

*Section One*

*Planning*

## *Long-Term Planning*

The process of long-term planning involves making decisions about what will be taught to each group of pupils, taking account of their earlier learning and paying heed to the requirements of the agreed syllabus. This needs to be done with an overview of all year groups in mind so that issues of continuity and progression can be addressed.

The school year falls naturally into six half terms; the most manageable approach to this level of planning is to construct a unit of work for each half-term from the material in the handbook which equates approximately to six, seven or eight weeks of RE, depending on the time of year and the length of terms. These units are called strands.

Primary teachers are sometimes insistent that Religious Education must relate to the topic; links are then made which can be tenuous, resulting in the weakening of the religious material. Where the associations are sound and relevant, the topic can be strengthened by the integration of RE, which invites exploration of the topic from another perspective. However, where those connections cannot be made without jeopardising the integrity of the material, it is better to plan discrete religious education strands and deliver them separately.

These lessons can then be taught either in weekly instalments or, as is proving increasingly successful, in a block of time equivalent to a number of weeks' worth of RE time. Where the latter is thoroughly planned it is often of more benefit than the weekly 'drip-feed' approach.

### *What is a Strand?*

A strand is constructed from several individual items of religious material linked together to form a coherent learning experience for pupils over half a term. Each item of material in the planning grids of the handbooks can be sequenced with other items by some identifiable common thread.

It is intended that the handbook material should be used flexibly. Material is organised according to year groups but need not be confined to that year if it is more appropriate, for the purposes of stranding, to use it elsewhere.

At this initial level of planning it is important also to acknowledge the need for breadth and balance. In terms of meeting the requirements of the agreed syllabus, it is good, where possible, to touch each area of knowledge every year and to draw on a variety of stranding techniques.

## *Models for Stranding*

Strands can be developed in one of a number of ways:

1. The **integrated** strand is made by linking religious material with a topic.
2. The **systems** strand presents material from the same religious tradition in a systematic way.
3. The **religious ideas** strand links material from a number of religious traditions around a single idea.
4. The **exploring human experience** strand focuses on issues of human concern.
5. The **child development** strand addresses issues that concern children.

Exemplars of each type of strand are presented in the following pages. They are not definitive but are offered as models. It is good, when addressing the long-term plan, to give pupils opportunities to work in all of these contexts.

**THE  
TUDORS**

The Book of Kells



(Family Bible)



William Tyndale



The Gideons

*the  
'integrated'  
approach*

*... where  
it is  
appropriate ...*

**SPACE**

In the Beginning



Creation Stories



The Lord God made  
them all



Thy will be done

Church visit: Font



Baptism



John the Baptist



The Baptism of Jesus



River Ganges

**WATER**

**ISLAM**

The Qur'an  
↓  
Muhammad  
↓  
The Mosque

Baisakhi

↓  
The Khanda

↓  
Guru Granth Sahib

↓  
What shall we call  
the baby?

**SIKHISM**

'I believe ....'

