



# RE Policy

May 2023

:

## **INTENT**

### **Our vision**

At Woodborough Woods, we 'Grow Together' following Jesus' example to 'Love your neighbour as you love yourself' (Matthew 22:37-39) because through love for one another, we can build a strong learning community ensuring that everyone has the opportunity to flourish.

### **Our mission**

Jesus taught his followers to grow together in faith, supporting each other along this path. Our mission is to ensure all pupils are able to let their light shine in ways that support their individuality. The fruits of the Holy Spirit encapsulate this perfectly, guiding us on our journey towards becoming inspirational members of our community. During their time in school, pupils learn about these fruits and recognise ways in which they can show these qualities in their daily lives.

*But the Holy Spirit produces this kind of fruit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Galatians 5:22-23*

### **Our core values**

Each half term we will explore our vision and mission statement by using our school values as chosen by our school community. Each week staff are on the lookout for pupils demonstrating our chosen value. These children will be celebrated during our weekly 'Shining Star' worship to recognise the part they have played in sharing our values. With parental permission, their photos will also be shared with the wider school community via Yammer.



Love



Respect



Peace



Kindness



Patience



Perseverance

## **IMPLEMENTATION**

## **1. Aims and objectives**

Religious education enables children to investigate and reflect on some of the most fundamental questions asked by people. At Woods Foundation Church of England Primary School we develop the children's knowledge and understanding of the major world faiths, and we address the fundamental questions in life, for example, the meaning of life and the existence of a divine spirit. We enable children to develop a sound knowledge of Christianity and other world religions. Children reflect on what it means to have a faith and to develop their own spiritual knowledge and understanding. We help the children learn from religions as well as about religions.

### **The aims of religious education are to help children:**

- develop an awareness of spiritual and moral issues in life experiences;
- develop knowledge and understanding of Christianity and other major world religions and value systems found in Britain;
- develop an understanding of what it means to be committed to a religious tradition;
- be able to reflect on their own experiences and develop a personal response to fundamental questions of life;
- develop an understanding of religious traditions and to appreciate the cultural differences in Britain today;
- develop investigative research skills and to enable them to make reasoned judgements about religious issues;
- have respect for other peoples' views and to celebrate the diversity in society.

## **2. The legal position of religious education**

Our school curriculum for religious education meets the requirements of the 1988 Education Reform Act (ERA). The ERA stipulates that religious education is compulsory for all children, including those in the reception class who are less than five. The ERA allows parents to withdraw their child from RE if they so wish, although this should only be done once the parents have given written notice to the school governors. The ERA also allows teachers to refuse to teach religious education, but only after they have given due notice of their intention to the school governors. The religious education curriculum forms an important part of our school's spiritual, moral and social teaching. It also promotes education for citizenship. Our school RE curriculum is based on the LA's Agreed Syllabus and it meets all the requirements set out in that document. The ERA states that the RE syllabus should reflect the fact that the religious traditions in Great Britain are in the main Christian, and that it should, at the same time, take account of the teachings and practices of other major religions.

### **3. SPIRITUAL, MORAL, SOCIAL AND CULTURAL DEVELOPMENT**

Further definition of these terms is helpful because they are so important in a school's work. In promoting an increased awareness of them, the quality of pupil responses are as important as the provision itself.

#### **SPIRITUAL DEVELOPMENT**

The growth of spiritual awareness is largely a personal matter but pupils' and students' spiritual awareness can be encouraged in RE by kindling the spark of ideas, or by helping them explore their emerging consciousness, spirit or inner-self. The development of spirituality is about looking beyond the material world and developing a sense of self-worth, awe and wonder. Pupils and students should be encouraged to develop traditional ideas, feelings and emotions about the key questions of life, death and their own experiences. In doing so, pupils and students need opportunities to think about the ways in which they respond to their family, social boundaries, their own experiences and the thoughts and ideas of others. This allows them to develop their own behaviour, attitudes and values.

#### **MORAL DEVELOPMENT**

Moral development encourages the growth of beliefs and relationships that demonstrate a respect for self, a respect for others and a responsibility for the ways in which society operates. While responding positively to codes of conduct and the norms and rules of society, pupils and students need to develop the capacity for bringing about change through taking moral decisions and making reasoned, moral judgments. In local, regional and global issues, human rights, personal duties and responsibilities should underpin the ethical dimension to solving real problems.

