain what objects on a puja tray represent. ...show clear understanding that many Hindus choose to worship at home. ...explain why murtis are used as part of Hindu worship.</p>

<p>a separate end of unit assessment.</p>	
<p>Step 5: Develop teaching and learning activities</p> <ul style="list-style-type: none"> Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. Don't forget the skills you want pupils to develop, as well as the content you want them to understand. Make sure that the activities allow pupils to practise these skills as well as show their understanding. 	<p>NOTE: This unit of work should take around 8 hours of classroom time. It includes more activities than you can fit into this time, so use it as the basis of your planning and select from it, adding in extra activities (e.g. ones that you have used in the past and that you know are effective in helping pupils to learn) in order to enable pupils to achieve the learning outcomes set out in Step 2 above.</p>

Progression — Progression is clear on the long term plan through the coverage of different religions which are repeated and built upon over the years. It should also be clear that pupils are progressing in relation to the three elements of teaching and learning.

End of phase outcomes

Each of the three elements of the teaching and learning approach is important and pupils should make progress in all of them. Below are the end of phase outcomes for each element. Each unit provides learning outcomes specific to each question, leading to these end of phase outcomes.

Teaching and learning approach	End KS1 Pupils can ...	End lower KS2 Pupils can ...	End upper KS2 Pupils can ...	End KS3 Pupils can ...
<p>Element 1: Making sense of beliefs</p> <p>Identifying and making sense of religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways, and developing skills of interpretation.</p>	<ul style="list-style-type: none"> identify core beliefs and concepts studied and give a simple description of what they mean give examples of how stories show what people believe (e.g. the meaning behind a festival) give clear, simple accounts of what stories and other texts mean to believers 	<ul style="list-style-type: none"> identify and describe the core beliefs and concepts studied make clear links between texts/sources of authority and the core concepts studied offer informed suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers 	<ul style="list-style-type: none"> identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts give meanings for texts/sources of authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority 	<ul style="list-style-type: none"> give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied taking account of context(s), explain how and why people use and make sense of texts/sources of authority differently in the light of their learning, explain how appropriate different interpretations of texts/sources of authority are, including their own ideas
<p>Element 2: Understanding the impact</p> <p>Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world.</p>	<ul style="list-style-type: none"> give examples of how people use stories, texts and teachings to guide their beliefs and actions give examples of ways in which believers put their beliefs into practice 	<ul style="list-style-type: none"> make simple links between stories, teachings and concepts studied and how people live, individually and in communities describe how people show their beliefs in how they worship and in the way they live identify some differences in how people put their beliefs into practice 	<ul style="list-style-type: none"> make clear connections between what people believe and how they live, individually and in communities using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures 	<ul style="list-style-type: none"> give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. denominations, times or cultures; faith or other communities) show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today

Teaching and learning approach	End KS1 Pupils can ...	End lower KS2 Pupils can ...	End upper KS2 Pupils can ...	End KS3 Pupils can ...
<p>Element 3: Making connections</p> <p>Evaluating, reflecting on and connecting the beliefs and practices studied; allowing pupils to challenge ideas studied, and the ideas studied to challenge pupils' thinking; discerning possible connections between these and pupils' own lives and ways of understanding the world.</p>	<ul style="list-style-type: none"> think, talk and ask questions about whether the ideas they have been studying, have something to say to them give a good reason for the views they have and the connections they make 	<ul style="list-style-type: none"> make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live give good reasons for the views they have and the connections they make 	<ul style="list-style-type: none"> make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists) reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make 	<ul style="list-style-type: none"> give coherent accounts of the significance and implications of the beliefs and practices studied in the world today evaluate how far the beliefs and practices studied help pupils themselves and others to make sense of the world respond to the challenges raised by questions of belief and practice, both in the world today and in their own lives, offering reasons and justifications for their responses

Progress in EYFS

Shropshire Agreed Syllabus for RE 2021–2026

RE in the Early Years Foundation Stage

Children in EYFS should encounter religious and non-religious worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Children can be introduced to subject-specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live.

