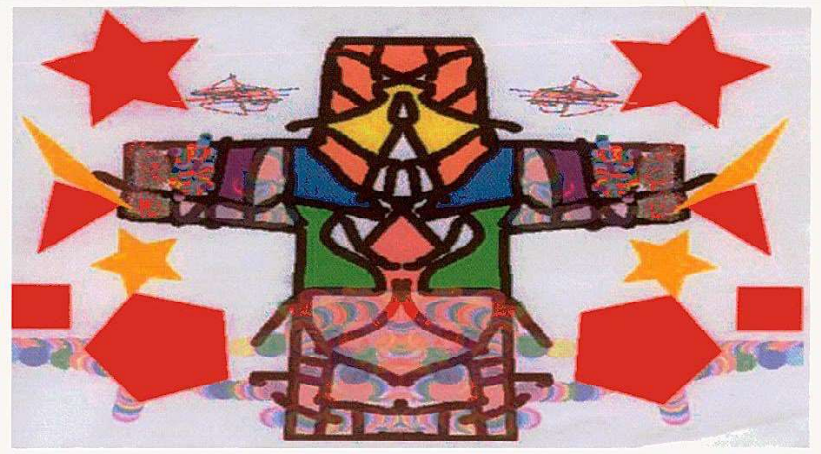
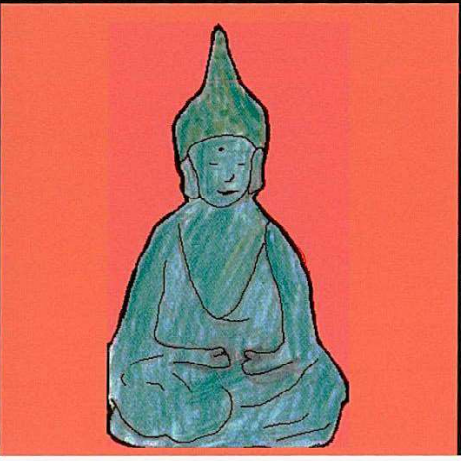




HANDBOOK for Religious Education in Key Stage 1: Revised



Handbook for Religious Education in Key Stage 1: Revised

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Other publications: *Agreed Syllabus for Religious Education 2000*
Handbook for Religious Education in the Foundation Stage
Handbook for Religious Education in Key Stage 1
Handbook for Religious Education in Key Stage 2
Handbook for Religious Education in Key Stage 3
Primary Religious Education: Planning and Assessment
Thoughts for the Day: Tutor Group Collective Worship in the Secondary School
Promoting Pupils' Spiritual, Moral, Social and Cultural Development through
Collective Worship in the Primary School
Talk a Walk Around: A Directory of Places of Worship in the Solihull Area

Permission is granted to photocopy activity sheets marked with a triangular tab.

Foreword

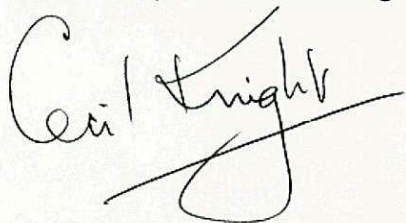
The first edition of this handbook was published in 1996. It was welcomed by both specialist and non-specialist teachers in key stage 1. This was because of its imaginative and practical approach to showing how religious education could be made relevant to the everyday needs and interests of all young children, enabling them to explore issues and questions of ultimate value.

It is not surprising that such a treasure trove was soon to be found in primary schools across the country and continues to attract interest from religious educators around the world.

The text of this new edition has been fully revised in the light of classroom observation and experience. Additional material has been developed and inserted as appropriate. The expansion of ICT as a teaching and learning tool and as a resource for information, research and illustration is also marked at many points.

We are grateful once again to teaching colleagues, Ros Venus, Naomi Hawkins and Sarah McGonigle, all of whom teach in borough schools and to Louise Tellam, formally a Solihull teacher, who has maintained a much valued commitment to our publications. All of them have contributed generously of their time, experience and creativity way beyond the call of duty. We are once more grateful to our former Adviser, Julie Grove, for her leadership and support of this enterprise, seeing it through on schedule and completing it in retirement.

This handbook is written by teachers for teachers. We are pleased warmly to commend it in the hope that their commitment and enthusiasm will prove infectious and that colleagues will not only use the material but genuinely take ownership of it, learning both with and through their pupils.



