

## **St Peter-in-Thanel CE Junior School**

### **RELIGIOUS EDUCATION POLICY STATEMENT**

Religious Education (RE) justifies its presence in the curriculum through its contribution to the development of the whole person: it is especially valuable in enabling pupils to explore meaning and purpose in their own lives, in developing spiritual, moral, social and cultural awareness, and in encouraging tolerance and understanding. As a Church school we believe Christian values permeate and inform all our education activities and policies, both academic and non-academic.

RE is taught according to the Kent Agreed Syllabus for RE. A variety of teaching methods and a wide range of resources are used and the active participation of each child is encouraged and valued. Attention is principally focused on the Christian religion, but the diversity of religious practice and belief in this country is acknowledged and given proper respect. Pupils study religious beliefs and moral teaching, as expounded by Christianity and other major religions, and have the opportunity to explore and discuss how religion affects the way people live, and to reflect on their own attitudes, ideas, beliefs and values.

This policy was devised in autumn 2000 and reviewed in spring 2015, with reference to the Kent Agreed Syllabus, as part of consultation with staff and governors. It will be reviewed in spring 2017.

#### **1. Legal Requirement**

The Education Reform Act 1988 requires that RE must be taught to every child in school. This has been consolidated the 1996 and 1998 Education Acts.

As a voluntary aided school the governors have responsibility for determining the content of the school's RE policy and syllabus. The school is not obliged to teach the local agreed syllabus, although when the revised edition was published in September 2006, the decision to adopt the scheme was made.

RE is part of the basic curriculum and has an equal standing in relation to the core and foundation subjects within the schools curriculum.

The revised National Curriculum 2000, in its summary of values and purposes underpinning the school curriculum, proposes that, 'Foremost is a belief in education, at home and at school, as a route to the spiritual, moral, social, cultural and mental development, and thus of the well being of the individual.'

This reaffirms the requirement of the Education Reform Act 1988 which requires that the curriculum must be 'broad and balanced, and promote the spiritual, moral, cultural, mental and physical development of the pupils'.

## **2. Relationship to Mission Statement and Christian Ethos of the School**

The RE syllabus contributes to the school's mission of providing a supportive environment, in which children can achieve to their highest potential in a caring community founded on Christian values. Through the opportunities provided to learn about and reflect on Christian teachings, children will be enabled to grow in confidence in self-esteem, to acquire skills, attitudes and values to equip them for life and to develop a respect and tolerance of ideas, beliefs and cultures other than their own.

## **3. The Syllabus**

The Education Act 1996, section 375.3, requires that a Local Agreed Syllabus shall: 'reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.' Over Key Stages 1 to 3 the programme of study in an agreed syllabus should provide an introduction to all the major religious traditions represented in Great Britain.

The present syllabus satisfies these requirements in that the principal focus is on Christianity, moral and spiritual development are central concerns, and the programme of study clearly stated the content of each unit and when it is to be taught.

The Kent Agreed Syllabus incorporates a study of Islam, Judaism and Sikhism at Key stage 2. It is appropriate this school's syllabus should also include a consideration of other world religions, especially in the tradition of Anglican openness and respect of other faiths. Such an approach acknowledges the universality of many aspects of religions and their quest for truth and understanding. To avoid confusion, only one other religion, Judaism, is studied in any depth, and Islam and Sikhism are included for study in less detail.

RE involves two core elements: Learning about Religion and Learning from Religion. The former relates to the acquisition of knowledge and understanding of religious belief and practices, whilst the latter involves responding to and reflection on issues raised by religious beliefs, these two elements form the basis of the Attainment Targets proposed by the QCA:

- Attainment Target 1: Learning about Religion – knowledge, understanding and interpretation of religious traditions and beliefs.
- Attainment target 2: reflection and evaluation of moral issues and religious belief, responding to ultimate questions about identity, meaning and purpose, application of insights gained to pupils' own lives.

The syllabus provides opportunities for pupils to acquire knowledge and understanding of religious beliefs and practices and to reflect on the insights gained in the context of their own concerns and experience. Pupils not only learn about Christianity, and other faiths, but are also expected to learn from the teachings of these religious traditions.