#### **SOCIAL DEVELOPMENT**

Social development is closely related to pupils' and students' moral development. Social development relates to personal relationships within classrooms and beyond, to the development of co-operative skills through residential experiences and political education through economic and industrial understanding, careers, health education and environmental awareness. Personal development includes an increased ability to respond to a variety of situations with appropriate and sensitive behaviour. In these situations, pupils and students should be encouraged to develop the skills of leadership, team work, initiative and co-operation. Through life-themes, pupils and students may develop their knowledge and understanding of social groupings, democratic processes and the ways in which social institutions operate.

#### **CULTURAL DEVELOPMENT**

Pupils' and students' cultural development strengthens their understanding of the beliefs, values and customs that form the basis of our society. The values given to their responses to music, art, drama, dance literature, poetry, science and technology, in addition to RE, contribute to cultural awareness. Cultures change and develop through time. Pupils and students need to learn about those aspects of times past which influence the present. They need to recognise the significance of

the customs and beliefs of difference groups within society. In addition, they need to be aware of the changing values, customs and traditions that shape their cultural heritage. In developing pupils' and students' cultural awareness, the influences of religious beliefs, ethnic background, heritage and aspirations need to be considered.

#### **4. Teaching and learning style**

We base our teaching and learning style in RE on the key principle that good teaching in RE allows children both to learn about religious traditions and to reflect on what the religious ideas and concepts mean to them. Our teaching enables children to extend their own sense of values and promotes their spiritual growth and development. We encourage children to think about their own views and values in relation to the themes and topics studied in the RE curriculum. Our teaching and learning styles in RE enable children to build on their own experiences and extend their knowledge and understanding of religious traditions. We use their experiences at religious festivals, such as Christmas and Easter, to develop their religious thinking. We organise visits to local places of worship and invite representatives of local religious groups to come into school and talk to the children. Children carry out research into religious topics. They study particular religious faiths and also compare the religious views of different faith groups on topics such as rites of passage or festivals. Children discuss and research religious and moral issues, working individually and in groups. We recognise the fact that all classes in our school have children of widely differing abilities, so we provide suitable learning opportunities by matching the challenge of the task to the ability of the child. We achieve this in a variety of ways, for example, by:

- setting common tasks which are open-ended and can have a variety of responses;
- setting tasks of increasing difficulty (we do not expect all children to complete all tasks);
- grouping the children by ability and setting different tasks for each ability group;
- providing resources of different complexity, adapted to the ability of the child;
- using classroom assistants to support the work of individuals or groups of children.

#### **5. Curriculum planning in religious education**

We plan our religious education curriculum in accordance with the LA's Agreed Syllabus. We ensure that the topics studied in religious education build upon prior learning. We offer opportunities for children of all abilities to develop their skills and knowledge in each unit, and we ensure that the planned progression built into the scheme of work offers the children an increasing challenge as they move through the school.

We carry out the curriculum planning in religious education in three phases (long-term, medium-term and short-term). The long-term plan maps the religious education topics studied in each term during each key stage. Our medium-term plans give details of each unit of work for each term. The class teacher then plans each lesson based on the specific learning objectives for that lesson (short term plan).

## **6. Foundation Stage**

We teach religious education to all children in the school, including those in the Foundation Stage. Religious education is an integral part of the learning covered during the year. Pupils encounter religions and worldviews through special people, books, times, places and objects and by visiting places of worship. They listen to and talk about stories from the Bible. Our pupils are 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. We relate the religious education aspects of the children's work to the objectives set out in the EYFS profile, which underpins the curriculum planning for children aged three to five. The RE topics covered throughout the year are outlined in the long term plan and taught weekly.

## **7. Contribution of religious education to the teaching of other subjects**

**English:** Religious education contributes significantly to the teaching of English in our school by actively promoting the skills of reading, writing, speaking and listening. Some of the texts that we use during English lessons have religious themes or content, which encourages discussion, and this is our way of promoting the skills of speaking and listening. We also encourage the children to write letters and record information in order to develop their writing ability.