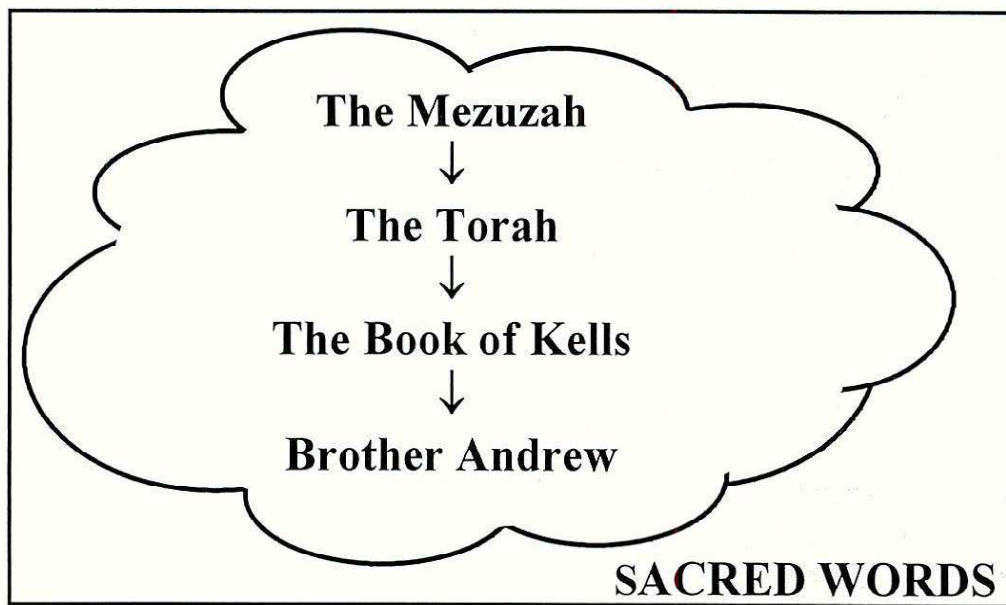
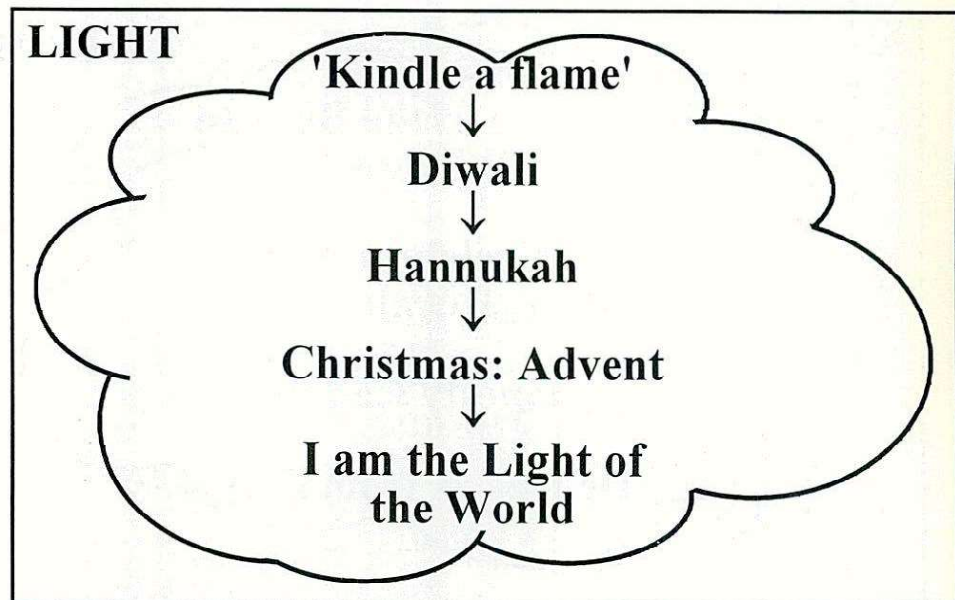
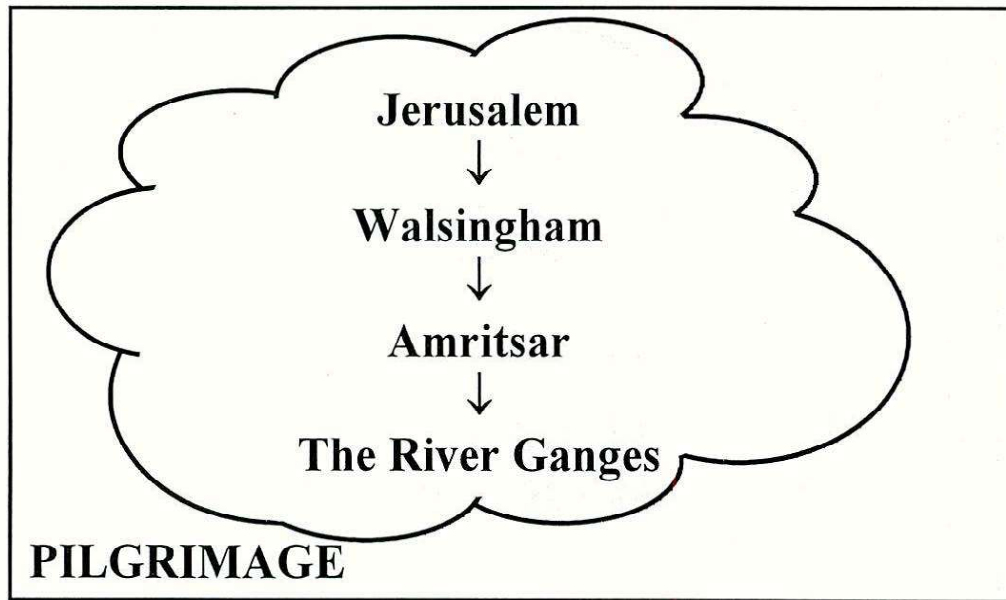
↓  
The Trinity

