



St. Katharine's
CE VA Primary School

R.E Handbook 2023-2024



RE vision

Every child at St Katharine's will have the opportunity to flourish in RE through the high-quality, sequential teaching of a range of religious traditions and worldviews. Children will explore, ask and answer challenging questions through an enquiry-based approach, drawing on the disciplines of theology, philosophy and social sciences as a way of understanding what others believe and how this can impact on the way they may choose to live.

A learner in RE will:

- Acquire a rich, deep knowledge of a variety of beliefs and practices
- Explore core concepts relating to religious traditions and worldviews
- Develop both knowledge of religious traditions and worldviews and skills, including enquiry, analysis, interpretation, evaluation and reflection
- Understand the role of foundational texts, beliefs, rituals and practices in a range of religious traditions and worldviews
- Engage in discussions which encourage spiritual, moral, social and cultural development
- Show tolerance of and respect for different religious traditions and worldviews
- Appreciate the diverse, global nature of religious traditions and worldviews
- Explore their own religious, spiritual and/or philosophical ways of seeing, living, thinking, believing and belonging

Colour coding

Blue means this is a **DISCOVERY** unit.

Green means this is an **UNDERSTANDING CHRISTIANITY** unit

Purple is the **concept** underpinning your unit.

Pink means this is a change from the previous year.

Orange means a visitor or trip.

Time allocation

Key Stage 1: 36 hours per year Key Stage 2: 45 hours per year.

Christianity is studied within each year group and takes at least 50% of curriculum time.

	Autumn 1	Autumn 2 Christmas	Spring 1	Spring 2 Easter	Summer 1	Summer 2
F	<p>Why is the word 'God' so important to Christians?</p> <p>God/Creation</p>	<p>Why do Christians perform nativity plays at Christmas?</p> <p>Incarnation</p>	<p>Celebrations How do people celebrate? (Range of religions) Hinduism Education Services Celebrations</p>	<p>Why do Christians put a cross in an Easter garden?</p> <p>Salvation</p>	<p>What makes people special? (Range of religions) New Unit 22/23 Diversity</p>	<p>What makes places special? (Range of religions) Holiness</p>
1	<p>How important is Shabbat to Jewish children?</p> <p>Moved to Autumn Term rather than Summer Term 23/24</p> <p>Living Judaism Visit Celebrations</p>	<p>Why does Christmas matter to Christians? (Core learning)</p> <p>Incarnation</p>	<p>What is the good news Jesus brings? (Core learning)</p> <p>Gospel</p>	<p>Why does Easter matter to Christians? (Core learning)</p> <p>Salvation</p>	<p>What do Christians believe God is like? (Teach half core learning and half digging deeper 22/23) Keith Jewell Q&A God</p>	<p>How important are Rosh Hashanah and Yom Kippur to Jewish children? (Judaism) Celebrations</p>
2	<p>How was the world made? (Change of question – same unit 22/23)</p>	<p>What was special about Jesus' birth? (Digging Deeper)</p>	<p>How much does thankfulness matter? (Change of question 23/24) (Digging deeper)</p>	<p>What is the most important thing about the Easter story for Christians? (Digging Deeper)</p>	<p>Does going to a mosque give Muslims a sense of belonging? (Islam) Summer 1 now rather</p>	<p>Does praying at regular intervals help a Muslim in his/her everyday life? (Islam) Muslim visitor (virtual)</p>

	Creation/Fall	Incarnation	Gospel	Salvation	than Summer 2 22/23 Community and belonging	Summer 2 now rather than Summer 1 22/23 Prayer
3	How can Brahman be everywhere and in everything? (Sanatana Dharma) God Moved from Summer 2 23/24	Has Christmas lost its true meaning? (Christianity) Incarnation	Would visiting the River Ganges feel special to a non-Santhani? (Sanatana Dharma) Hinduism Education Services Celebrations Moved from Autumn 1 23/24	Why do Christians call the day Jesus dies 'Good Friday'? (Core Learning) Salvation	What kind of world did Jesus want? Gospel	Do Sikhs think it is important to share? New Unit 23/24 Sharing and community