## **4. The Aims of Religious Education**

The aims of the RE syllabus are to help pupils:

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- develop a knowledge and understanding of Christianity, as a living faith, in all its dimensions;
- develop a knowledge and understanding of Judaism and, to a lesser extent, aspects of Islam, Sikhism;
- reflect on and evaluate the significance of the teachings and practices of these religions to their own understanding and experience;
- develop a fuller awareness of themselves, acquire positive values and mature in relation to their own beliefs and attitudes;
- develop the ability to think about their own experiences of the natural world and encourage reflection on the ultimate questions of life;
- acquire positive attitudes towards others and develop an understanding that the beliefs, values and traditions of others should be respected;
- become aware of, and develop an understanding of, the different forms of communication and expression (symbolism and metaphors) used in religions and appreciate how these are used in an attempt to understand the mysteries of the world and the human condition;
- understand that religious commitment affects the way in which individuals, communities and societies organise the way they live their lives.

## **5. The Programme of Study**

The programme of study at Key Stage Two is to extend and enhance earlier learning by enabling pupils to understand more fully religions and moral concepts and apply the insights gained to their own lives. Pupils are introduced to the main beliefs and practices of Christianity and Judaism (and to aspects of other faiths, particularly Islam and Sikhism) through modular units that address specific themes or aspects of religion.

Through these themes pupils will learn about the life of Jesus, the Bible, the Church, the major Christian festivals, the Anglican Christian heritage and tradition, and the way Christians believe life should be lived. Similarly they will learn about Judaism: the Synagogue, the Torah, its festivals and rites, Jewish family life, and the beliefs and values, which these express. They will also learn about Islam, as a religion of Arabic origin but which is practiced by communities in the UK: the stories of Muhammad and the beliefs concerning the Five Pillars of Islam. Pupils will learn about Sikhism: the life stories and teachings of the Gurus, the importance and symbolism of the 5K's and the importance of the consideration of different viewpoints.

Pupils learn about the special concepts, terms and symbolism used to explain aspects of human experience or to describe features of religions, their beliefs, values, practices and traditions.

Throughout the programme of study pupils are encouraged to reflect on the ultimate questions, which relate to the mysteries of human experience and to develop their spiritual growth in terms of self-esteem, positive values and inner stillness. Moral growth and an appreciation of right and wrong are encouraged through discussions of, and

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reflection on, the implications of religious teachings to the pupils' own lives. Spiritual and moral development through RE is extended and reinforced through collective worship.

For each theme or study unit a series of learning outcomes or statements of attainment are indicated. The statements of attainment are intended to provide guidelines for teachers of particular outcomes that pupils might achieve as a result of their learning experiences. It is not suggested that all these learning objectives will be addressed. Individual teachers will have the flexibility to choose the particular outcome for each specific lesson. It is intended that every study unit should provide an opportunity to help pupils to develop in respect of each of the Attainment Targets – AT1 learning about religion and AT2 Learning from religion, thus, for example, during the study of a festival such as Passover, some lesson plans may focus on the way in which it is celebrated, (AT1 – The Torah and the Seder meal). Other lesson plans may focus on the meaning for a member of the faith community, (AT2- freedom, God's people, belonging to a community). Similarly, a study of Christian baptism offers opportunities to learn about the rites and customs (AT1), and also to learn about the importance of families and communities in shaping the way we live (AT2). It is, however, acknowledged that not all the study units lend themselves equally to this purpose. It is also recognised that in the early years children relate most easily to concrete ideas (AT1 \_ facts about religion). It is therefore important to provide opportunities to revisit and explore at a different level some concepts and ideas in order to allow progression in the development of key skills, such as analysis and reflection, and to nurture the child's maturing ability to appreciate abstract ideas. In developing the present syllabus a principal consideration has been to provide opportunities for pupils to develop their knowledge and understanding of religions, their awareness of ultimate questions and their ability to reflect and respond.

The themes of study and the year groups to which they are taught are as listed in Appendix 1.