**Computing:** We use ICT where appropriate in religious education. The children find, select and analyse information using the internet. They also use ICT to review, modify and evaluate their work and to improve its presentation.

**Personal, social and health education (PSCHE) and citizenship:** Through our religious education lessons, we teach the children about the values and moral beliefs that underpin individual choices of behaviour. So, for example, we contribute to the discussion of topics such as smoking, drugs and health education. We also promote the values and attitudes required for citizenship in a democracy by teaching respect for others and the need for personal responsibility. In general, by promoting tolerance and understanding of other people, we enable children to appreciate what it means to be positive members of our pluralistic society.

## **8. Teaching religious education to children with special educational needs**

Religious education forms part of the school curriculum policy to provide a broad and balanced education to all children. Through our religious education teaching we provide learning opportunities that enable all pupils to make progress. We do this by setting suitable learning challenges and responding to each child's different needs. Assessment against the locally agreed syllabus allows us to consider each child's attainment and progress against expected levels. When progress falls significantly outside the expected range, the child may have special educational needs. Our assessment process looks at a range of factors – classroom organisation, teaching

materials, teaching style, differentiation – so that we can take some additional or different action to enable the child to learn more effectively. This ensures that our teaching is matched to the child's needs. We enable pupils to have access to the full range of activities involved in learning religious education. Where children are to participate in activities outside the classroom, for example, to visit a place of worship, we carry out a risk assessment prior to the activity, to ensure that the activity is safe and appropriate for all pupils.

## **9. Assessment and recording**

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. On completion of a unit of work, we make a summary judgement about the work of each pupil in relation to the expectations of the unit. Teachers use skills the assessment opportunities as suggested by the diocese for the end of each of the Understanding Christianity units. For example, in Year 3 and 4, the children may be asked to do one of the following to demonstrate their understanding from the Incarnation topic:

### **What is the trinity?**

- Art: How would you represent the trinity and why? (3 in 1, e.g. cupcake/ apple/ twix etc.)
- Write/ poem: "I am not just a good man" (a poem writing from the perspective of Jesus)
- Drama: The story of John the Baptist, baptising Jesus.
- Discussion/ Writing: Compare two paintings of the baptism (Verrocchio and Daniel Bonnell)
- Questions: What do you still want to know about God? (Christians find understanding God is challenging and there is always more to learn).
- Writing: new verse to a Christmas carol which puts the ideas of light/ life/ love or glory into the song.

We use this as a basis for assessing the progress of each child at the end of each term using skills ladders developed for each year group, for setting new goals, and for passing information on to the next teacher at the end of the year. The RE subject leader keeps samples of children's work in a portfolio. This demonstrates what the expected level of achievement is in RE in each year of the school.

## **10. Resources**

We keep resources for religious education in a central store where there is a separate box of equipment and a collection of religious artefacts for each religion. Each class also has their own bible and prayer books in the classroom. In addition to this, we have access to resources from the Religious Studies Resource Centre in Nottingham.

## **11. Monitoring and review**

The RE subject leader is responsible for monitoring the standards of the children's work and the quality of the teaching in religious education. They are also responsible for supporting colleagues in the teaching of religious education, for being informed about current developments in the subject, and for providing a strategic lead and direction for the subject in the school.