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Chairman
Solihull SACRE

Acknowledgements

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Sara McGonigle, Dorridge Infant School

Louise Tellam

Ros Venus, Daylesford Infant School

Phil Leivers, Solihull School Improvement & Advisory Service

Julie Grove, Consultant

Thanks are also due to:

Members of SACRE who have critically evaluated the work and been generous with their support;

All the schools where the material has been trialled, and all the children who have produced work to illustrate this book;

Clive Day who co-ordinates the bell ringing team at St Alphege Church for his photographs.

Particular thanks are due to Donna Miller who has typed, corrected and amended this manuscript with her usual patience and good humour; without her there would be no book!

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Section 1: Introduction

Introduction

This book builds on and extends the original handbook for RE in key stage 1, published in 1993. It was the first of the Solihull RE publications and, although the approach has remained essentially the same throughout all of them, a lot has happened pedagogically in twelve years. This new handbook attempts to maximise the potential for children's learning in the subject through some of the developments of the last decade, including thinking skills techniques, increased ICT opportunities and the literacy strategy. It also roots the learning in the expectations of the 2000, rather than the previous, Solihull Agreed Syllabus.

The original KS1 book was very popular, going to a reprint three years after its publication and being out of print for the past eighteen months at least. It had its weaknesses yet suggestions to teachers that they might move on from it always met with a chorus of dissent. When its replacement was mooted, primary subject leaders gave valuable advice about what should be retained of the original material and what discarded. Seasoned users will recognise at once some of the old favourites such as *Mary Jones and her Bible*, *The Crescent Moon and Star* and *Succot*, but there is a wealth of new material as well.

The canon of religious festivals has been broadened with the inclusion of the Jewish *New Year for Trees*, giving the chance to address ecological as well as theological issues, and *Holi*, with its opportunities, for the brave hearted, of throwing coloured water to get into the spirit of the celebration! There is now also a much fuller treatment of Divali and the time of preparation for it, called Dusshera.

Whilst the strong focus on Christianity has been maintained, the intention has been to create a resource that blesses teachers and children with riches from a diversity of cultures and beliefs. The scope of the publication has, therefore, been broadened with new material from traditions other than Christian including, for example: *The Aarti Flame*, exploring the blessing of light in Hindu worship and the *Lotus*, focusing on beauty growing from murky depths. New Christian material includes *Jairus' Daughter*, a difficult Jesus story to tackle, and *He's Got the Whole World in his Hands*, a hymn known to many children, stimulating reflection on what God might be like. Where possible, a multi-cultural approach to Christianity is presented, as in the new material on *Mardi Gras* in *Preparing for Easter*. Some of the new material, such as *Garlanding*, has come out of subject leaders' conferences.

The text of this new book is more comprehensive too. Where there were previously only outlines of the material, as in *Bells* or *Divali*, or just Bible references as in *Easter* or *Moses*, there is now substantial teaching material with stories for telling.