↓  
Fruit of the Spirit

**CHRISTIAN  
TEACHING**

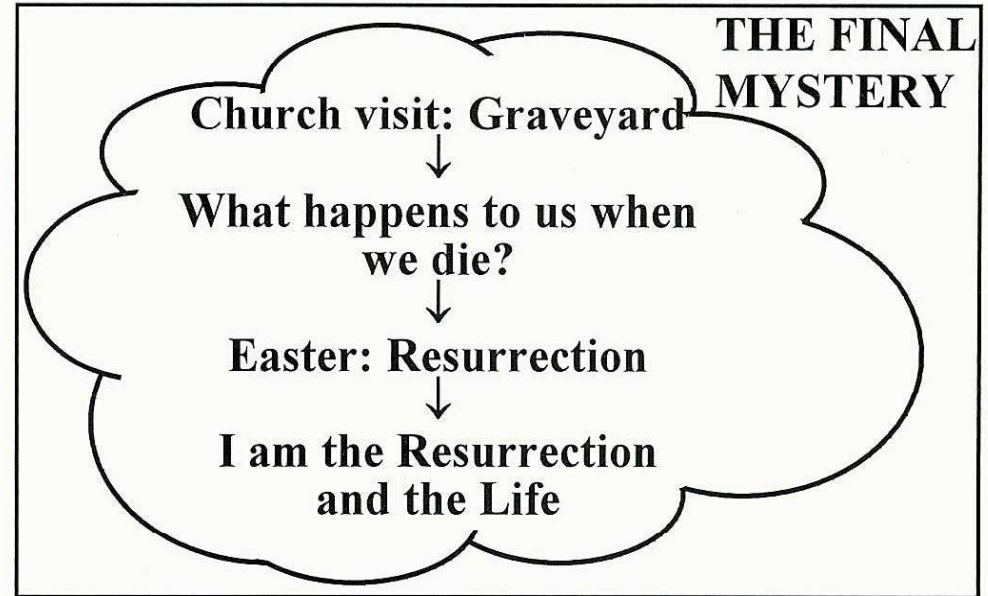
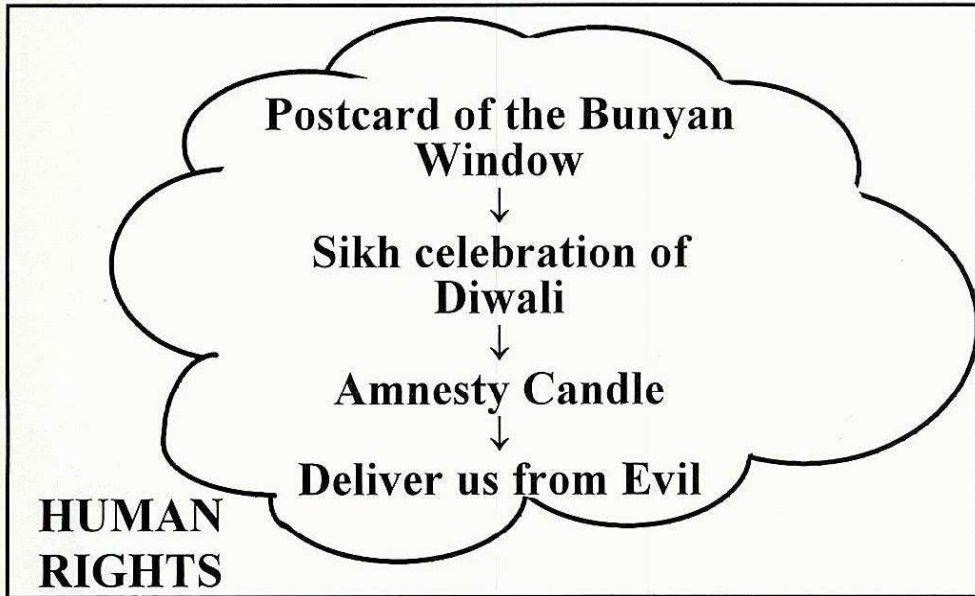
*the  
'systems'  
approach*