In line with the DfE's new 2020 EYFS Profile schools are to plan RE which, through purposeful play and a mix of adult-led and child-initiated activity, provides these opportunities for pupils.

Prime area: Communication and Language.

RE enables children to:

- Develop their spoken language through quality conversation in a language-rich environment, gaining new vocabulary about religion and worldviews
- Engage actively with stories, non-fiction, rhymes and poems from the RE field, taking opportunities to use and embed new words in a range of contexts
- Share their ideas via conversation, storytelling and role play, responding to support and modelling from their teacher, and sensitive questioning that invites them to elaborate their thoughts in the RE field
- Become comfortable using a rich range of vocabulary and language structures in relation to RE content.
- Offer explanations and answers to 'why' questions about religious stories, non-fiction, rhymes, songs and poems.

Prime area: Personal, Social and Emotional Development. *RE enables children to:*

- Observe and join in warm and supportive relationships with adults and learn how to understand their own feelings and those of others
- Manage emotions and develop a positive sense of self, understanding their own feelings and those of others e.g. through religious story
- Talk and think about simple values as they learn how to make good friendships, co-operate and resolve conflicts peaceably

- Notice and respond to ideas about caring, sharing and kindness from RE content including stories, sayings and songs.

Prime area: Physical Development. *RE enables children to:*

- Use and develop their motor skills through RE based arts and craft activities and, for example, small world play, visual representations of their ideas and thoughts, role play

Specific area: Literacy. *RE enables children to:*

- Build their abilities in language comprehension through talking with adults about the world around them, including the world of religion and belief
- Engage with stories and non-fiction in RE settings and enjoy rhymes, poems and songs together.
- Build their skills in RE-related word reading, recognizing religious words and discovering new vocabulary in relation to religions and worldviews
- Articulate ideas and use RE examples to write simple phrases or sentences that can be read by others.

Specific area: Mathematics. *RE enables children to:*

- Develop their spatial reasoning skills, noticing shape, space and measures in relation to RE content
- Look for patterns and relationships and spot connections, sorting and ordering objects simply.

Specific area: Understanding the World.

RE enables children to:

- Make sense of their physical world and their community, e.g. on visits to places of worship, or by meeting members of religious communities
- Listen to a broad selection of stories, non-fiction, rhymes and poems to foster understanding of our culturally, socially and ecologically diverse world.

- Extend their knowledge and familiarity with words that support understanding of religion and belief
- Talk about the lives of people around them, understanding characters and events from stories.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read and experienced in class.
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of joy, wonder, awe and questioning.

Specific area: Expressive Arts and Design.

RE enables children to:

- Develop artistic and cultural awareness in relation to RE materials in relation to art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings.
- Build their imagination and creativity by exploring and playing with a wide range of media and materials using RE content, responding in a variety of ways to what they see, hear, smell, touch and taste.
- See, hear and participate in a wide range of examples of religious and spiritual expression, developing their understanding, self-expression, vocabulary and ability to communicate through the arts.
- Create work drawing from religions and beliefs with a variety of materials and tools, sharing their creations and explaining the meaning of their work.
- Adapt and recount religious stories inventively, imaginatively and expressively, and sing, perform and learn from well-known songs in RE imaginatively and expressively.

Shropshire LA Agreed Syllabus

Understanding Christianity Scheme of Work

Other World Faiths and Views Scheme of Work

SACRE Visits and Visitors Document

Shropshire Library Service – Faith Artefacts Boxes

<https://request.org.uk/restart/>

<https://beinspirational.co.uk/>

<https://www.teachre.co.uk/teach-re-course/teachre-free-self-study-module/>

<https://www.bbc.co.uk/bitesize/subjects/z7hs34j>

Local Church

Teaching Resources

What would you expect to see in an RE lesson at Minsterley?