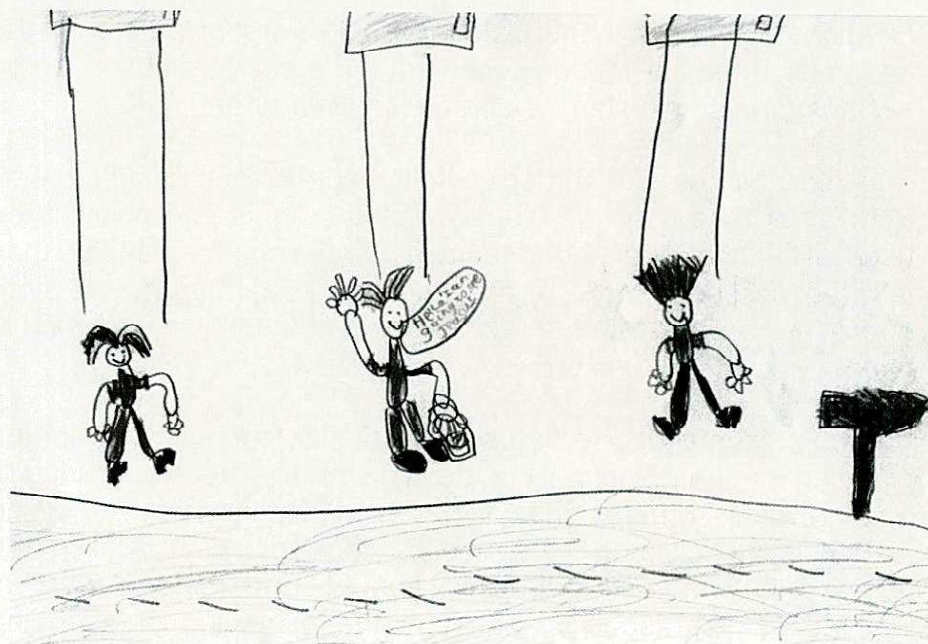
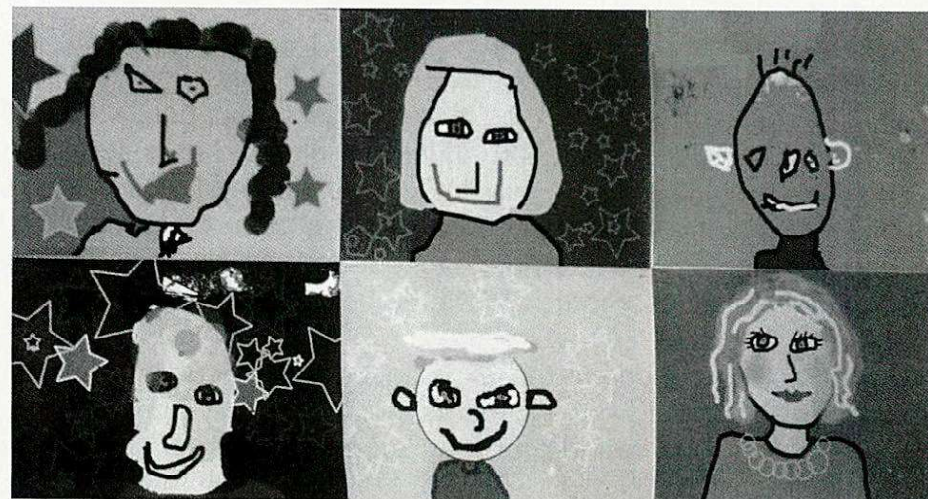
The third source of material included here comes from the publication *A Gift to the Child*, originally published by Simon and Schuster but now out of print and used here with the authors' permission. Many schools in the borough use this material and

the resources for it are now on the Solihull Grid for Learning, on www.solgrid.org.uk It is the philosophy of the 'Gift' approach and the learning strategy exemplified in it that underpins this handbook.

A significant development in both the preparation and presentation of this material is the identification of learning objectives. It became apparent that it was necessary to clarify exactly what the learning purposes were for each item before writing or rewriting it; these were then checked out during the completion of the relevant *Potential CASE Developments* table. Once this was done, it was decided it would be helpful to include those purposes, expressed as learning objectives. These follow the short piece of background information on each item.

The main purpose of religious education is to promote the human development of the individual, especially in the case of the young child. All of this material, old and new, is designed to promote children's spiritual, moral, social and cultural development. Like its immediate predecessor, the *Handbook for Religious Education in the Foundation Stage*, this book sets out to identify ways of capturing the potential of religious material to excite, affirm and challenge young children, but also to give teachers the confidence to be adventurous and take risks in the classroom and the inspiration to enjoy it.

Julie Grove



How to use this book

This book is designed to be a resource to support children's learning in religious education. It is also intended as a support to teachers to help them make imaginative and effective use of religious material to enrich that learning and meet children's needs. It has been written by teachers and the new material has been trialled in classrooms across the borough.

The advice is based on the expectations of the Solihull Agreed Syllabus 2000 but, since it offers a model for teaching RE to young children as well as a broad range of material, it could be used in any school.

Like the original KS1 handbook, this book is organised around the headings in the knowledge section of the agreed syllabus: *sacred writings; prayer; worship; celebrations; symbols and faith.*

It is expected that the curriculum will be developed using material from all of these sections, but not all the items can possibly be used. This book is intended to have more scope for planning than its predecessor in order to meet children's learning needs more effectively, always with the requirements of the agreed syllabus in mind.

The book is intended to be used flexibly by teachers, both at the planning stage and actually in the classroom. The wider range of material gives greater choice to subject leaders who have the responsibility for long and medium term planning. Unlike the original key stage 1 handbook, none of the material here is labelled as year specific, although the examples of stranding offered later, in the section on planning, do make suggestions about appropriate year groups.