*taking material from  
one tradition and  
presenting it logically*



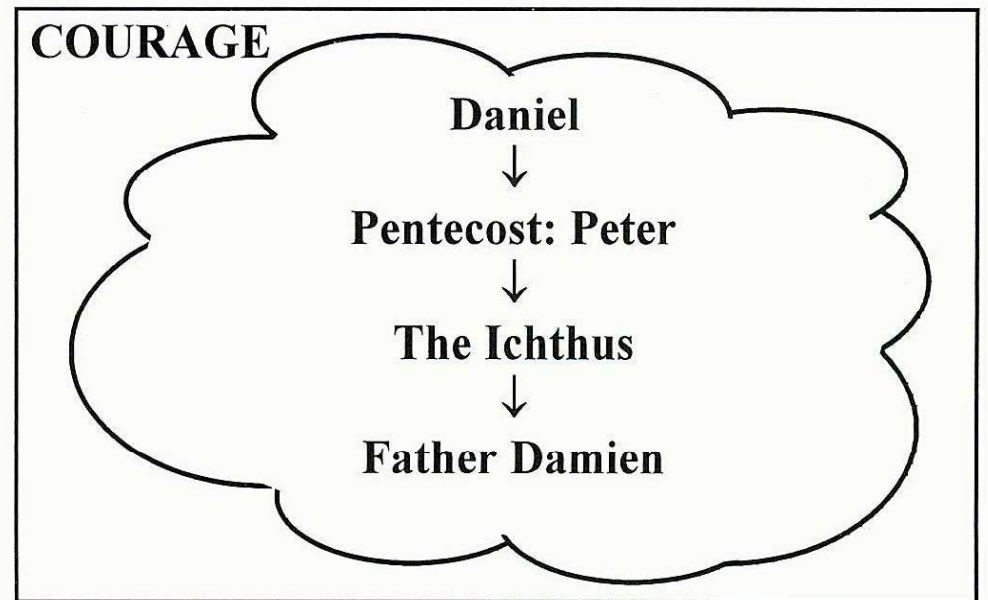
*the  
'religious ideas'  
approach*

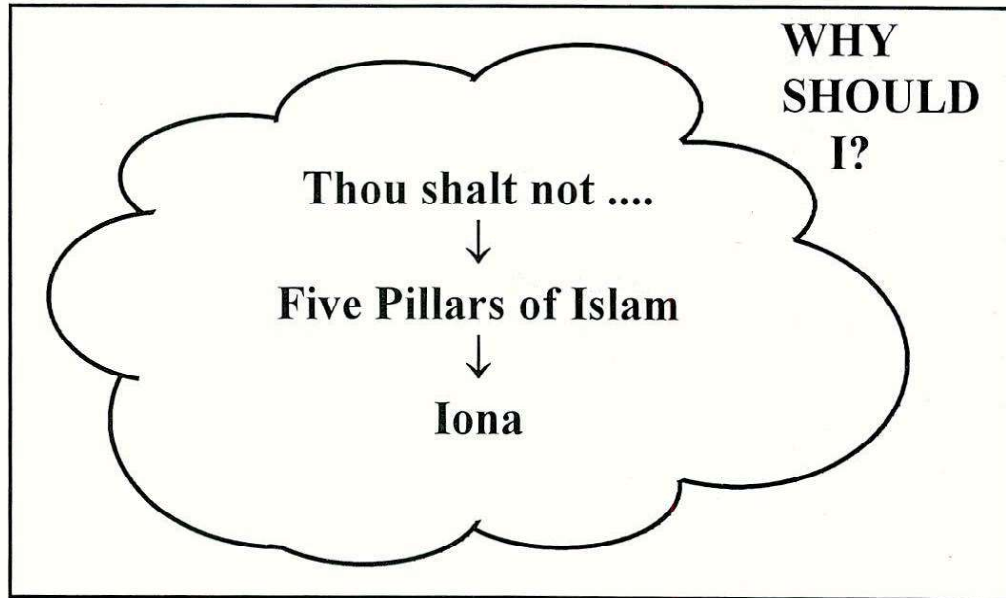
*where material from  
more than one tradition  
is linked together*



*the  
'exploring  
human  
experience'  
approach*

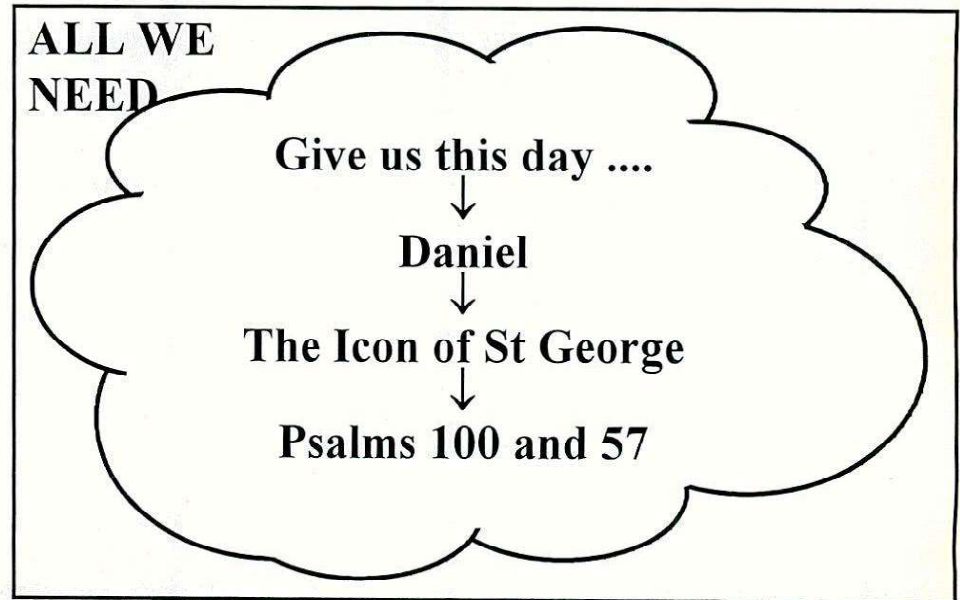
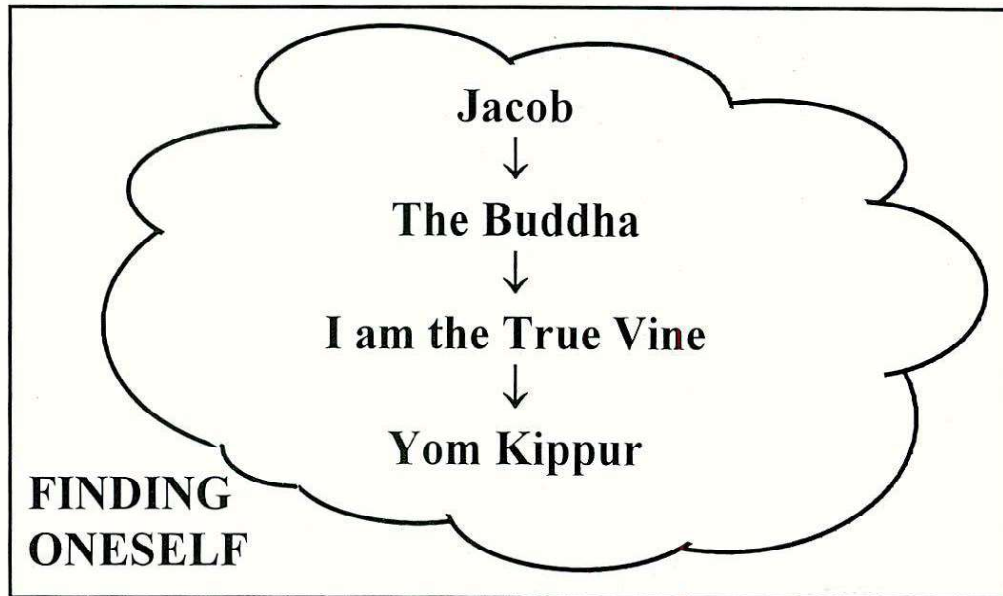
*focusing on an issue of human concern*