## **6. Continuity and Progression**

A process of revisiting topics and introducing new material achieves continuity and progression. As children progress through the syllabus the programme of study builds on previous knowledge and understanding and is designed to become progressively more demanding. Progression involves:

- looking in greater depth at some previously explored topic and developing an understanding of the specifically religious significance or interpretation of a concept or festival;
- learning and developing new concepts and skills;
- developing greater use of skills and a more mature understanding of concepts;
- evaluation of, and reflection on, a topic in greater detail to assess its potential meaning or value to one's own life.

Progression in religious education, like other subjects, involves a growing maturity in the understanding and application of concepts, attitudes, skills and knowledge.

### **6.1 Religious Terminology and Concepts**

Concepts are at the core of all our knowledge and understanding since they are the ideas that define a particular subject and make sense of its concerns. Like other

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subjects RE has its own characteristic technical language or vocabulary to define and describe its field of interest. Not all the concepts are unique to RE, since many of the concepts are of a general and universal nature such as belief, goodness, commitment, purpose and celebration, which relate to ultimate questions and life experiences. However, special terms are used to describe particular aspects of human experience, transcendental beliefs, and the rites of a religion. These concepts are what sets religious studies apart from other subjects.

The syllabus is structured to provide opportunities for pupils to develop a progressively broader and deeper understanding of religious concepts and encourage confidence in their use in an appropriate context. The Kent Agreed Syllabus 2000 proposes that three key categories of concepts can be identified: common concepts, general concepts and particular or distinctive religious concepts.

In the first category are concepts that are used in both secular and religious contexts to describe aspects of human relationships and how we interpret the world about us. These concepts fall within the compass of religious interest since religion is concerned with ultimate question about what it is to be human and how we interpret human experience. Concepts that fall into this category include adoration and devotion, right and wrong, belief and faith, reconciliation and forgiveness. These general concepts form a central core of many of the themes of the syllabus. Whilst these concepts form part of the currency of everyday language, when explored in the context of RE they often have a specific interpretation.

General religious concepts are those which have inherently religious connotations and which are shared by several religions. These concepts may refer to abstract ideas and beliefs, practices and artefacts. Typical of such concepts are: holy and sacred, God and deity, saint and martyr, prayer and worship, pilgrim, scripture and symbolism.

Particular religious concepts are those, which are distinctive of a particular religious tradition. These concepts may refer to or describe a person (e.g. Pope, Rabbi, Imam), abstract ideas (Holy Trinity, Avatar), religious artefacts (Rosary, Paschal candle, Torah).

In addition to particular concepts, most religions have developed a range of technical terms relating to persons, places of worship, dress, furniture and artefacts.

The syllabus aims to introduce pupils to these concepts and technical terms at a level appropriate to their abilities. Opportunities to reinforce concepts introduced in the early years are provided at a later stage when a new focus or different perspective will ensure that a deeper level of understanding may be achieved. The development of understanding of many of these concepts involves an affective dimension; that is they involve a degree of personal reflection if they are to be properly understood. The aim is to achieve progression in both the cognitive and affective dimension of the pupils' understanding of concepts over the Key Stage.

A glossary of religious terms is held by the RE co-ordinator.

## 6.2 Attitudes

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RE would be empty if it concerned itself only with learning of abstract concepts. Its wider remit includes the development of certain attitudes or modes of thought. Most of these attitudes are not exclusive to RE, but their development is crucial to the achievement of the aims of RE.

RE has a major role to play in the pupils' spiritual development. In considering ultimate questions pupils are encouraged to develop their sensibilities to the inherent spiritual aspects of what it is to be human and to the sense of awe, wonder and curiosity inspired by the beauty of the natural world. Through this process of spiritual development, an experience which is fundamental to religion, and through opportunities to reflect on their own experiences, values, attitudes and beliefs, pupils will be enabled to develop and grow in confidence of their self-esteem and sense of personal identity. Closely linked to this appreciation of our experience of the world around us is the development of respect for the environment.

Through the study of religions pupils will be expected to develop respect for the values, beliefs and practices of different faith communities and of the customs of different cultures.

In a variety of different situations, when studying the moral values of religions, pupils will be encouraged to develop an understanding of and respect for the values of justice, freedom, tolerance and peace.

The programme of study is not a passive experience: pupils will be encouraged to ask questions, consider evidence and propositions, listen to alternative points of view and to recognise the diversity of religious experience and beliefs.