	Autumn 1	Autumn 2 Christmas	Spring 1	Spring 2 Easter	Summer 1	Summer 2
4	How important is it for Jewish people to do what God asks them to? (Judaism) Living Judaism Visit Celebrations	Why do Christians think of Jesus as the light of the world? (Incarnation digging deeper) Keith Jewell Q&A Incarnation	How special is the relationship Jewish people have with God? (Judaism) Moved from summer 23/24 Relationship with God / Covenant	Why do Christians still remember the events of Easter week? (Digging Deeper) Salvation	When Jesus left, what was the impact of Pentecost? (Core learning) Kingdom of God	How important is the prophet Muhammed for Muslims? Muslim visitor New Unit 23/24 The Prophet Muhammed
5	What would Jesus do? (Core learning) Gospel	Is the Christmas story true? Incarnation	How can following God bring freedom and justice? People of God	What did Jesus do to save human beings? (Salvation Y5 Core learning) Salvation	What is the best way for a Muslim to show commitment to God? (Islam) Key PREVENT unit Beliefs and practices	How could Humanists lead good lives? (Humanism) Humanist visitor New Unit 22/23 Empathy

6	<p>Creation and Science, conflicting or complimentary?</p> <p>Keith Jewell Q&A Humanist visitor</p> <p>Creation / Fall</p>	<p>Was Jesus the Messiah? (Core learning)</p> <p>Incarnation</p>	<p>What kind of king is Jesus? (Core learning)</p> <p>Kingdom of God</p>	<p>What difference does the resurrection make to Christians? (Y6 Core learning)</p> <p>Salvation</p>	<p>What is the best way for a Santhani to show commitment to God? (Sanatana Dharma)</p> <p>Prayer and worship</p>	<p>What is the best way for a Sikh to show commitment to God (Waheguru) ?</p> <p>New Unit 22/23</p> <p>Prayer and worship</p>



Each Discovery enquiry follows this 4-Step Model:

Step 1: ENGAGEMENT

What is my own experience in my own world that might help me relate to the religion/ worldview in this enquiry?

Can I resonate with the underpinning concept/human experience to be studied in my own world? (This may or may not have religion or a specific worldview in it)

What is my current view towards these questions? What is my starting point?

Skills

Interpretation

Empathy

Attitudes

Curiosity

Appreciation

Wonder

Step 2: INVESTIGATION

Can I find out the information I need to enable me to answer the key question/s of this enquiry?

Skills

Investigation

Application

Attitudes

Critical awareness

Step 3: EVALUATION

Can I critically reflect on the key question/s and possible answers and substantiate with evidence from the knowledge I gained in step 2?

Skills

Discernment

Analysis

Evaluation

Attitudes

Open-mindedness

Step 4: EXPRESSION

Does what I've learnt in this enquiry change, strengthen or make a difference to my original starting point in step 1?

What questions does this raise for me?