*the  
'child  
development'  
approach*

*focusing on issues that concern children*



## *Principles for Stranding*

Whichever model is being used to strand items together, there must be some common ideas which run through them all. It is generally not enough to create a chain in which each link is attached to the previous one but there is no overarching theme. The stronger the coherence of the strand, the easier it will be to give it a title. Each strand must therefore have a clearly distinguishable **focus**.

When identifying the focus, it is necessary to look carefully at the material and at the *Potential CASE Developments* tables to determine what the strand is really about and where its emphasis lies. This gives the strand its title.

The title will reflect that thread which is picked up in all the items. Whether it is a religious theme or idea such as *Precious Words*, a strand which explores human experience as in *Human Rights* or a child development strand such as *Feeling Small* or *Battling with Yourself*, the focus should sum up the over-arching ideas.

Where the strand follows a systems approach, the focus will be a straightforward *Islam* or *Jewish Beliefs about God*. If an aspect of Christian Teaching is covered in the strand it may be that the title will simply be *What Christians Believe* or will reflect a particular idea more specifically as in *The Upside-down World*. The festival strands may focus simply on the celebration itself or may pick up the central thread as in *The Power of the Cross* or *God with the World* or *Light*.

Continuity between strands in one year and across years helps pupils to establish a secure foundation for their learning. The threads in the Year 3 Easter strand reflect and extend those of the Christmas strand for that year. Both use posters of ninth century decorated crosses, one depicting the Nativity story and the other the events of Easter. Both are used to explore the relationship between the shape and the story. Similarly the

Year 4 Easter and Pentecost strands are linked through a series of lessons about Peter.

Another important principle to be considered when planning is **progression**. The most effective stranding encourages pupils to build developmentally on their earlier learning. Some material is introduced in the handbooks in a spiral framework. There is an opportunity for each year group to visit a church, with a different focus each time; some aspect of the Lord's Prayer is addressed each year and the festivals which feature every year are explored from a variety of different perspectives. Other great religious stories, like the epics of Moses and Noah are used at various times, each time taking pupils a little further into the material and extending the challenge as appropriate. Pupils' capacity to think metaphorically, addressed in Key Stage 1 through work on *I am the Good Shepherd* and *I am the Light of the World* is developed in Key Stage 2 through much of the material in the Christian Teaching section, eg *One Body* and *God is Love* as well as the work on symbolism where more of the *I am* sayings feature.

## *A Step-by-step guide to stranding*

The following pages offer a possible strategy for long-term planning with a step-by-step guide to stranding. All the model strands are represented and the need for continuity and progression is recognised. Beginning with the givens, those festivals which will feature every year, and considering what is most appropriate to meet pupils' needs elsewhere, gradually a framework of strands can be constructed. The process is the same whichever key stage is being planned and the exemplars outlined here make use of material from both handbooks. Blank copies of the long-term planning sheets can be found in the appendix at the back of the book.



	SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS	SACRED WRITINGS THE BIBLE	CHRISTIAN TEACHING	FAITH AND FOUNDERS OF FAITHS	PRAYER
	<ul style="list-style-type: none"> <li>✓ The Book of Kells</li> <li>Brother</li> <li>The</li> </ul>	<ul style="list-style-type: none"> <li>In the Beginning</li> <li>Baptist</li> <li>the Paralysed</li> <li>of the Wedding</li> </ul>	<ul style="list-style-type: none"> <li>✓ The Lord God made them all</li> <li>Treasure in Heaven</li> <li>One Body</li> </ul>	<ul style="list-style-type: none"> <li>Jesus in the Temple</li> <li>The Baptism of Jesus</li> <li>Abraham</li> <li>Guru Nanak</li> <li>Gladys Aylward</li> </ul>	<ul style="list-style-type: none"> <li>✓ The Lord's Prayer:</li> <li>Thy will be done</li> <li>Mother Teresa</li> <li>The Rosary</li> <li>The Call to Prayer and Wudu</li> </ul>
Yr4		<ul style="list-style-type: none"> <li>ana</li> <li>ood</li> </ul>	<ul style="list-style-type: none"> <li>✓ A New Commandment</li> <li>✓ Turning the World upside down</li> </ul>	<ul style="list-style-type: none"> <li>The Temptations of Jesus</li> <li>Moses</li> <li>Muhammad</li> <li>✓ Father Damien</li> </ul>	<ul style="list-style-type: none"> <li>The Lord's Prayer:</li> <li>✓ Give us this our daily bread</li> <li>The Icon of St George</li> <li>Tefillin</li> </ul>
Yr5	<ul style="list-style-type: none"> <li>Guru Granth Sahib</li> </ul>	<ul style="list-style-type: none"> <li>✓ Jacob</li> <li>Tobias</li> <li>✓ Proverbs</li> <li>✓ Challenging the Pharisees</li> <li>Parable of the Sower</li> </ul>	<ul style="list-style-type: none"> <li>✓ I believe ....</li> <li>The Water of Life</li> <li>✓ Fruit of Spirit</li> <li>23rd Psalm</li> </ul>	<ul style="list-style-type: none"> <li>The Transfiguration of Jesus</li> <li>The Society of St Columba</li> <li>✓ The Buddha</li> <li>Nicky Cruz</li> </ul>	<ul style="list-style-type: none"> <li>The Lord's Prayer:</li> <li>✓</li> </ul>
Yr6	<ul style="list-style-type: none"> <li>✓ The Gospels</li> <li>✓ The Bible Society</li> <li>✓ Krishna the Charioteer</li> </ul>	<ul style="list-style-type: none"> <li>✓ Noah</li> <li>Isaiah's call</li> <li>Ezekiel</li> <li>✓ Raising of Lazarus</li> <li>Parable of the Three Servants</li> <li>Parable of the Tenants in the Vineyard</li> </ul>	<ul style="list-style-type: none"> <li>The Eucharist</li> <li>The Beatitudes</li> <li>✓ God is Love</li> <li>The Sanctus</li> </ul>	<ul style="list-style-type: none"> <li>Gandhi</li> <li>✓ Postcard of the Buddha</li> <li>Window</li> <li>Mother Julian of Norwich</li> </ul>	