## 12. Long term planning

FOUNDATION STAGE		
AUTUMN	SPRING	SUMMER
<p><b><u>Belonging – who are we and how do we belong?</u></b></p> <p>Use some of the Dottie and Buzz 'Belonging and baptism' material to support</p>	<p><b><u>CREATION</u></b></p> <p><b><u>Our Wonderful World: how can we care for the living things and the earth?</u></b></p> <p><u>UC unit 1 – God/Creation</u> <b>'Why is the word 'God' so important to Christians?' &amp; 'How can we care for our wonderful world?'</b></p>	<p><b><u>Which people are special and why?</u></b></p> <p>Christianity and Sikhism – talk about special people from both religions &amp; talk about what can be learnt from it. Think about special people in their lives</p>
<p><b><u>INCARNATION</u></b></p> <p><b><u>What times are special and why?</u></b></p> <p>includes Diwali (<b>Hinduism</b>) &amp; Sukkot (<b>Judaism</b>) &amp; Christianity (Incarnation &amp; Advent)</p> <p>Use UC unit 2 – <u>Incarnation – (Christmas)</u> <b>'Why do Christians perform Nativity plays at Christmas?' &amp; 'What makes every single person unique and precious?'</b></p> <p><b>ASSESSMENT OPPORTUNITY</b></p>	<p><b><u>SALVATION</u></b></p> <p><b><u>Which Stories are special and why?</u></b></p> <p>Use UC unit 3 – <u>Salvation – (Easter)</u> <b>'Why do Christians put a cross in an Easter garden?' &amp; 'How can we help others when they need it?'</b></p> <p><b>ASSESSMENT OPPORTUNITY</b></p>	<p><b><u>What places are special and why?</u></b></p> <p>Use some of the Dottie &amp; Buzz at a Church material (Main focus is on church artefacts. Only a light touch to be given to session 4, 'What happens in a church?' as this is the major focus in the equivalent Yr 1 unit)</p> <p><b>ASSESSMENT OPPORTUNITY</b></p>
<p>The 'Jesus' Miracles and Jesus' Stories' unit of work can be used to supplement RE in FS2, but the story of the Prodigal/Lost Son must NOT be used, as it is a focus in Year 1.</p>		



YEAR 1		
AUTUMN	SPRING	SUMMER
<p><b>God</b>  <b>UC unit 1.1 Core Learning</b>            ‘What do Christians believe God is like?’            (includes focus on Prodigal Son parable, types of prayer, forgiveness)</p> <p>Time allowing incorporate some of the <b>Belonging – baptism</b> - sessions 6, 7, 8 (other aspects of belonging from this unit can be incorporated into the UC God 1.1 unit)</p>	<p><b>Creation</b>  <b>UC unit 1.2 Core Learning</b>            ‘Who made the world?’            (includes theme of thankfulness)</p>	<p><b>Celebrating festivals</b>  <b>New Syllabus Unit 1.1 - Celebrations and festival? (ensuring discussion about Judaism – Shabbat and Hannukah – what celebrations, stories, artefacts and food etc).</b></p>
<p><b>Incarnation</b>  <b>UC unit 1.3 Core Learning</b>            (Christmas)            ‘Why does Christmas matter to Christians?’            (includes the themes of signs of Christmas and thankfulness)</p> <p><b>Include a visit to church</b></p> <p><b>ASSESSMENT</b></p>	<p><b>Salvation</b>  <b>UC unit 1.5 Core Learning</b> (Easter)            ‘Why does Easter matter to Christians?’            (includes exploration of the emotions arising in the Easter story, and traditions of Easter)</p> <p><b>ASSESSMENT</b></p>	<p><b>Visiting a place of worship</b>  <b>New Syllabus Unit 1.4 - Symbols in religious worship and practice. In what ways are churches/synagogues important to believers?</b></p> <p><b>Aim to include a visit (virtual or real) to a synagogue here to compare to church</b></p> <p><b>ASSESSMENT</b></p>

YEAR 2		
AUTUMN	SPRING	SUMMER
<p><b>God</b>  <b>UC unit 1.1 – Digging</b></p>	<p><b>Gospel</b>  <b>UC unit 1.4 – core</b></p>	<p><b>JUDAISM</b>  <b>BS unit - Jewish celebrations and stories, but omitting</b></p>