Although much of the material can be used with either year group, flexibility does not mean that continuity and progression are ignored. There is a deliberate attempt to build on and develop children's learning from the Foundation Stage and teachers who are familiar with that handbook will recognise some of the children featured in it. There is an opportunity here to learn more about Sandeep's visit to the Golden Temple, in the context of material on Guru Granth Sahib, and to find out more about Ranjit and the symbols that show he is a Sikh.



Whatever the material, it is always accompanied by support in how to teach it and questions that come out of the process to help children understand their own lives in a different light. It is most effective when the book is used in the classroom as a guide rather than a prop. It is more important for teachers to tell stories, creating an atmosphere and having eye contact with listeners to bring them into the world of the story, than to read a story and get absolutely every detail correct. The names of characters displayed beforehand make useful prompts and, as a bonus, children can be invited to listen actively for them.

The first KS1 handbook has been described as a 'godsend', especially to teachers who know little about religion themselves and even less about religious education; it is hoped this new version will be even more useful in giving them confidence



Religious Education in Key Stage One

Statutory Requirements

The Solihull Agreed Syllabus sets out clearly what is required of children's learning in this key stage, both in terms of what should be taught and expected outcomes. Those are **statutory** requirements. This book offers advice in how to meet those requirements in ways that promote effective learning, but it is advisory.

During the writing of this book, the new non-statutory National Framework for Religious Education (NFRE) has been published by the DfES and QCA. Whilst it will have no bearing on RE in Solihull unless and until it is used in the review of the agreed syllabus, it does nevertheless set out what has been agreed nationally as a set of expectations for RE in each key stage. For that reason, the new framework for KS1 has been scrutinised to inform this handbook. The consistency between the expectations of the NFRE and the Solihull Agreed Syllabus has already been confirmed by SACRE and there is nothing in the knowledge, skills and understanding and the breadth of study sections of the new framework that cannot be met through this material.

The Choice of Material

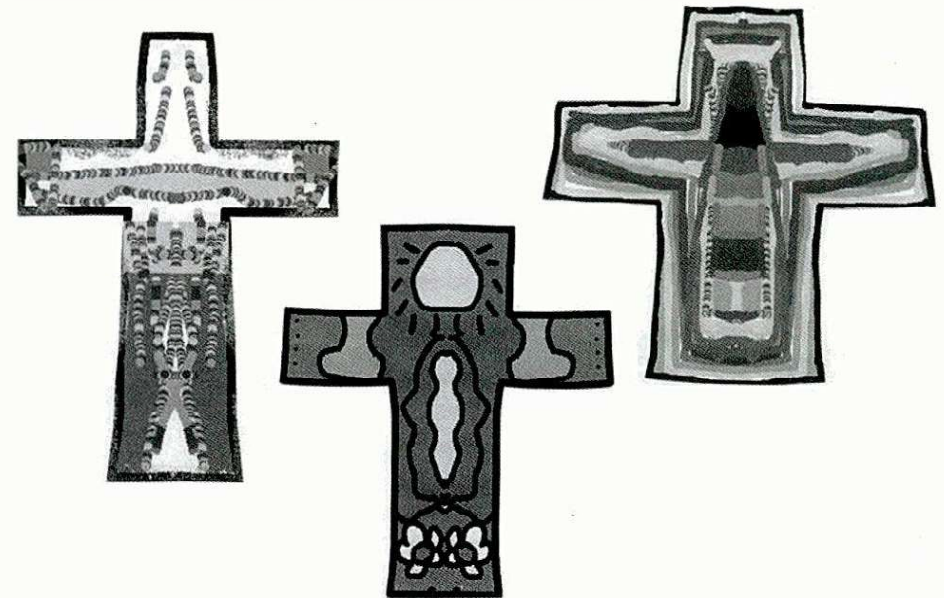
The material has all been chosen because of its potential to engage children's interest and imagination. It is explicitly religious. It brings children into direct contact with the religious world, providing them with the tools to use in their exploration. Visual images and religious language are particularly useful among those tools. The approach seeks to teach children ways of questioning and reflecting on the material to stimulate their understanding of themselves, other people and the world.

While learning may need to proceed in a step like manner, building on the young child's obvious knowledge, experiences and understanding, it is important also to introduce something completely new and apparently beyond their experience. This is often the case in RE when some children have no experience of the religious world at all, or if they have, they have no vocabulary with which to describe it. It is therefore necessary for the teacher to introduce concrete religious material to the child and to talk directly about God and religious beliefs and practices. It is the nature of the encounter that enables the child to make sense of the material, to relate to it personally and to learn. This encounter is part of a carefully planned approach in the classroom.