Photocopy the planning grid and highlight the items in some way as you use them.

Try to ensure each box is 'visited' every year

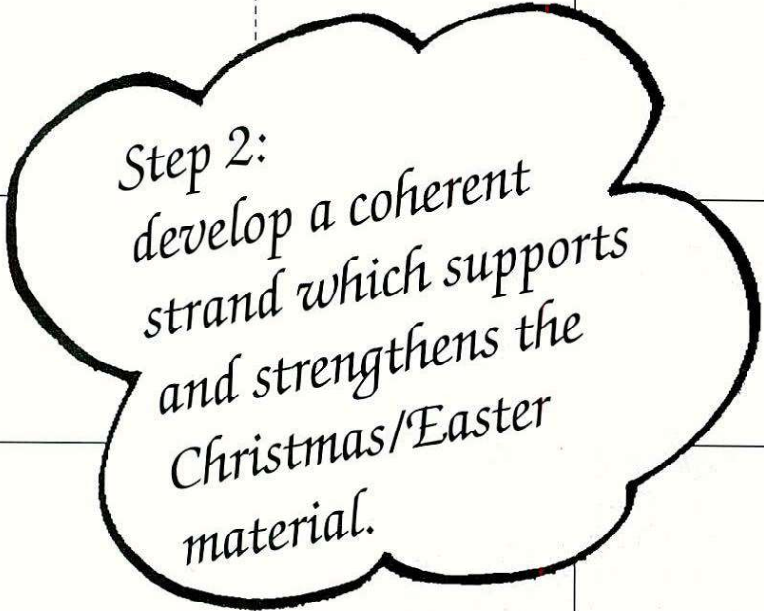
## RELIGIOUS EDUCATION : KEY STAGE 2

### YEAR PLANS

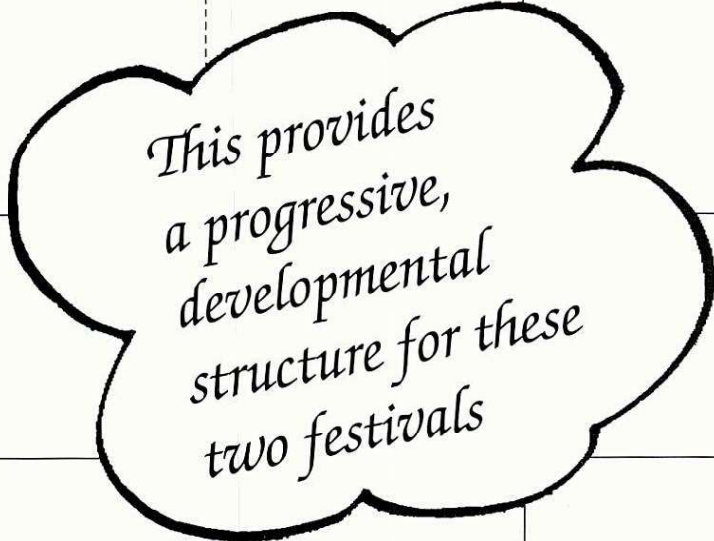
	TERM 1		TERM 2	
<b>Y3</b>	Christmas: The Nativity		Easter: The Cross	
<b>Y4</b>	Christmas: The Homeless		Easter: Peter	
<b>Y5</b>	Christmas: Paintings		Easter: The Crucifixion	
<b>Y6</b>	Christmas: Immanuel		Easter: Resurrection	

Step 1:  
Go to the 'givens'  
ie Christmas and Easter\*  
\*note that there is a  
different focus for these  
festivals in each year