<p><b>Deeper</b>  <b>'What do Christians believe God is like?'</b>  (incorporates story of Jonah and the Whale, which was in Jewish stories unit. Also, discusses concept of Christian songs, and using art to explore ideas about God)</p>	<p><b>learning</b>  <b>'What is the good news Jesus brings?'</b>  (includes themes of prayer and the parable of 'The Pearl of Great Price')</p> <p><b>BS – SPR 1 - Jesus and his stories</b> (incorporate two stories from this unit into the UC Gospel 1.4 unit, as evidence of Jesus as a bringer of Good News – DON'T do the Prodigal Son, as it is done in Year 1)</p>	<p>content about Moses, as this is done through a UC unit in KS2</p> <p><b>Include lessons from New Syllabus Unit 2.2 - What do Jewish people believe about God, creation, humanity and the natural world? (focus on creation story and Shabbat in more detail)</b></p>
<p><b>Incarnation</b></p> <p><b>UC unit 1.3 – Digging Deeper</b> (Christmas)  <b>'Why does Christmas matter to Christians?'</b>  (includes theme of kingship)</p> <p><b>ASSESSMENT</b></p>	<p><b>Salvation</b></p> <p><b>UC unit 1.5 – Digging Deeper</b> (Easter)  <b>'Why does Easter matter to Christians?'</b>  (includes themes of sin and forgiveness)</p> <p><b>ASSESSMENT</b></p>	<p><b>JUDAISM</b></p> <p><b>The Torah and Jewish Stories</b>  <b>New Syllabus Unit 2.1 - What makes some people inspiring to others? (so as well as teaching about Moses as a leader, ensure discussion about Christian stories of Jesus and Saint Peter so can compare and discuss the theme's enquiry).</b></p> <p><b>New Syllabus Unit 2.4 - How and why are some stories important in religions? (ensuring discussion about Judaism/Christianity as a comparison)</b></p> <p><b>ASSESSMENT</b></p>

YEAR 3		
AUTUMN	SPRING	SUMMER
<p><b>Creation/Fall</b></p> <p><b>UC unit 2A.1 – Core Learning (&amp; Digging Deeper where possible)</b></p> <p><b>‘What do Christians learn from the Creation story?’</b> (includes themes of stewardship, temptation, the commandments, forgiveness)</p>	<p><b>Inspirational people from the past</b></p> <p><b>New syllabus theme 3.4</b></p> <p><b>What can we learn from inspiring people in sacred texts and in the history of religions?</b></p>	<p><b>Kingdom of God</b></p> <p><b>UC unit 2A.6 – Core Learning &amp; Digging Deeper</b></p> <p><b>‘When Jesus left, what was the impact of Pentecost?’</b> (includes themes of the Holy Spirit, the ‘body of Christ’ and the fruits of the spirit)</p>
<p><b>Incarnation/God</b></p> <p><b>UC unit 2A.3 - Core Learning</b></p> <p><b>‘What is the Trinity?’</b> CHRISTMAS / ADVENT <b>ASSESSMENT</b></p>	<p><b>Salvation</b></p> <p><b>UC unit 2A.5 – Core Learning</b> (Easter)</p> <p><b>‘Why do Christians call the day Jesus died ‘Good Friday’?’</b> (includes themes of Mary’s point of view, and emotions of joy, sadness and hope)</p> <p><b>Visit to Southwell Minster – Time Travelling</b> <b>ASSESSMENT</b></p>	<p><b>SIKHISM</b></p> <p><b>Where, how and why do people worship?</b></p> <p><b>New Syllabus Unit 3.3 &amp; 4.4 - How do Sikh families practise their faith?</b></p> <p><b>ASSESSMENT</b></p>
<p><b>Young Leaders Award – Archbishop of York Youth Trust</b></p> <p><b>Year 3 Unit Number 3.4 from the New Syllabus 2021-26</b></p> <p><b>Theme:</b> Inspirational people from the past</p> <p><b>Enquiry Question:</b> What can we learn from inspiring people in sacred texts and in the history of religions?</p>		