Skills

Expression

Reflection

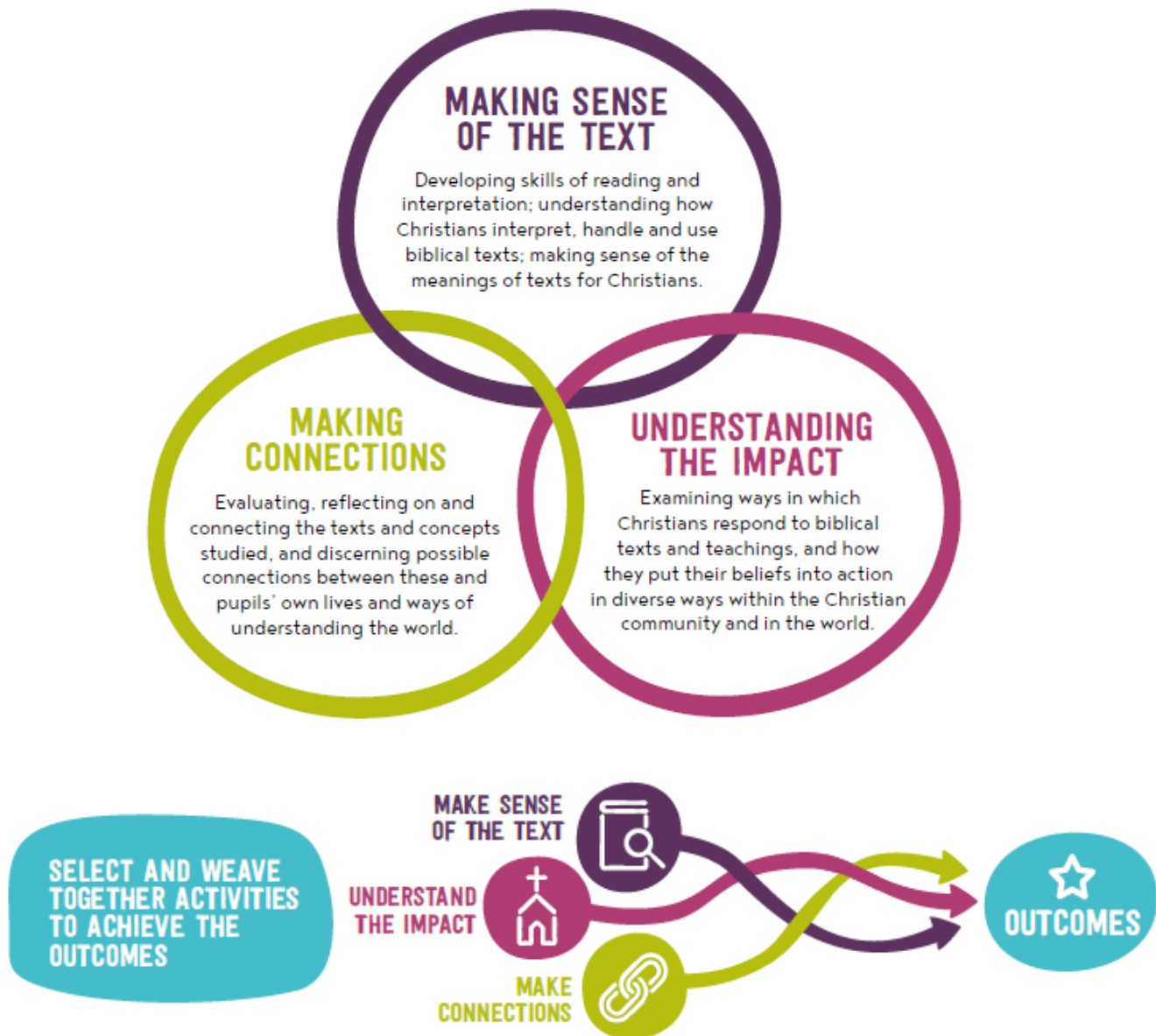
Synthesis

Attitudes

Self-awareness

Understanding Christianity









Understanding Christianity explores core Christian concepts. It starts with exploring what the Bible says, placing these ideas within the wider Bible story using the 'Big Frieze' which we have a large version of in our courtyard. Each unit addresses a concept, such as God, Creation or Gospel, through some key questions. It looks at some important teachings found in key Bible texts, and then explores their impact for Christians. Pupils have opportunities to learn from the ideas explored. Each unit incorporates the three elements below:



The units of work usually begin with a 'way in', then flow from 'Making sense of the text', on to 'Understanding the impact' of the text and the concept on the Church community and Christian living, then explore 'Making connections'. This means that the move from text outwards through the world of the Christian and to the world of the pupil runs through each unit.

There is flexibility and freedom within this structure, however, hence the overlapping circles in the above diagram, and teachers are free to weave together activities from different elements to enable pupils to achieve the outcomes.

Concepts

	GOD	Fundamental to Christian belief is the existence of God, Father, Son and Holy Spirit.
	CREATION	The universe and human life are God's good creation. Humans are made in the image of God.
	FALL	Humans have a tendency to go their own way rather than keep their place in relation to their Creator. This attitude is called sin, and Genesis 3 gives an account of this rebellion, popularly called 'the Fall'. This describes a catastrophic separation between God and humans, between humans and each other, and between humans and the environment. This idea that humans are 'fallen' and in need of rescue (or salvation) sets out the root cause of many problems for humanity.
	PEOPLE OF GOD	The Old Testament tells the story of God's plan to reverse the impact of the Fall, to save humanity. It involves choosing a people who will model a restored relationship with God, who will attract all other people back to God. The Bible narrative includes the ups and downs of this plan, including the message of the prophets, ¹ who tried to persuade people to stick with God. The plan appears to end in failure, with the people of God exiled and then returning, awaiting a 'messiah' – a rescuer.
	INCARNATION	The New Testament presents Jesus as the answer – the Messiah and Saviour, who will repair the effects of sin and the Fall and offer a way for humans to be at one with God again. Incarnation means that Jesus is God in the flesh, and that, in Jesus, God came to live among humans.
	GOSPEL	Jesus' incarnation is 'good news' for all people. ('Gospel' means 'good news'.) His life, teaching and ministry embody what it is like to be one of the people of God, what it means to live in relationship with God. Jesus' example and teaching emphasise loving one's neighbour – particularly the weak and vulnerable – as part of loving God.
	SALVATION	Jesus' death and resurrection effect the rescue or salvation of humans. He opens the way back to God. Through Jesus, sin is dealt with, forgiveness offered, and the relationship between God and humans is restored.
	KINGDOM OF GOD	This does not mean that no one sins any more! The Bible talks in terms of God's 'Kingdom' having begun in human hearts through Jesus. The idea of the 'Kingdom of God' reflects God's ideal for human life in the world – a vision of life lived in the way God intended for human beings. Christians look forward to a time when God's rule is fulfilled at some future point, in a restored, transformed heaven and earth. Meanwhile, they seek to live this attractive life as in God's Kingdom, following Jesus' example, inspired and empowered by God's Spirit.