Independent and responsible learners

Good questioning and answering using a range of techniques including multiple choice, paired talking and open ended questions.

Teaching in line with Shropshire LA Agreed Syllabus

High expectations with good pace 'Teach to the top'

Pitched in line with age expectations

Opportunities to recap/revisit previous learning through 'I can still', mini activities and even whole lessons if required.

Following School long term plan

Whole class teaching using a range of strategies including practical activities.

Small steps, ensuring pupils are secure before moving on

Mixed ability pairing the majority of the time

Access to engaging resources

Live marking/self and peer marking

How do we make sure that pupils remember what they have been taught?

- ▶ The sequence of RE lessons/units within our RE long term plan build logically on what has been learned before, revisiting key religions and enables pupils to build and strengthen their knowledge.
- ▶ Time is used well, moving on when pupils are ready, but allowing enough repetition and practice.
- ▶ The use of 'retrieval' enables revisiting away from the point of teaching and provides opportunities to apply learning to different contexts.
- ▶ Employ a range of recall/retrieval strategies.

Assessment

We do not formally assess children in RE or record end of unit outcomes for children. Teachers can use the 'I can' statements for each unit in the Shropshire LA Agreed Syllabus to assess if children have achieved the intended outcomes.

Unit outcomes

The following pages set out all the end of unit outcomes for Years 1–6. These will help to show how pupils are expected to make progress towards the end of phase outcomes.

KS1 unit outcomes:

End KS1 Pupils can ...	1.1 God	1.2 Creation	1.3 Incarnation	1.4 Gospel	1.5 Salvation
<ul style="list-style-type: none"> Identify core beliefs and concepts studied and give a simple description of what they mean Give examples of how stories show what people believe (e.g. the meaning behind a festival) Give clear, simple accounts of what stories and other texts mean to believers 	<ul style="list-style-type: none"> Identify what a parable is Tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father Give clear, simple accounts of what the story means to Christians 	<ul style="list-style-type: none"> Retell the story of creation from Genesis 1:1–2:3 simply Recognise that 'Creation' is the beginning of the 'big story' of the Bible Say what the story tells Christians about God, Creation and the world 	<ul style="list-style-type: none"> Give a clear, simple account of the story of Jesus' birth and why Jesus is important for Christians Recognise that stories of Jesus' life come from the Gospels 	<ul style="list-style-type: none"> Tell stories from the Bible and recognise a link with the concept of 'Gospel' or good news Give clear, simple accounts of what Bible texts (such as the story of Matthew the tax collector) mean to Christians Recognise that Jesus gives instructions to people about how to behave 	<ul style="list-style-type: none"> Recognise that Incarnation and Salvation are part of a 'big story' of the Bible Tell stories of Holy Week and Easter from the Bible and recognise a link with the idea of Salvation (Jesus rescuing people)
<ul style="list-style-type: none"> Give examples of how people use stories, texts and teachings to guide their beliefs and actions Give examples of ways in which believers put their beliefs into practice 	<ul style="list-style-type: none"> Give at least two examples of a way in which Christians show their belief in God as loving and forgiving (e.g. by saying 'sorry', by seeing God as welcoming them back; by forgiving others) Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God) 	<ul style="list-style-type: none"> Give at least one example of what Christians do to say 'thank you' to God for Creation 	<ul style="list-style-type: none"> Give examples of ways in which Christians use the story of the Nativity to guide their beliefs and actions at Christmas 	<ul style="list-style-type: none"> Give at least two examples of ways in which Christians follow the teachings studied about forgiveness and peace, and bringing good news to the friendless Give at least two examples of how Christians put these beliefs into practice in the Church community and their own lives (for example: charity, confession) 	<ul style="list-style-type: none"> Give at least three examples of how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter
<ul style="list-style-type: none"> Think, talk and ask questions about whether the ideas they have been studying, have something to say to them Give a good reason for the views they have and the connections they make. 	<ul style="list-style-type: none"> Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas Give a reason for the ideas they have and the connections they make. 	<ul style="list-style-type: none"> Think, talk and ask questions about living in an amazing world Give a reason for the ideas they have and the connections they make between the Christian/ Jewish Creation story and the world they live in. 	<ul style="list-style-type: none"> Decide what they personally have to be thankful for, giving a reason for their ideas Think, talk and ask questions about Christmas for people who are Christians and for people who are not. 	<ul style="list-style-type: none"> Think, talk and ask questions about whether Jesus' 'good news' is only good news for Christians, or if there are things for anyone to learn about how to live, giving a good reason for their ideas. 	<ul style="list-style-type: none"> Think, talk and ask questions about whether the story of Easter only has something to say to Christians, or if it has anything to say to pupils about sadness, hope or heaven, exploring different ideas and giving a good reason for their ideas.