**RELIGIOUS EDUCATION : KEY STAGE 1  
YEAR PLANS**

	<b>TERM 1</b>	<b>TERM 2</b>	<b>TERM 3</b>
<b>(N)</b>			
<b>R</b>	 <p style="text-align: center;"><i>Step 2: develop a coherent strand which supports and strengthens the Christmas/Easter material.</i></p>	<i>Easter:</i> I am the Good Shepherd The Lost Sheep Mothering Sunday Easter Garden	
<b>Y1</b>			
<b>Y2</b>		<i>Light:</i> Kindle a flame Hannukah Christmas: Advent I am the Light of the World Kindle a Flame	

**RELIGIOUS EDUCATION : KEY STAGE 2**  
**YEAR PLANS**

	<b>TERM 1</b>	<b>TERM 2</b>	<b>TERM 3</b>
<b>Y3</b>	 <p><i>This provides a progressive, developmental structure for these two festivals</i></p>	<i>The Power of the Cross:</i> Sign of the Cross Easter The Rosary Mother Teresa	
<b>Y4</b>			
<b>Y5</b>		<i>Conflict &amp; Reconciliation:</i> Easter: The Crucifixion Church Visit: Stations of the Cross Coventry Cathedral Brother Roger & Taizé	
<b>Y6</b>		<i>God with the world:</i> All Saints The Lord's Prayer Deliver us from Evil God is Love Christmas: Immanuel	

# RELIGIOUS EDUCATION : KEY STAGE 2

## YEAR PLANS

	TERM 1	TERM 2	TERM 3
<b>Y3</b>	<p>Christmas: Nativity (Poster)</p>	<p>—————→</p>	<p>Easter: The Cross (Poster)</p>
<b>Y4</b>		<p>Easter: —————→ Peter</p>	<p><i>The Upside-Down World:</i> Turning the World Upside-Down Jesus &amp; the Rich Young Man Pentecost: Peter The Ichthus, Father Damien</p>
<b>Y5</b>	<div style="border: 2px solid black; border-radius: 50%; padding: 20px; display: inline-block;"> <p><i>Step 3: Look for opportunities to provide coherence between strands</i></p> </div>		
<b>Y6</b>			

# RELIGIOUS EDUCATION : KEY STAGE 2

## YEAR PLANS

	<b>TERM 1</b>	<b>TERM 2</b>	<b>TERM 3</b>
<b>Y3</b>	<p><i>Precious Words:</i></p> <p>The Mezuzah</p> <p>The Torah</p> <p>The Book of Kells</p> <p>Brother Andrew</p>		
<b>Y4</b>			
<b>Y5</b>			<p><i>Battling with Yourself:</i></p> <p>Jacob</p> <p>The Buddha</p> <p>I am the True Vine</p> <p>Yom Kippur</p>
<b>Y6</b>	<p><i>Human Rights:</i></p> <p>Postcard of the Bunyan Window</p> <p>Sikh Celebration of Diwali</p> <p>Amnesty Candle</p> <p>Martin Luther-King</p>		<p><i>What Christians Believe:</i></p> <p>I believe ....</p> <p>The Trinity</p> <p>Fruit of the Spirit</p>

*Step 4:  
use one of the models for  
stranding to develop four  
more strands for each year,  
ensuring breadth and balance*

**RELIGIOUS EDUCATION : KEY STAGE 1  
YEAR PLANS**

	<b>TERM 1</b>	<b>TERM 2</b>	<b>TERM 3</b>
<b>(N)</b>			
<b>Y1</b>		<i>The Story of Passover:</i> The Torah Scroll Moses Passover	
<b>Y2</b>		<i>What Muslims Believe:</i> Crescent Moon & Star Eid Ul Fitr Pilgrimage to Mecca The Garden	

*NB: this half-term is a good time to introduce material which may be unfamiliar*



## Medium-term planning

Medium or mid-term planning needs to address the specifics of the strand. Once the long-term plan is complete, each strand needs to be developed according to a tried and tested planning sheet. There is no definitive style; it is up to schools to develop and evaluate their own but two models are offered here to stimulate discussion. Both can be found in the appendix and both have been used in Section 4, although one of the sheets is used only once in each key stage.

Both planning sheets require the title or focus of the strand and the time allocation to be noted. The items making up the strand need to be listed. Although there are slight variations, the common features, all necessary to this level of planning, also include: mapping the strand, a check list of resources, assessment opportunities and, most important of all, the identification of specific learning objectives.

## Mapping the strand

Once information about the content of the strand and its focus is recorded on the mid-term plan, the next task is to identify the common **threads** which run throughout the strand. This explains to the teacher why the individual items have been linked together. This process demands a familiarity with the material and then a distancing from it, a stepping back, to pick out the common ideas. *The Potential CASE Developments* tables are designed to help.

On the planning sheets, these common threads are listed under the heading *Mapping the Strand* and are introduced with the words: "This strand is about ...". There are usually two or three (or sometimes more) ideas which are woven through the material.





*Mapping the Strand* goes on to explain why the strand is shaped as it is, with items in a certain order. It is necessary to make explicit where the teacher should begin the strand, how it should then be developed and the way in which it is completed.

