

Religious Education Curriculum Statement

Vision for Religious education at Foxhills



For every child to master an understanding of how religious and non-religious traditions have shaped Great Britain and the world

At Foxhills we recognise that in Religious Education (RE), pupils enter into a rich discourse about the religious and non-religious traditions that have shaped Great Britain and the world. RE enables pupils to take their place within a diverse multi-secular society. It is intellectually challenging and personally enriching. It affords pupils both the opportunity to see the religion and non-religion in the world, and the opportunity to make sense of their own place in that world.

At Foxhills, we aim to introduce children to what a religious way of looking at and existing in the world may offer in leading one's life individually and collectively. We seek to enable children to recognise and acknowledge that the question as to what it means to lead one's life with such an orientation can be answered in a number of qualitatively different ways.

We are committed to delivering a Religious Education curriculum which explores Christianity and other principal religions so that the children understand how different religious and cultural viewpoints affect and impact our lives. We want our children to demonstrate a curiosity about other people's views and beliefs and develop appreciation and tolerance of others. Planned learning enables the children to develop enquiry skills, to Communicate, Apply, Inquire, Contextualise and Evaluate, to explore their own lives in relation to what it can mean to live with a religious orientation on life, including those informed by a non-religious perspective, and to engage with this intellectually.

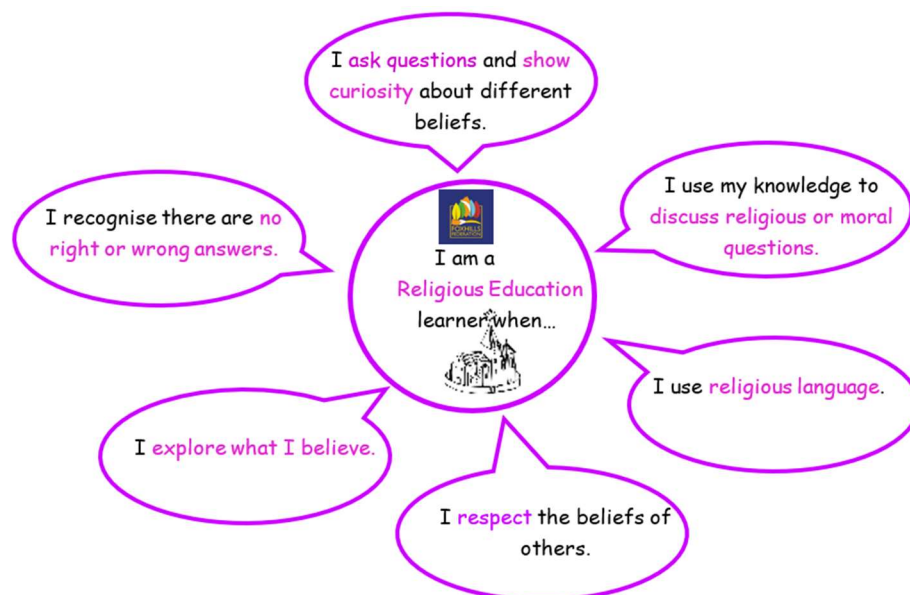
In Religious Education pupils build three different forms of knowledge. These three forms of knowledge form interconnected webs in the long-term memory.

The three forms of knowledge are 'pillars of progression' within RE. 'Getting better' at RE comprises knowing more and remembering more of these pillars as set out within the RE curriculum:

- First, 'substantive' knowledge: knowledge about various religious and non-religious traditions
- Second, 'ways of knowing': pupils learn 'how to know' about religion and non-religion
- Third, 'personal knowledge': pupils build an awareness of their own presuppositions and values about the religious and non-religious traditions they study.

The personal knowledge for Religious education at Foxhills is defined as communicating and apply their own knowledge of a concept. Pupils will impart this knowledge and listen to the views of their peers before going on to explore the disciplinary and substantive knowledge in relation to the concept in a particular religious tradition.

The disciplinary knowledge, 'ways of knowing' pillar, for Religious Education at Foxhills is defined as inquiring, contextualising and evaluating. A learner in RE at Foxhills will be able to;



Sequencing of the Religious Education Curriculum

How is the Religious Education curriculum organised?

The Religious Education curriculum at Foxhills sets out key religious knowledge set out in key concepts that pupils need to know and remember. The concepts are well-sequenced planned to ensure that pupils have the opportunities to revisit key knowledge.