End KS1 Pupils can ...	1.6 Muslims	1.7 Jews	1.8 Sacred places	1.9 World and others	1.10 Belonging
<ul style="list-style-type: none"> Identify core beliefs and concepts studied and give a simple description of what they mean Give examples of how stories show what people believe (e.g. the meaning behind a festival) Give clear, simple accounts of what stories and other texts mean to believers 	<ul style="list-style-type: none"> Recognise the words of the <i>Shahadah</i> and that it is very important for Muslims Identify some of the key Muslim beliefs about God found in the <i>Shahadah</i> and the 99 names, and give a simple description of what some of them mean Give examples of how stories about the Prophet* show what Muslims believe about Muhammad 	<ul style="list-style-type: none"> Recognise the words of the Shema as a Jewish prayer Re-tell simply some stories used in Jewish celebrations (e.g. Chanukah) Give examples of how the stories used in celebrations (e.g. Shabbat, Chanukah) remind Jews about what God is like 	<ul style="list-style-type: none"> Recognise that there are special places where people go to worship, and talk about what people do there Identify at least three objects used in worship in two religions and give a simple account of how they are used and something about what they mean Identify a belief about worship and a belief about God, connecting these beliefs simply to a place of worship 	<ul style="list-style-type: none"> Identify a story or text that says something about each person being unique and valuable Give an example of a key belief some people find in one of these stories (e.g. that God loves all people) Give a clear, simple account of what Genesis 1 tells Christians and Jews about the natural world 	<ul style="list-style-type: none"> Recognise that loving others is important in lots of communities Say simply what Jesus and one other religious leader taught about loving other people
<ul style="list-style-type: none"> Give examples of how people use stories, texts and teachings to guide their beliefs and actions Give examples of ways in which believers put their beliefs into practice 	<ul style="list-style-type: none"> Give examples of how Muslims use the <i>Shahadah</i> to show what matters to them Give examples of how Muslims use stories about the Prophet to guide their beliefs and actions (e.g. care for creation, fast in Ramadan) Give examples of how Muslims put their beliefs about prayer into action 	<ul style="list-style-type: none"> Give examples of how Jewish people celebrate special times (e.g. Shabbat, Sukkot, Chanukah) Make links between Jewish ideas of God found in the stories and how people live Give an example of how some Jewish people might remember God in different ways (e.g. <i>mezuzah</i>, on Shabbat) 	<ul style="list-style-type: none"> Give examples of stories, objects, symbols and actions used in churches, mosques and/or synagogues which show what people believe Give simple examples of how people worship at a church, mosque or synagogue Talk about why some people like to belong to a sacred building or a community 	<ul style="list-style-type: none"> Give an example of how people show that they care for others (e.g. by giving to charity), making a link to one of the stories Give examples of how Christians and Jews can show care for the natural Earth Say why Christians and Jews might look after the natural world 	<ul style="list-style-type: none"> Give an account of what happens at a traditional Christian and Jewish or Muslim welcome ceremony, and suggest what the actions and symbols mean Identify at least two ways people show they love each other and belong to each other when they get married (Christian and/or Jewish and non-religious)
<ul style="list-style-type: none"> Think, talk and ask questions about whether the ideas they have been studying, have something to say to them Give a good reason for the views they have and the connections they make. 	<ul style="list-style-type: none"> Think, talk and ask questions about Muslim beliefs and ways of living Talk about what they think is good for Muslims about prayer, respect, celebration and self-control, giving a good reason for their ideas Give a good reason for their ideas about whether prayer, respect, celebration and self-control have something to say to them too. 	<ul style="list-style-type: none"> Talk about what they think is good about reflecting, thanking, praising and remembering for Jewish people, giving a good reason for their ideas Give a good reason for their ideas about whether reflecting, thanking, praising and remembering have something to say to them too. 	<ul style="list-style-type: none"> Think, talk and ask good questions about what happens in a church, synagogue or mosque, saying what they think about these questions, giving good reasons for their ideas Talk about what makes some places special to people, and what the difference is between religious and non-religious special places. 	<ul style="list-style-type: none"> Think, talk and ask questions about what difference believing in God makes to how people treat each other and the natural world Give good reasons why everyone (religious and non-religious) should care for others and look after the natural world. 	<ul style="list-style-type: none"> Give examples of ways in which people express their identity and belonging within faith communities and other communities, responding sensitively to differences Talk about what they think is good about being in a community, for people in faith communities and for themselves, giving a good reason for their ideas.