As in all learning, the most vital consideration when choosing material will always be the needs of the child. In the context of RE, this may mean drawing on knowledge or experience the child already has or upon the teacher's understanding of the child's social, emotional, moral and spiritual development. However, to give children insights into their own or a different culture or belief system, or to reflect upon their own feelings and views, it is often appropriate to use material that does not immediately fit within the child's apparent framework of knowledge or experience.

For many children, the word *God* will not naturally have any religious meaning; indeed, it will probably have very different connotations. If children are to benefit from the world that RE can open up for them, it is important to introduce and explore a multiplicity of ideas that are new to them, in this case to do with the word *God*. Teachers have found that introducing children to material such as *He's Got the Whole World* or *What is God Like?* initiates valuable discussion and helps in taking the first steps to identify children's experience, knowledge and understanding. Unless these opportunities are boldly taken, the learning opportunities are weakened and could even be lost altogether.

This is done most effectively through a direct encounter with the religious 'stuff', explored through the senses. Then, by using appropriate language, children can be helped to make use of the material for themselves to develop their understanding, in ways that are appropriate to them at that age and stage. The key to this process is the questioning, out of which the child is encouraged to form a relationship with the material.

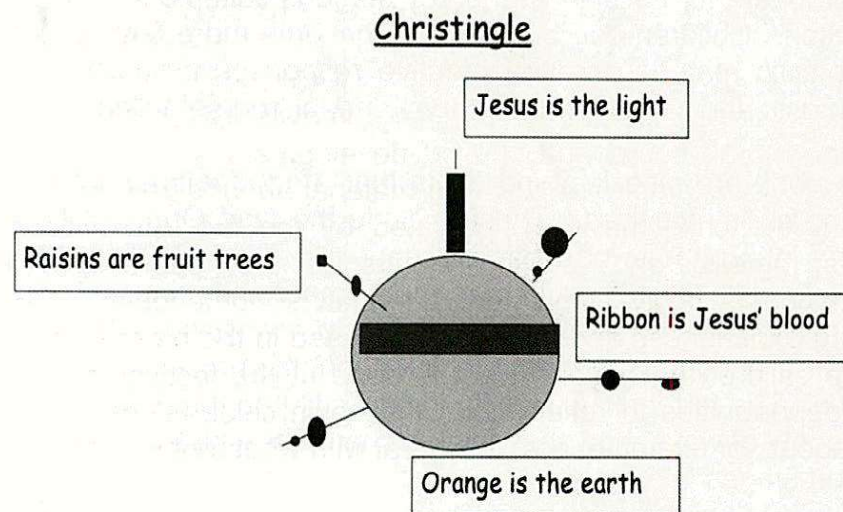


Questions are based on the teacher's knowledge of the child's spiritual, moral, social and cultural development and his or her interests. For example, when using material about a festival such as Holi, the child may be captivated by the fun, the actions, colours, smells, and exciting stories of the festival. The imagination is richly stimulated, but that is not enough. The learning experiences and the questions used in the process need to help children go beyond what is done at the festival, to give them opportunities to reflect upon their own celebrations and to think about, for example, how they deal with what frightens them.

It is crucial that the child has ample opportunity to root what has been learned about, and from, the festival within her or his own understanding. There needs to be a resonance in his or her own world; otherwise what is presented remains irrelevant, or even alien. This would create a barrier rather than develop respect or understanding or promote positive learning.

Even a focus on what may be the more culturally familiar celebration of Christmas can have little long-term impact if the purpose of activities and possible outcomes are not clear within the activity. For example when sharing the Nativity story, children need opportunities to explore key elements of the story, through objects, like the pocket icon, or role-play and discussion. If well used, the material invites them to explore the emotions to do with being homeless, anxious, relieved, excited, delighted, amazed, overwhelmed, frightened, fascinated, and then to reflect upon the importance the story has for some people who believe in God.