These concepts are progressive and build on the education received by the Federation's youngest children in EYFS and KS1, who explored concepts that are common to all people and were introduced to some concepts shared by many religions. Throughout KS2, we continue to introduce concepts that are shared by many religions. Finally, in

	<p>year 6 pupils are introduced to concepts that are distinctive to particular religions. Pupils will study these concepts further in KS3 and beyond.</p> <p>Four 'golden thread' concepts repeat through the Key Stages to allow the pupils to revisit these specific concepts in different religious traditions. These concepts are 'special', 'belonging', 'love' and 'community'. When children join the junior school, they have already been introduced to all four golden threads. During KS2, they will study each concept again at least twice.</p>
<p>What are the knowledge types and how will they be taught?</p>	<p>The curriculum at Foxhills is knowledge-based because our staff are united by the belief that knowledge promotes intellectual growth: The more you know, the more you understand the world. Knowledgeable children are confident and can broaden their experiences.</p> <p>The knowledge in our RE curriculum has been split into three different knowledge types. Substantive knowledge (knowing that...), personal knowledge (knowing why...) and disciplinary knowledge (ways of knowing pillar – knowing how).</p> <p>Substantive knowledge is comprised of established facts. Children are taught these facts and are taught this knowledge through highly effective teacher modelling. This knowledge is presented to children in different ways and is reinforced through the use of knowledge organisers, prompts and WAGOLLS.</p> <p>Personal knowledge is children sharing their own experiences of the concept discussed in each medium-term plan. They will be able to share their own experience as well as listen to others. They will learn to link these together and find common ground.</p> <p>Disciplinary knowledge in EYFS and KS1 refers to identifying and recognise key information with regards to the concept, and begin to reflect upon this in relation to their own experience or previous knowledge. As children progress they will also begin to accurately describe and discern concepts.</p>
<p>How is the curriculum implemented?</p>	<p>When delivering the religious education curriculum to our children, teachers consider both pedagogical knowledge and pedagogical content knowledge. Pedagogical content knowledge refers to the link between what the children need to know (our knowledge) and how to teach it; knowledge of pedagogy, knowledge of pupils and teacher attitudes and beliefs (relationships, accountability and commitment). When considering pedagogical knowledge, teachers think about the best ways for the subject to be taught and delivered (based on our disciplinary understanding).</p> <p>The religious education curriculum follows The Living Difference IV approach. Living Difference IV is a process of enquiry into concepts, where a concept is understood as a name for, or way of referring to, an idea that exists or has the possibility of existing in a particular kind of way under particular conditions.</p> <p>Concepts are divided into three broad groups. Each group contains individual concepts of greater and lesser complexity. When children join the Junior School, they have already explored A and some B concepts. During KS2, they continue to revisit A and B concepts, and are introduced to C concepts. These concepts are as follows:</p> <p>A concepts that are common to all human experience (Introduced to children when they were at Foxhills Infant School -Year R, Year 1 and Year 2)</p> <p>B concepts that are shared by many religions and are used in the study of religion (Introduced to children when they were at Foxhills Infant School - Year 2)</p> <p>C concepts that are specific to particular religions (Foxhills Junior School)</p> <p>The Living Difference IV approach to enquiry enables teachers to explore children's own experience of particular concepts, before enquiring into related religious as well as non-religious ways of living, represented in Great Britain and beyond.</p> <p>These concepts are introduced, taught and developed through a range of enquiry skills, and follow a cycle of:</p> <p>Communicate their own responses</p> <p>Apply their own beliefs and values to situations in their own lives.</p> <p>Inquire about the meaning of the concept</p> <p>Contextualise concepts within religious beliefs and practices</p> <p>Evaluate the importance of the concept by exploring the viewpoints of believers, and non-believers</p> <p>Foxhills Infants and Foxhills Junior School have worked together to ensure that throughout their time at Foxhills, children will engage with concepts in relation to Christian, Jewish Sikhi, Hindu and Muslim traditions. While at the Infant School, our children will have been introduced to:</p> <ul style="list-style-type: none"> - Foundation Stage – aspects of Christian, Jewish and Sikhi traditions - Key Stage 1 (Year 1 and 2) – Christian, Jewish and Sikhi traditions