Multi-disciplinary/balanced RE

In order to achieve religious literacy, RE needs to provide a balance between the following three disciplines throughout the children's learning:

Theology – this is about believing. It looks at where beliefs come from and how they relate to each other.

Philosophy – this is about thinking, finding out how and whether things make sense. It deals with questions of morals and ethics.

Sociology – this is about living. It explores the diverse ways in which people practice their beliefs.



How can I improve my teaching in RE?

- Begin each RE lesson with a 'REvisit', recapping learning from previous year groups. This is an effective way to ensure that children know the 'non-negotiables' and constantly recap key knowledge and skills from all religions and worldviews.
- Use our SEASIDE Curriculum to enrich your RE teaching. E.g. Diversity - not all Christians are white British. Can you show Christianity in a variety of cultures and countries? This applies to all of the religions and worldviews that we teach. We have a great resource called 'Picturing Christianity', which can be a helpful starting point for this. Jesus Mafa is a helpful resource for showing diverse representations of Christianity.
- 'Understanding Christianity' and 'Discovery' allow for teachers to approach lesson planning creatively. Please ensure that the children have regular opportunities to be creative and expressive in their RE learning. They don't always need to write!
- Do not use 'I' or 'we'. Try to avoid saying "Christians believe..." "Muslims believe..." etc. There is diversity within religions to try to use language such as most/some.
- Give children opportunities to critically analyse and think reflectively. Encourage respectful debate. This is a skill which needs to be modelled and taught.
- Always use a key question which you investigate through your RE project and discuss – don't expect to find a right answer though!
- Each unit is underpinned by a concept – refer to these throughout the enquiry.
- Each unit contains key vocabulary – this is found in the progression pathway and should be weaved into each lesson.
- Yellow highlighted text on the progression pathway are your 'non-negotiables'. Every child must develop this knowledge/area of skill. Be relentless!
- Discovery has assessment resources which are saved in 'Shared Resources' as well as knowledge organisers and examples of challenging questions you could ask the children within each year group.

- The Salisbury Diocese have produced helpful assessment documents for 'Understanding Christianity' (See Assessment section of handbook)
- Check (using the ladder in the handbook) that you are wording your LI correctly – the verb you choose within your learning intention is important and shows progression.
- Think 'learning without limits.' Some children shine in RE when you least expect it! Think creatively about capturing these children's responses in RE, even if their level of understanding doesn't come through clearly in their writing.
- Use artefacts, visitors and trips whenever possible. There are also a number of virtual tours of places of worship available online, as well as workshops on Zoom.
- Don't avoid the tricky questions! Remember you can always come back to the children with an answer later or ask them what they think which can lead to some brilliant respectful debates.
- Encourage sensitivity and respect. Model how to engage in respectful debate and reinforce the importance of tolerance for alternate points of view.
- Refer to the 'Big Frieze' (Understanding Christianity) and concepts to help support children's understanding of the Christian narrative.
- We cover a broad range of inspirational people and places, linking with our SEASIDE curriculum (see below). Allow time to explore these during your RE lessons.
- Refer to worldviews as well as religions when you are discussing diversity within the community and the wider world. It is important that children understand that not everybody follows a religion.
- Within the progression pathway, links have also been made with 'Global Neighbours'. This could be as simple as a plenary style question as part of one lesson within that unit which sparks discussion relating to a 'Global Neighbours' theme.

Remember to:

- Assess at least once per term and record on Insight
- Capture children's responses during inputs and discussions – this could be quotes on post it notes, photographs, artwork, writing etc.

Ladder of skills

Use the ladder of skills below to help you to write learning intentions. The assessment framework will also support you with this. For example, do not write a learning intention such as "To draw a picture of creation" but rather "To retell the creation story." This allows for flexibility in how the learning intention can be met.

The Ladder of Skills in RE

AT1 Learning about religion and belief	AT2 Learning from religion and belief
Analyse and contextualise...	Synthesise and justify their views
Account for, show coherent understanding...	Evaluate critically and personally...
Interpret...	Express insights...
Explain (why, similarities and differences)...	Express their views (in the light of religious teaching)...
Show understanding...	Apply ideas...
Describe...	Make links...
Identify, Retell...	Recognise, respond sensitively...
Recall, Name...	Talk about...