Attitudes RE seeks to promote (though not all are exclusive to RE) include:

- a sense of curiosity in the ultimate questions about life and in the world about them, and a respect for the environment;
- a recognition and respect of the needs, feelings and aspirations of others;
- a respect of the diversity in religion and culture and to acknowledge the right of an individual to pursue his or her beliefs;
- a willingness to listen to and learn from the insights of others;
- an awareness that beliefs and ideas may be expressed in both concrete and abstract ways;
- a willingness to reflect on their own beliefs and values and their own experiences;
- to have confidence in their own beliefs, values and lifestyle;
- be open to new ideas and to learn from the insights of others;
- an appreciation of the value of being kind and considerate towards others.

the development of these attitudes contributes significantly to the achievement of the aims of RE as viewed by this school.

### 6.3 Skills

Although RE involves the development of certain skills, unlike other fields of knowledge which have their own distinctive rational principles (such as the theorems of geometry in mathematics or of map making in geography) the skills involved form part of the general

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sphere of education. The professional teacher recognises that certain core skills are applicable across the curriculum, such as the ability to communicate clearly, listen attentively, gather and record information, evaluate data, and present work in a structured and organised manner. Nevertheless certain basic academic skills, although not exclusively within the domain of religious education, are given a particular emphasis or articulation and are fundamental to the development of an understanding of religions. These specific skills must be developed for effective learning to be achieved in RE. Opportunities to develop the following illustrative skills should be provided in the teaching syllabus in a variety of context. Children should learn to practise and develop the following core skills:

#### Analysis, evaluation, Synthesis and Application

- to collect data and information and be able to distinguish between factual elements, opinions and belief, and use evidence to support reasoned argument
- to be involved in discussion and debate in which all contributions are valued
- to express their own contemplative responses to questions about beliefs and values
- to consider and appraise different viewpoints in the formulation of their own conclusions
- to value aspects of religious traditions and to consider the application of the results of their studies in the formation of their own values, attitudes and beliefs

#### Investigation

- to develop a sense of curiosity about the experiences which typically inspire religious and ethical responses to life ( children should be encouraged to ask constructive questions about these issues).

#### Communication and Expression

- to present in written and oral form views, ideas and beliefs
- to express ideas and meaning through a range of media (i.e. beyond descriptive prose) such as poetry, drama, music and dance/ movement

#### Reflection

- to extend and deepen their awareness of feelings, emotions and relationships that contribute critically to their engagement with other people and to their own development as individuals
- to use periods of stillness and silence to think deeply about fundamental life questions
- to think about responses to questions and issues associated with religious beliefs and values
- to appreciate the wonder of the natural world (its beauty, diversity, contrasts, patterns, colours, sounds, symmetry etc) through the use of all their senses

#### Empathy

- use their imagination, and appeal to their own experiences, to engage with the feelings, beliefs, attitudes and actions of others
- be able to appreciate and take into consideration the fact that other people, cultures and religions may see the world from a different perspective and other different interpretations and have different values and concerns
- use their developing empathy skills to understand the beliefs and actions of other people

### Interpretation

- to recognise and understand how signs, symbols and artefacts are used to express meaning in a religious context
- to use religious vocabulary (concepts and terms) appropriately and correctly
- to recognise that religious language is often used to convey abstract meanings and be able to use this language to express ideas and values.

Effective use of skills is progressive and it is expected that pupils will mature and develop over Key Stage 2 and become more proficient in their use. Thus their ability to express their own personal responses to questions and issues about religious beliefs, values and practices should develop from the simple to the more sophisticated. Naturally, as part of their general education, pupils will acquire a larger and richer vocabulary Key Stage and this will enable them to express their opinions and feelings in a more reflective and sensitive manner. The practice and refinement of the skills noted above requires that teachers provide a specific focus on them in their individual lesson plans.