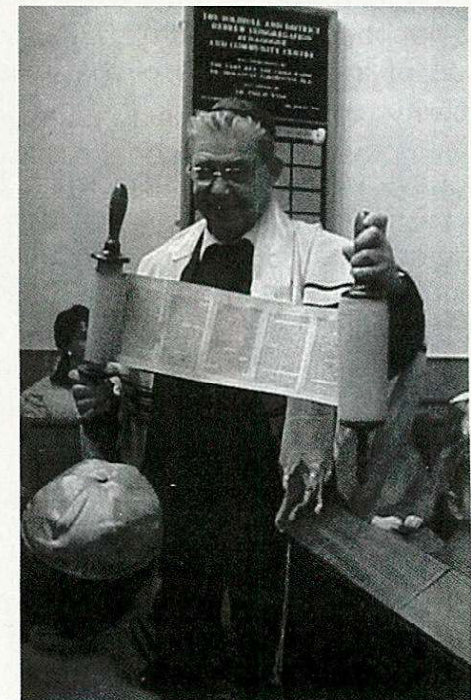
Christmas events in school, like the nativity play and activities such as making Christmas cards, must be rooted in their religious and emotional contexts.



The Learning Process

This approach demands the teacher's understanding of a specific pedagogy that is written into the material. Initially the child is engaged with the religious item in ways that stimulate interest and capture the imagination. This is done directly and with maximum impact and is the beginning of an open process in which the child begins to relate to something which may be unfamiliar and yet is fascinating.

The next step in the learning process is to invite children to explore the material further through story, play, music, art and any other appropriate activity. Threaded through all of these activities, the questioning and wondering is modelled by the teacher, seeking to develop qualities of curiosity and reflection in the child.



The teacher's use of the phrase 'I wonder...' suggests to the child that the teacher is involved in, and values, the process. A direct invitation to children to think of their own questions extends and validates the process further. Thus the religious material, full of mystery in itself, is enabled, through the carefully crafted learning process, to encourage children to develop the habit of asking their own questions and wondering for themselves.

The process has to be educational. The child's interaction with explicit religious material in this process of discovery does not imply crossing into faith. Indeed the boundaries need to be carefully delineated and the integrity of young children and their families protected. This is safeguarded by rooting the material clearly within the faith tradition, in a way that contextualises it. It is about saying, 'this is what someone does or thinks; what do you do, or think?' The most effective way to do this is to invite a child of the faith who is in the class to share what she or he believes, as happened with Saffron during work on Guru Nanak's Birthday. One of the outcomes of that was some real interfaith dialogue between six year olds.

Not every classroom is so richly blessed, however, and it is often necessary to create a child's presence artificially, through photographs. So, for Sandeep, the most wonderful moment of his visit to the Golden Temple is when he sees the holy book being put to bed late at night because he is a Sikh and this book is sacred to him and his family; Aideen finds comfort in going to Lourdes because she loves the Lady.

This approach brings children into the religious world and encourages them to become familiar with particular aspects of it. A particularly effective way of achieving this is through story. Children are invited to come into the story and be part of it through the use of a device that sets up a threshold for children to cross.

The process identifies the religious emphasis of a story, distinguishing it from other stories that are shared in the classroom environment. Lighting a candle or ringing a bell can be effective ways of creating such a threshold. A hoop covered in colourful material becomes a story ring which each member of the group can hold as the story is shared. Objects or pictures from the story can be placed in the ring. For a larger group, lengths of ribbon can be tied to the ring so that each member of the group can hold a ribbon. It is possible to make this device specific to the story, for example in the story of The Statue of the Buddha, a singing bowl is used to create a beautiful, long and haunting sound to welcome the story.

It is equally important that having 'entered' and established a relationship with the religious story, the children are subsequently 'distanced' from it. The removal of the story ring or the extinguishing of the candle or repeating of the welcoming sound signals the end of the relationship. This enables children to understand that the material has special significance for some children but not necessarily for them.

Use is made of a variety of learning activities; any opportunity that is appropriate for children in the key stage is suitable in religious education. Children can be invited to become more familiar with the specific material through creative responses including role-play, music and singing, photography and, of course, talking.

In the book are also learning tasks that are sometimes labelled 'thinking skills' activities. These include the Odd One Out tasks and the interrogation of a pair of images, both of which develop children's collaborative skills but, more importantly, involve them in identifying similarities and beginning to recognise differences whilst also encouraging them to think about the processes of their thinking. The fortune line activity invites children to record, in one of a variety of ways, how they think a character might be feeling at different stages in a story.

Thinking of a different kind is developed through an approach called guided fantasy. Children are invited, and it is important that participation is voluntary, to tell their own stories in their heads, developing crucial imaginative skills through such experiences. As well as encouraging children to access the material at a deeper level, these experiences offer times of stilling and quiet in a frequently hectic and focused day.