YEAR 4		
AUTUMN	SPRING	SUMMER
<p><b>Gospel</b></p> <p><b>UC unit 2A.4 – Core Learning &amp; Digging Deeper</b></p> <p><b>‘What kind of world did Jesus want?’</b> (includes themes of Jesus’ love for all, and stories of ‘Jesus Heals a Leper’, &amp; ‘The Good Samaritan’)</p>	<p><b>People of God</b></p> <p><b>UC unit 2A.2 – Core Learning &amp; Digging Deeper</b></p> <p><b>‘What is it like to follow God?’</b> (includes the stories of Noah and Abraham, and themes of covenant, trust, obedience and faith)</p>	<p><b>Religion, family and community: Prayer <b>new syllabus unit 3.2</b></b></p> <p><b>ISLAM</b></p> <p><b>How do religious families and communities practice their faith?</b> <b>(with comparison/links to Christianity)</b></p>
<p><b>Incarnation/God</b></p> <p><b>UC unit 2A.3 – Digging Deeper</b> (Christmas)</p> <p><b>‘What is the Trinity?’</b> (includes the theme of different Gospel’s versions of Christmas events)</p> <p>Church visit + Vicar &gt; communion</p> <p><b>ASSESSMENT</b></p>	<p><b>Salvation</b></p> <p><b>UC unit 2A.5 – Digging Deeper</b> (Easter)</p> <p><b>‘Why do Christians call the day Jesus died ‘Good Friday?’</b> (includes themes of service, celebration, remembrance, betrayal and trust)</p> <p><b>ASSESSMENT</b></p>	<p><b>The Journey of Life and Death/ Symbols and Religious Expression <b>New Syllabus Units 4.1 and 4.2</b></b></p> <p><b>Why do some people think life is like a journey?</b></p> <p><b>(ensuring discussion about Islam/ Sikhism/Christianity as a comparison)</b></p> <p><b>ASSESSMENT</b></p>

YEAR 5		
AUTUMN	SPRING	SUMMER
<p><b>People of God</b></p> <p><b>UC unit 2B.3 – Core Learning &amp; Digging Deeper</b></p> <p><b>‘How can following God bring freedom and justice?’</b> (includes the story of Moses, the Exodus, and the 10 Commandments, and themes of covenant and the ‘Five Marks of Mission’)</p>	<p><b>Beliefs and questions</b></p> <p><b>New Syllabus Unit 5.3</b></p> <p><b>How do people’s beliefs about God, the world, and others have an impact on their lives?</b> <b>(ensuring discussion about Islam/ Sikhism as a comparison)</b> <b>NOTE: INCLUDE MENTION OF ARCHITECTURE BIT FROM 5.4</b></p>	<p><b>Creation/Fall</b></p> <p><b>UC unit 2B.2 – Core Learning &amp; Digging Deeper</b></p> <p><b>‘Creation and science: conflicting or complementary?’</b> (includes use of Genesis 1.1-2.3 and Psalm 8 text studies, and the theme of stewardship)</p>

<p><b>Incarnation</b></p> <p><b>UC unit 2B.4 – Core Learning</b> (Christmas)  <b>‘Was Jesus the Messiah?’</b>  (includes themes of proof and belief)</p> <p><b>ASSESSMENT</b></p>	<p><b>Salvation</b></p> <p><b>UC unit 2B.6 – Core Learning</b> (Easter)  <b>‘What did Jesus do to save human beings?’</b>  (includes use of Isaiah 53 and John 19, and the themes of sacrifice, sin, communion, martyrdom, prophecy)</p> <p><b>ASSESSMENT</b></p>	<p><b>Sikhism</b></p> <p><b>BS – SUM 2 – Religions here and now</b> <b>New Syllabus Unit 5.1 - Inspirational people in today’s world.</b> What can we learn from great leaders and inspiring examples in today’s world?  <b>(discussion about Islam/ Sikhism/Christianity as a comparison)</b></p> <p><b>New Syllabus Unit 5.4 - beliefs in action in the world (discussion about Islam/ Sikhism/Christianity as a comparison)</b> <b>NOTE: DON’T COVER ARCHITECTURE AS THIS IS COVERED IN 5.3)</b></p> <p><b>ASSESSMENT</b></p>
---	---	--