## 6.4 Knowledge and Understanding

RE is not about an accumulation of a large body of unconnected facts or information about the religions of the world: the primary objective must be the acquisition of knowledge and understanding. In order to develop knowledge and understanding the essential factual knowledge must be presented in such a way that pupils are able to perceive connections and relationships and develop an understanding of the concepts that make sense of them. Knowledge and understanding are therefore essentially inseparable. It will be apparent that the concepts and skills form the basis of knowledge and understanding and that these should provide the foundation for teaching. Assessment of knowledge in RE is not primarily concerned with the recall of observable features of religions, but is more about understanding the motives of the participants and the underlying meanings attributed to particular actions or symbols.

## 7. Promoting Spiritual, Moral, Social, and Cultural Development

Education is concerned with the development of the whole child; it is a process that involves spiritual, moral, social and cultural development. OFSTED is now required to comment on the effectiveness of delivery on these matters. RE has a prominent role in the spiritual and moral development of pupils.

### 7.1 Promoting Spiritual Development

Although other subjects provide opportunities for the spiritual development of pupils, RE has a pre-eminent contribution to make because of its unique interest in spiritual matters.

RE provides opportunities to :

- reflect on their sense of awe, wonder and mystery inspired by the natural world;
- reflect on their personal beliefs and values, thoughts and feelings and how these contribute to their sense of identity;

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- explore ultimate questions about meaning and purpose and to reflect on some of the answers that have been given to them;
- respond with feeling to religious and other stories which convey truths and values;
- reflect on feelings of transcendence that inspire a sense of the divine.

## **7.2 Promoting Moral Development**

RE has a key role to play in the pupils' moral development since moral issues are central concerns of religion. As a Church School Christian values underpin the curriculum and the ethos of the school. The programmes of study in RE provide specific opportunities for children to learn about and reflect on the moral principles and codes promoted by the Christian Church and other religions. Through the study of such themes as, for example, families, rites of passage, church and community and festivals they will develop awareness that belonging to a community involves commitments and awareness that belonging to a community involves commitments and obligations to codes and conventions of conduct which affect the way people live. Through the study of parables and other stories, and of the meaning behind certain festivals, they will encounter issues of good and evil, right and wrong.

Through insights gained from their study of RE pupils will have opportunities to develop certain moral attitudes and values:

- behaving in a responsible manner and showing care and respect for other members of the community, both with adults and peers;
- a positive distinction between what is right and wrong, good and evil;
- respect for the rights, ideas and beliefs of others;
- acceptance of responsibility for their own actions;
- consideration and compassion for those less fortunate than themselves.

## **7.3 Promoting Social Development**

Social development is closely related to moral development since it is concerned with issues such as belonging to a community and the associated values, rules and practices. The programme of study provides opportunities for children to engage with and reflect on all these features in relation to family groups and the wider communities.

The children's social development will be promoted through the study of:

- the need for rules in families and other groups;
- rites of passage and festivals, and reflection on the importance of the sense of belonging;
- the commitment to social action by the different religious traditions.

## **7.4 Promoting Cultural Development**

Christianity has made a major contribution to the moral and social values of the UK. The study of Christianity therefore provides a framework for children to begin to appreciate many of the cultural features of the country in which they live, such as the major festivals and civic religious ceremonies. The study of other religions broadens their

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cultural horizons and allows them to engage with different customs, attitudes and beliefs.

Through the programme of study children's cultural development is promoted by:

- engagement with customs, costume and dress, scripture and prayer, dance and music, and the special foods of other religions represented in the UK;
- reflection on the need to respect and tolerate diversity.

## **8. Styles of Teaching**

To engage the pupils in active learning, a variety of teaching methods is used to present material in an appropriate and stimulating manner. Teaching methods that encourage the active involvement of the pupils include stories, group discussion, poetry, drama, mime, dance and the handling of religious artefacts. Audio-visual aids are used to provide a stimulus for the study of Christianity and insights into other religious beliefs and practices from the viewpoint of members of those faith traditions. Where appropriate, children are encouraged to use ICT to present their work in attractive or novel formats (i.e. word processing and PowerPoint presentations) and to search for answers to questions (i.e. using a CDROM or the Internet). A visit to the Parish Church, additional to the annual school services, is also included in the teaching of Christianity at appropriate times in the scheme of work. Year 3 pupils visit the Orthodox Synagogue and Year 6 pupils visit the Reform Synagogue to enhance their understanding of Jewish worship. Year 5 pupils visit the Mosque to contextualise their learning of Islam. When the opportunity arises, visitors are invited into the classroom to talk about and discuss their beliefs, the influence of religion in guiding their life (e.g. missionary), or their experience of some specific tradition (e.g. pilgrimage).