	<p>During their time at Foxhills Junior School, our children will be introduced to:</p> <ul style="list-style-type: none"> - Lower Key Stage 2 (Year 3 and 4) – Christian and Hindu traditions - Upper Key Stage 2 (Year 5 and 6) – Christian and Muslim traditions <p>Wherever possible, we use first-hand experience as a stimulus for learning. We encourage children to question stories to deepen their own understanding of the concept being studied. We encourage children to form opinions through discussion and debate.</p>
Adaption and variation	<p>In line with all our other school policies, all children - regardless of any Special Education Needs or Disabilities, level of ability, cultural background or belief will be fully included. All children are entitled to access Religious Education provision at our school</p> <p>It is recognised that planning with Living Difference IV with the age-related expectations for a particular key stage may not be appropriate for some children with SEND. Teachers will always be sensitive to, and aware of, the distinctive needs of individual children with SEND and will adapt the material most appropriate for the educational and developmental needs of the children, as well as their interests.</p> <p>For some children with SEND, this will mean working at the threshold of religious awareness. In such cases, the emphasis is likely to be on sensory experiences, personal responses and interactions, as well as the development of a simple awareness of religion through the senses. Makaton symbols or through signing, gesture or speaking to communicate will be used as appropriate.</p> <p>“As in all good educational practice, teaching methods and students’ activities should be differentiated so that all students are able to make progress and consolidate their learning” “Because the learning cycle is concept-based, it is designed to help students to make sense of the world in which they live at their own level. Some concepts must be introduced before students can engage effectively with others. However, it may well be the case that some students will not develop to the level where concepts explicitly relating to religions can be addressed. There is much value in ensuring that the pupils are given learning experiences that help foster the development of certain concepts – such as special. These form part of a planned progression for the exploration of concepts that are important building blocks for both social and academic development and those that might lead to spiritual and moral development.” RE and the SLD School, by Simon Harmer, September 2010</p> <p>Teachers will also be aware that some children and young people with SEND may find certain areas of the cycle of enquiry particularly challenging. Their level of engagement may, therefore, be different at various stages of the cycle. For example, children and young people with social and/or communication needs may find it more difficult to engage with the Evaluate stage of the cycle.</p> <p>Teachers provide personalised provision for children working at greater depth in Religious Education. Cut-away teaching and teaching through workshops enables teachers to work alongside pupils in order to challenge them further. Greater Depth pupils will be able to describe confidently their responses to each stage of the enquiry cycle in particular the inquire, contextualise and evaluate stages where the cycle moves away from their personal experiences and how this can be applied in their own life. They will be able to investigate and inquire in depth the concept from a religious point of view and examine in detail the contextualise case study. Greater depth children should be able to discern and weigh up (evaluate) the big idea (concept) for the person in the context chosen... and then ask... ‘Could this matter to me?’ Greater depth children will be challenged to demonstrate that concepts are common to many religions.</p>
Rationale for enrichment and wider personal development	<p>Children remembering crucial knowledge and developing the skill of deploying this knowledge in different ways measure the effectiveness of our religious education curriculum; this is how we define knowing more and doing more at Foxhills. Children acquiring the characteristics of effective learning will also support our children at getting better at religious education.</p> <p>Through the teaching of Religious Education, children are taught about the values and moral beliefs, which underpin individual choices of behaviour. We also promote, through the teaching of our School values, Care, Learn, Engage, Achieve and Reflect (CLEAR), which is interwoven into all we do, a balanced view of a multi-cultural society, tolerance and British Values.</p> <p>A child who has acquired the crucial knowledge and developed proficiency in religious education will demonstrate ...</p> <ul style="list-style-type: none"> • the idea that to live a religious life means to subscribe to certain propositional beliefs (religion as truth) • the idea that to live a religious life means to adhere to certain practices (religion as practice) • the idea that to live a religious life means to exist, to be in and with the world, in a trustful manner or with a particular kind of awareness (religion as existence) <p>Enrichment opportunities include:</p> <ul style="list-style-type: none"> - Harvest festival assembly - Visit from Testwood Baptist at Easter and Christmas

	- Assemblies from other religions
Impact	<p>In Religious Education, a child shows that they are making progress by being able to show that they can interpret human experience in relation to religion and a religious way of looking at and existing in the world.</p> <p>Evidence of children's achievement in Religious Education will be captured and recorded in a number of ways, for example through speaking and listening activities, drama, dialogue and discussion, as well as through a range of pictorial/written forms.</p> <p>Attainment will be measured against the age-related expectations for each year group/ phase found in Living Difference IV. This is to ensure there is progression over time in the dispositions and skills of Religious Education. Over the course of a year, teachers will assess one outcome per child for each stage of the cycle.</p>