YEAR 6		
AUTUMN	SPRING	SUMMER
<p><b>Kingdom of God</b></p> <p><b>UC unit 2B.8 – Core Learning &amp; Digging Deeper</b>  <b>‘What kind of king is Jesus?’</b>  (includes use of parables ‘The Feast’ in Luke 14, and ‘Tenants in the Vineyard’ in Matthew 21, and ‘The Unforgiving Servant’ in Matthew 18, and themes of charity and forgiveness)  (incorporate some charity ideas from BS – AUT 2 – Making a difference in the world, particularly session 7 about Muslim charities)</p>	<p><b>ISLAM</b></p> <p><b>BS – SPR 1&amp;2 – Exploring Muslim Families</b>  (condensed so as to include the details from new syllabus as below)  <b>Include lessons from New Syllabus Unit 6.1 - Teachings, wisdom and authority (ensuring discussion about Islam/ Christianity as a comparison)</b></p>	<p><b>Gospel</b></p> <p><b>UC unit 2B.5 – Core Learning &amp; Digging Deeper</b>  <b>‘What would Jesus do?’</b>  (includes use of ‘The Wise and Foolish Builders’, ‘The Sermon on the Mount’, ‘The Centurion’s Servant’, ‘The Moneylenders in the Temple’, ‘The Woman in Trouble’ and the themes of reconciliation, trust, forgiveness and justice)  (link to values to live by, when moving on in life from Woods school)  Southwell Minster</p>
<p><b>Incarnation</b></p> <p><b>UC unit 2B.4 – Digging Deeper</b> (Christmas)  <b>‘Was Jesus the Messiah?’</b>  (includes use of ‘The Entry into Jerusalem’, ‘The Transfiguration’ and themes of peace and transformation)</p>	<p><b>Salvation</b></p> <p><b>UC unit 2B.7 – Digging Deeper</b> (Easter)  <b>‘What difference does the resurrection make to Christians?’</b>  (includes use of John’s and Luke’s Gospels and themes of salvation, death and hope)</p> <p><b>ASSESSMENT</b></p>	<p><b>Beliefs in action</b></p> <p><b>How do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?</b></p> <p><b>New Syllabus Unit 6.2 &amp; 6.3 - Beliefs in Action in the world (ensuring discussion about</b></p>

**ASSESSMENT**

Islam/ Sikhism/Christianity as a comparison)

**ASSESSMENT**

Guidance for staff regarding exercise books / display / prayers:

- Driver words – inside front cover and to be referenced at the start of each lesson & include in objectives (see examples in saved pupil books)
- RE journey through the year – display topic titles in order on the RE display
- Big frieze U/C – display
- Prayer area – five finger prayers – post it notes (allow opportunities for chren to offer prayers regularly)
- Topic covers at the start of each unit (including into the class RE book)
- Big Q discussion into class RE book at the start of the unit
- End of unit reflections on the Big Q
- Assessment at the end of each term (Aut 2, Spr 2, Sum 2)
- Daily prayers – start of the day (school prayer), lunch (grace), end of the day (class prayer book)

**Godly Play Cycle**

Year	Autumn	Spring	Summer
A (2023/24)	Moses	Eucharist	Good Samaritan
B (2024/25)	Joseph	Easter	Parable of the pearl
C (2022/23)	Holy Family	Good Shepherd	Abraham

**Godly Play aims to:**

- provide a safe space in which children can encounter and engage with stories from the Judaeo-Christian tradition;
- help children make connections between these stories and their own experience;
- support spiritual development;
- make the language of religion familiar.

**Godly Play is:**

- a discovery method of teaching and learning;
- a method that is focused on the need of the whole child: body, mind and spirit;
- a multi-sensory approach that combines and integrates language (the verbal system) and play (the non-verbal system);
- an approach that encourages a calm, quiet and deliberate way of working.

**Godly Play is not:**

- a by-rote or transfer method of teaching and learning.
- Godly Play has been influenced and informed by:

- the Montessori tradition of education;

Sofia Cavalletti's work on the religious formation of the child;

Jerome Berryman's experience over more than 30 years, working with children and researching the method in a variety of settings; a worldwide network of Godly Play practitioners who have supported and informed Berryman's research process.

A typical session of Godly Play lasts around 45 minutes to one hour, although sessions can last longer if sufficient time is available. Two adults, a story-teller and a doorperson should be present to facilitate the session, which typically proceeds through the following stages:

**At the threshold** - the children are welcomed by the doorperson and invited to sit in a circle with the story-teller.

**Building the circle** - the story-teller settles the group in preparation for the story.

**Presenting the lesson** - the story-teller focuses on the special materials used to present the story. These are usually three dimensional figures crafted in natural materials.

**Wondering** - the children are invited to wonder about the story and explore their connectedness to it. Some wonder aloud; others in silence.

**Saying goodbye** - the session ends and each child is spoken to, by the story-teller and by the doorperson, before they leave.

**Response** - the children decide on their own response to the story, which may be through art work, or learning to retell the story with the original materials, or through games, maps, puzzles or books.