## **9. Resources**

A range of resources is used to support teaching and learning in RE. These include ; Bibles, books of prayers, reference / text books, children's library books, videos and DVDs, religious artefacts, posters and wall charts, CDROM and Internet sites and visits to the Parish Churches, the Synagogue and occasional visitors to the school.

A comprehensive list of resources, which is regularly updated, is available for inspection.

The medium term plans for RE are held by the class teachers, a master file is kept by the co-ordinator.

## **10. Assessment and Recording**

A variety of methods will be used for assessment of pupils' knowledge, understandings and skills. (Appendix 1)

Pupils are tracked through the school. The level descriptors in each unit indicate how children might demonstrate what they have learnt at three levels. Teachers' assessment will determine if a child is working at age appropriate level or one level above or below.

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Children working outside this range are assessed using a bank of 'I can' statements to demonstrate their level. No attempt is made to assess a pupil's religious commitment.

### **11. Right of Withdrawal**

According to the Education Act 1988 Section 9 (3), parents have the right to withdraw their child from RE, and the responsibility of the child remains the duty of the school. As a Church School with a clear statement of its commitment to Christian values, it is hoped that all parents would wish their children to take part in the RE provision and would discuss any concerns with the head teacher before applying to withdraw their child. The school syllabus for RE is available for inspection on request from the head teacher.

### **12. Time Allocation**

Each member of staff teaches their own class for the equivalent of one hour and fifteen minutes a week. RE is taught throughout the year, usually in weekly lessons. However, the units are designed to provide some flexibility, so that the amount of time spent on RE in any one week is left to the teacher's discretion. Some units may be most appropriately studied intensively over a short period, such as the Synagogue, including a half-day visit and intensive workshops, whereas others can sensibly be studied at a regular rate of one lesson per week.

### **13. Review**

This policy will be subject to review and revision by the RE Co-ordinator.

AW/Reviewed July 2015

Signed (Chair of Governors / Head teacher) ..... Date .....

	TERM 1	TERM 2	TERM 3	TERM 4	TERM 5	TERM 6
<b>Y E A R 3</b>	<p><b>Judaism</b> The Torah Life of Moses Burning bush Plagues AT2 Assessment – Ask the children to think how they would feel if these things (plagues) were happening to them. (L2) 10 Commandments</p>	<p><b>Christianity</b> Inspired by Jesus Bartimaeus Jairus, Zacchaeus Levi  Christmas  AT2 Make simple links between beliefs/ practices &amp; people's lives. (L3)</p>	<p><b>Christianity</b> Jesus and his Teachings Unforgiving servant Mustard seed / kingdom of heaven, Workers in the vineyard, Sower, Prodigal son,  Assessment activity for AT1 showing retelling a story and suggesting a meaning (L2) and making links between beliefs and practices (L3)</p>	<p><b>Christianity</b> Rules make society Sermon on the mount The new commandment Example of Jesus  AT2 Recognise the values you have and that others hold. (L2)  Make links between religious teachings and values and your own behaviour and attitudes. (L3)  Easter</p>	<p><b>Islam</b> Life of Muhammad 99 names of Allah AT2 Connect I can identify who or what is important to me and other people, including religious people (L3)  Qur'an Islamic calligraphy  Pentecost</p>	<p><b>Living a Christian Life</b>  Friendship  Forgiveness  I can talk about my own personal experiences and feelings confidently (L2)  I can make links between religious teachings and values and my own behaviour and attitude (L3)  I can give my opinion on religious teachings or values with some reasons (L4)</p>
<b>Y E A R 4</b>	<p><b>Judaism</b> Worship in the synagogue Features of the Synagogue Tallit, Tefillin, Kippah  AT 1 Describe  I can give a basic description of the key features of a religion (L3)</p>	<p><b>Christianity</b> Pilgrimage;  AT2 Identify beliefs about pilgrimage and my own life. (L3)  Special places (including optional Cathedral visit)  Christmas</p>	<p><b>Christianity</b> Worship in the Church, different denominations.  AT2 Connect  Ask important questions about religious stories (L3)  Church community</p>	<p><b>Christianity</b> Life of the Vicar Shrove Tuesday Lent Temptation  AT1 I understand temptation and how Christians respond to it (L3)  Easter</p>	<p><b>Islam</b> The Five pillars  AT2 Connect I can identify who or what is important to me and other people, including religious people (L3)  AT2 I can apply religious teachings, ideas and values to both my life and other people's (L4)  Pentecost</p>	<p><b>Living a Christian Life</b>  Community  Creation  I can talk about my own personal experiences and feelings confidently (L2)  I can make links between religious teachings and values and my own behaviour and attitude (L3)  I can give my opinion on religious teachings or values with some reasons (L4)</p>