Assessing children with SEND – a helpful tool:

SEND pupils

The descriptors below may provide guidance on assessing SEND pupils' progress and also inform planning.

Religious Education Performance descriptors:

1 (i) Pupils encounter activities and experiences

- They may be passive or resistant
- They may show simple reflex responses [for example, startling at sudden noises or movements]
- Any participation is fully prompted.

1 (ii) Pupils show emerging awareness of activities and experiences:

- They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects [for example, becoming still in response to silence];
- They may give intermittent reactions [for example, vocalising occasionally during group celebrations and acts of worship].

2 (i) Pupils begin to respond consistently to familiar people, events and objects:

- They react to new activities and experiences [for example, briefly looking around in unfamiliar natural and manmade environments];
- They begin to show interest in people, events and objects [for example, leaning towards the source of a light, sound or scent];
- They accept and engage in coactive exploration [for example, touching a range of religious artefacts and found objects in partnership with a member of staff].

2 (ii) Pupils begin to be proactive in their interactions:

- They communicate consistent preferences and affective responses [for example, showing that they have enjoyed an experience or interaction];
- They recognise familiar people, events and objects [for example, becoming quiet and attentive during a certain piece of music];
- They perform actions, often by trial and improvement, and they remember learned responses over short periods of time [for example, repeating a simple action with an artefact];
- They cooperate with shared exploration and supported participation [for example, performing gestures during ritual exchanges with another person performing gestures].

3 (i) Pupils begin to communicate intentionally:

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

3 (ii) Pupils use emerging conventional communication:

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

4 Pupils use single elements of communication [for example, words, gestures, signs or symbols, to express their feelings]:

- They show they understand 'yes' and 'no'. They begin to respond to the feelings of others [for example, matching their emotions and laughing when another pupil is laughing];
- They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

5 Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings:

- They respond to a variety of new religious experiences [for example, involving music, drama, colour, lights, food, or tactile objects];
- They take part in activities involving two or three other learners;
- They may also engage in moments of individual reflection.

6 Pupils express and communicate their feelings in different ways:

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

7 Pupils listen to and follow religious stories:

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

8 Pupils listen attentively to religious stories or to people talking about religion:

- They begin to understand that religious and other stories carry moral and religious meaning;
- They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories;
- They communicate simple facts about religion and important people in religions;
- They begin to realise the significance of religious artefacts, symbols and places 39;
- They reflect on what makes them happy, sad, excited or lonely;
- They demonstrate a basic understanding of what is right and wrong in familiar situations;
- They are often sensitive to the needs and feelings of others and show respect for themselves and others;
- They treat living things and their environment with care and concern.

Assessment and standards



St Katharine's C.E. (V.A.)
Primary School

Religious Education - Assessment and Reporting Descriptors

EYFS	Be familiar with two religious stories. Name two celebrations from around the world. To give reasons why places can be special.
Year 1	Retell a religious story. To understand the meaning of a religious story. Give examples of how Christians and Jews might show their beliefs.
Year 2	Offer own opinions and thoughts about ideas. Begin to make links between religious stories and concepts e.g. incarnation and good news. Ask questions about the impact of their learning on the wider world.
Year 3	Describe, using technical language, a religious ritual or idea. Compare two opposing ideas about a religious festival. Ask questions and suggest answers/express own ideas.
Year 4	Offer suggestions about the meaning of religious texts for a believer. Make clear links between Bible texts/teachings and the impact on a believer's life. Express ideas about how religious texts impact on the way people live.
Year 5	Explain two interpretations of some religious actions. Identify similarities and differences between religious teachings. Discuss the impact of religious texts, ideas and concepts on the Christian community and in their individual lives.
Year 6	Investigate and debate religious issues and clearly express a reasoned opinion. Take into account religious and non-religious viewpoints when considering human responsibility. Weigh up the significance of religious teachings and beliefs and develop own responses and insights.

Understanding Christianity

When you come to planning a new unit, use the link below to take you to the relevant concept relating to your topic. This will show you what the children will be required to know when you are assessing their work and at which level they are working at. You can also use this to show you what evidence could be seen for greater depth, which will help with your questioning during the lessons.

<https://www.salisbury.anglican.org/resources-library/schools/re-support/assessment/understanding-christianity/assessment>

Discovery

When you are planning from the discovery scheme of work, you will find the assessment criteria saved in:

Common resources → Curriculum → RE → discovery RE for September 2017
Assessment

You can then click on your year group to find all the appropriate resources for assessing the children's knowledge and understanding.