The EYFS and KS2 outcomes can be found in the Shropshire LA Agreed Syllabus.

RE Action Plan

Intended outcomes:

1. To ensure a clear and well planned out RE curriculum across school that ensures knowledge is transferred into long-term memory.
2. To ensure the steps of retrieval are having an impact in the subject to the children's long-term memory.
3. To ensure monitoring closely links to subject area development and that it is constant across school.

Intended Impact

Raise standards in the delivery of RE across the school, ensuring all main religions are covered.

Curriculum Action Plan- RE 2023 - 2024

	TARGET:	To continue to develop the curriculum offer at Minsterley Primary School to ensure learning is transferred into long term memory to create knowledge through spaced repetition and backwards and forwards learning in all areas of the curriculum.					
	OUTCOMES:	<ol style="list-style-type: none"> To ensure a clear and well planned out RE curriculum across school that ensures knowledge is transferred into long term memory. To ensure the steps of retrieval are having an impact in the subject and transferred to the children's long-term memory. To ensure monitoring closely links to subject area development and that it is consistent across school. 					
OUTCOME	ACTION POINTS	SUCCESS CRITERIA	TIMESCALE	PERSONEL	RESOURCES/COST	Monitoring	Evaluation
1. To ensure a clear and well planned out RE curriculum across school that ensures knowledge is transferred into long term memory.	- To ensure staff are teaching engaging RE lessons using the schemes and a range of other resources suited to the class.	- Staff plan and deliver engaging lessons matched to the schemes that suit the class using a range of resources.	Summer 2024	Mrs Prophet	- 2 days release time. - 1 x Autumn Term - 1 x Summer Term	Monitor books and pupil voice in Autumn 23 and again in Summer 24.	
2. To ensure the steps of retrieval are having an impact in the subject to the children's long-term memory.	- To ensure retrieval activities are happening in RE lessons and working effectively.	- children are completing retrieval activities to consolidate learning in RE.	Summer 24	Mrs Prophet	- 2 <u>days</u> <u>release</u> time. - 1 x Autumn term - 1 x Summer Term	Monitor books and talk to children about retrieval activities.	
3. To ensure monitoring closely links to subject area development and that it is consistent across school.	- To ensure RE teaching is matched to our curriculum offer for RE across the school.	- Staff are teaching RE matched to their timetables and matched to the school curriculum offer for RE.	Summer 24	Mrs prophet	- 2 days release time. - 1 x Autumn Term 1 x Summer Term	Monitor books and talk to children about their lessons.	