	TERM 1	TERM 2	TERM 3	TERM 4	TERM 5	TERM 6
<b>Y E A R 5</b>	<p><b>Judaism</b> Birth; AT2 Connect I can ask important questions about religious teachings and practice (L3) Birthdays; Bar/bat mitzvah; Marriage etc. Death (remembering), Death rituals</p>	<p><b>Christianity</b> Ceremonies Confirmation Marriage Funerals AT2 Apply I can comment, with some reasons, on religious teachings, values and ideas (L4) Christmas</p>	<p><b>Christianity</b> Jesus and Authority I can explain how Jesus showed His authority (L4) I can explain how belief in the authority of Jesus affects the lives of Christians today (L5 Explain) Trouble with the Sabbath The question about paying taxes, Healing Miracles Natures Miracles, Recap</p>	<p><b>Christianity</b> The Worldwide Church AT 1 Show understanding I can make clear links between religious beliefs &amp; sources <u>and</u> religious practices &amp; experiences (L4) AT 1 Explain I can explain, using a wide range of religious words &amp; phrases, the impact religion/belief has on individuals and on whole faith communities (L5) Easter</p>	<p><b>Islam</b> The journey of life Birth Marriage Death/ Life after Death AT1 Describe I can describe some of the ways people express their belief (L3) AT1 Show understanding I can show understanding of how, &amp; why, practising a religion affects a believers' life (L4) AT1 Explain I can use religious beliefs, sources &amp; teachings to answer specific ethical &amp; ultimate questions (L5) Pentecost</p>	<p><b>Living a Christian Life</b> Compassion Wisdom I can make links between religious teachings and values and my own behaviour and attitude (L3) I can give my opinion on religious teachings or values with some reasons (L4) I can make thoughtful comments on whether it is easy or difficult to practise a value (L5)</p>
<b>Y E A R 6</b>	<p><b>Judaism</b> Menorah Rosh Hashanah Yom Kippur Hanukkah Pesach 1 &amp; 2 AT2 Apply I can ask questions about meaning, purpose and identity, belonging and commitment (L4)</p>	<p><b>Christianity</b> The Bible Why is it important? What can be found in it? What can be learnt from it? The story of Mary Jones AT 2 Apply I can explain someone else's perspective on a religious event (L5) Christmas</p>	<p><b>Sikhism</b> Guru Nanak Guru Granth sahib Gurdwara AT1 Show understanding I can make clear links between religious beliefs and sources <u>and</u> religious practices and experiences (L4) AT 2 Apply I can comment, with some reasons, on religious teachings, values and ideas (L4)</p>	<p><b>Christianity</b> Eucharist/communion Prayers AT 1 Explain I can recognise the emphasis placed on religious expression within a religion (L5) AT 2 Apply I can apply religious teachings, ideas and values to my life and other people's (L4) Easter</p>	<p><b>Sikhism</b> 5 Ks Symbols Festivals AT1 Show understanding I can make clear links between religious beliefs and sources and religious practices and experiences (L4) AT2 Apply I can describe who or what is important to me and other people (L4) Pentecost</p>	<p><b>Living a Christian Life</b> Hope I can make links between religious teachings and values and my own behaviour and attitude (L3) I can give my opinion on religious teachings or values with some reasons (L4) I can make thoughtful comments on whether it is easy or difficult to practise a value (L5)</p>