In this whole approach, the religious material is used instrumentally. The purpose is not to develop a systematic understanding of any tradition, but rather to empower the material to enrich children's interior worlds and to help them to develop relationships with others.

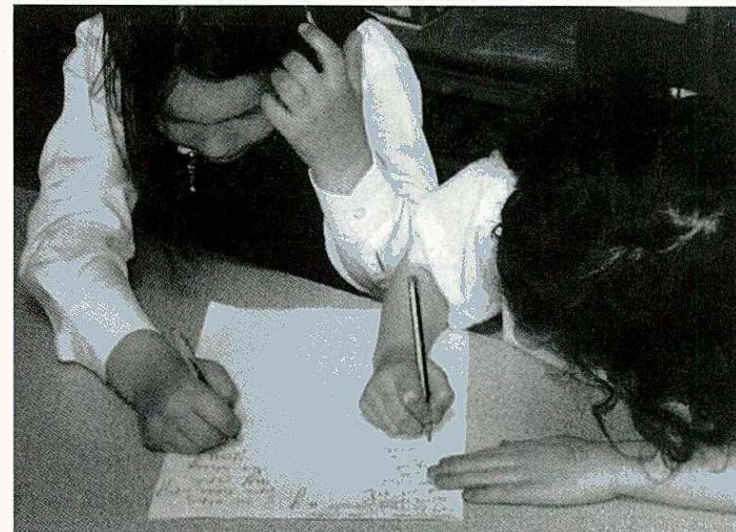
Planning

Planning is done on the basis of an allocation of one hour per week, or the equivalent, for religious education. This is the expectation of the agreed syllabus, as recommended by QCA and confirmed in the new non-statutory National Framework for Religious Education. There is no reason why the time cannot be blocked to enhance coherence in learning.

The principles for long and medium term planning, now well established in the borough, are used again here. The material is stranded in a way that makes for coherence in children's learning. It may be taken from one section of the handbook, as in a strand on prayer, or drawn from several as in the popular strand on *Jewish Beliefs about God*, from the old handbook, using material on the *Tallit* from the section on Worship, *Psalms 3 and 8* and *the Ten Commandments* from Sacred Writings and *Succot* from Celebrations. This process is illustrated in the following pages.

In the planning model most often used, there is a box called *Mapping the Strand* for identifying what the themes of the strand are as well as outlining how it is constructed. The most important job of the medium term plans, however, is to identify clear learning objectives for the strand; these will be informed by the objectives included for the first time with every item of material in the handbook itself.

Opportunities for assessment of children's learning are included in these medium term plans where appropriate; there is no need to complete such an assessment with every strand. In the best practice, teachers will formally assess pupils' progress only two or three times a year. This consists of levelling children's responses against the expectations of the agreed syllabus. The evidence can then be used, along with continuous, informal assessment, to inform both future learning and reporting on children's progress. There is an expectation that schools will report annually to SACRE on children's progress in religious education.



Examples of Medium Term Plans illustrating the stranding process.

Suggested Strand: Medium Term Plan

Key Stage: 1 **Year:** 2 **Title of the Strand:** Belonging to the Buddha **Term:** Spring 1
Approximate Number of Lessons: 6

Page	Content	Mapping the Strand	Learning Objectives
	<p>The Statue of the Buddha</p> <p style="text-align: center;">↓</p> <p>The Lotus</p> <p style="text-align: center;">(lesson 1)</p> <p style="text-align: center;">↓</p> <p>Prayer Flags</p>	<p>This strand is about:</p> <ul style="list-style-type: none"> • symbolism; • thinking clearly; • blossoming as a person; <p>Children are engaged in this strand through an exploration of a Buddha figure and a traditional Chinese story illustrating some of the Buddha's teaching. This leads into the story of Prince Siddhartha and what follows focuses on believers' responses to the practices of their faith.</p>	<p>To give pupils opportunities to know:</p> <ul style="list-style-type: none"> • about the Buddha and something of his teaching; <p style="text-align: center;">understand:</p> <ul style="list-style-type: none"> • that religious faith can be expressed in a variety of symbols; <p style="text-align: center;">reflect on:</p> <ul style="list-style-type: none"> • when they blossom and what helps them to think clearly.
<p>Resources:</p> <p>A statue of the Buddha</p> <p>A Thangha and a photograph of prayer flags</p> <p>A silk lotus flower and the activity sheets</p>		<p>Assessment:</p>	

Suggested Strand: Medium Term Plan

Key Stage: 1 **Year:** 1 **Title of the Strand:** God's Gift to the World

Term: Autumn 2

Approximate Number of Lessons: 7

Page	Content	Mapping the Strand	Learning Objectives
	<p>Mary (lessons 1- 4)</p> <p>↓</p> <p>Christmas: Gifts</p> <p>↓</p> <p>Mary (lesson 5)</p> <p>↓</p> <p>St Nicholas</p>	<p>This strand is about:</p> <ul style="list-style-type: none"> • Christmas and the Christian belief that Jesus is God's gift to the world; • waiting; • celebrating by giving. <p>The concrete focus for the strand is a small pocket icon of the Madonna and Child. From it, the lessons draw out the story of the annunciation, the birth of Jesus and his presentation at the Temple. The theme of giving is explored further in the story of St Nicholas, making links to the origins of Santa Claus.</p>	<p>To give pupils opportunities to...</p> <p>know:</p> <ul style="list-style-type: none"> • the narrative of the first Christmas events; • that Christians believe Jesus is God's gift to the world;. <p>understand:</p> <ul style="list-style-type: none"> • why Christmas is celebrated; • why giving is important; <p>reflect on:</p> <ul style="list-style-type: none"> • what giving means to them; • the best gift they ever received; • how it feels to wait.
<p>Resources:</p> <p>Small pocket icon(s)</p> <p>Mystery bag(s)</p>		<p>Assessment:</p>	

Suggested Strand: Medium Term Plan

Key Stage: 1 **Year:** 1 **Title of the Strand:** Blessings **Term:** Summer 2
Approximate Number of Lessons: 6

Page	Content	Mapping the Strand	Learning Objectives
	<p>Sweetness and Blessings</p> <p style="text-align: center;">↓</p> <p>The Aarti Flame</p>	<p>This strand is about:</p> <ul style="list-style-type: none"> • blessings • light. <p>This strand uses two religious ceremonies from different traditions to explore the nature of blessings. Both make symbolic use of light. The Havdalah ceremony at the end of the Jewish Shabbat preserves the memory of the celebration into the coming week and the Aarti ceremony is the focus of Hindu worship in the mandir. These two celebrations are central to the faiths and precious to believers.</p>	<p>To give pupils opportunities to...</p> <p style="text-align: center;">know:</p> <ul style="list-style-type: none"> • about two religious ceremonies from different traditions; <p style="text-align: center;">understand:</p> <ul style="list-style-type: none"> • what is meant by the notion of blessing and what it means to some religious people; <p style="text-align: center;">reflect on:</p> <ul style="list-style-type: none"> • the blessings in their lives.
<p>Resources: An Aarti lamp</p> <p>A spice box and Havdalah candle</p>		<p>Assessment:</p>	

Suggested Strand: Medium Term Plan

Key Stage: 1 **Year:** 2 **Title of the Strand:** What might God be like? **Term:** Summer 2
Approximate Number of Lessons: 5

Page	Content	Mapping the Strand	Learning Objectives
	<p>What is God like?</p> <p style="text-align: center;">↓</p> <p>He's Got the Whole World</p> <p style="text-align: center;">↓</p> <p>Ik Onkar</p>	<p>This strand is about:</p> <ul style="list-style-type: none"> • the mystery of God; • beliefs about God. <p>The strand uses material from three faith traditions to explore ideas about God. It begins with Hindu philosophy, presented very concretely through the analogy of salt and water. It goes on to explore the words of a song many children will know well, and concludes with an exploration of a symbol and prayer that speak about God and what God might be like.</p>	<p>To give pupils opportunities to...</p> <p style="text-align: center;">know:</p> <ul style="list-style-type: none"> • that there are many ideas about what God might be like; <p style="text-align: center;">understand:</p> <ul style="list-style-type: none"> • that God remains a mystery <p style="text-align: center;">reflect on:</p> <ul style="list-style-type: none"> • their own ideas about what God might be like; • other mysteries.
<p>Resources: Water and salt, Ik Onkar symbol</p>		<p>Assessment: What have you learned about what God might be like?</p>	

Name:

What have you learned about what God might be like?

Choose two of the children you have been learning about and write about what they believe about God.

Child	Faith	Beliefs about God
Kedar		
Sophie		
Saffron		

What is the same about their beliefs? What is different?

Show, using words or pictures or both, what **you** think God might be like?

**Assessment
Sheet**