All the items in the handbooks are presented in as concrete a way as it is possible to do. However, when planning strands, consideration needs to be given to their **shape**. The first item is arguably the most important since it is through that initial experience that pupils will be engaged with the material. The best engagement will happen when the first item is strong and specific and, where possible, actually tangible.

Some items provide a context for the exploration of others so the order in which material is sequenced is also important. Where the strand focuses on a festival and is therefore time-specific, it is not always necessary to locate the festival lessons at the end of the strand adjacent to the end of term, unless the strand develops that way. Sometimes, to ensure coherence, it is better to plan more creatively. In the Easter strand suggested for Year 3, called *The Significance of the Cross* questions about the importance of the shape of the Cross are asked in the lessons on the Sign of the Cross and reiterated in the first lesson on Easter. A proliferation of crosses is then used to tell the Easter story itself and the impact of that event is considered in the context of the practice of many Christians (*the Rosary*) and the life of one outstanding woman of Faith (*Mother Teresa*) for whom the Cross is an impelling reason for living.

## ***Identifying the learning objectives***

This is the most important aspect of medium-term planning. It is the process by which the learning opportunities presented to pupils by the material, and their expected responses to it, are made explicit. This is where the potential learning outcomes, which the teacher is aiming to

achieve, are specified. They must reflect the requirements of the agreed syllabus; they will also be crucial in determining assessment opportunities.

The aspects of learning identified on both suggested planning grids are rooted in the Solihull Agreed Syllabus. They are related to the five objectives in the following way:-

- To know → Knowledge
- To understand → Concepts  
(Attitudes)  
(Skills)
- To reflect upon → Attitudes  
Skills  
Exploration of Human Experience.

In determining what pupils will have the opportunity to **know** by the end of the strand, it is necessary to consider carefully what the strand is about and relate it to the knowledge column of the agreed syllabus. It is important to be specific and realistic.

The content is the vehicle by which the other four objectives are met. Each item of religious material (the knowledge objective) is justified according to its potential for promoting pupils' development in the *Potential CASE Development* tables which follow the lesson plans for each item in the handbooks. Each table shows how that particular item relates to certain aspects of the development of concepts, attitudes and skills and the exploration of human experience.

In order to collate the potential outcomes of a whole strand, the information from all the relevant *Potential CASE Development* tables is recorded on a tick sheet, called a Strand Matrix.

Religious Education KS1		Strand Matrix										Year
Strand												
Knowledge												
Concepts	Beliefs											
	Importance of Religion											
	Morality											
	Forgiveness											
Attitudes	Respect and Self-respect											
	Integrity											
	Equity											
	Social Awareness											
	Social Responsibilities											
	Forgiveness											
	Tolerance											
	Ecological Responsibility											
Skills	Language											
	Source											
	Self-expression											
	Empathy											
	Reflection											
Exp. of Hum Ex.	Spiritual Experience											
	Self-awareness and Responsibility to Others											
	Emotions											
Date												

When completed, the **Strand Matrix** provides an overview showing which aspects of the four objectives are fulfilled in that strand. In the strongest strands where there is a coherence throughout the material itself, there will be considerable commonality in the aspects addressed.

These common elements provide a key to the identification of the remaining two objectives: to give pupils opportunities to **understand** and to **reflect upon**. A step-by-step guide to the process of identifying learning objectives is outlined on the following pages.

### The Resurrection from Mary's point of view

I walked to Jesus' tomb, in a mixture of sadness and sorrow.  
 Knowing in my heart I wouldn't see his face tomorrow.  
 I wondered deep inside how I would roll away the rock.  
 It was covering the entrance, acting as a lock.  
 But when I got there, the rock was pushed aside.  
 I looked into the darkened cave, and saw a man inside.  
 He asked me why I was weeping, and I told him through my cries.  
 "Jesus has gone. The Lord, The Saviour, and I didn't see him rise!"  
 But then I saw a man beside me, he asked why I cried.  
 "The Lord has gone. Jesus Christ, the one in which I confide!"  
 "Don't be afraid, for I am the Lord, I have risen from the dead!" He said.  
 I spread the good news to everyone, they were all so glad to hear.  
 And now we live in happiness, we live without sorrow and fear.

*Krysmna*



**PRIMARY RELIGIOUS EDUCATION**

**MEDIUM-TERM PLANNING SHEET**

**KEY STAGE 2**

**YEAR: 6**

**Strand: Human Rights**

**Term: Autumn 1**

**Number of Lessons: 7+**

**KNOWLEDGE**  
 To study or to know about:  
**Sacred Writing:** Sacred Writings and their importance to believers.  
**Sacred Writings:** Stories from the Bible in order to create a wider knowledge and understanding and to begin to develop a sense of chronology.  
**Christian Teaching:** Significant elements of Christian teaching as contained in the Creed.  
**Faith:** The effect of faith on the lifestyles of ordinary people.  
**Founders of Faiths:** The lives of founders of faith.  
**People of Faith:** The lives of outstanding people of faith and the actions of such people as expressions of faith.  
**Prayer:** The meaning and formulation of prayer and the ways in which people pray including the Lord's Prayer.  
**Places of Worship:** Places of worship of religious groups in local and wider communities.  
**Morality:** The Ten Commandments and the Sermon on the Mount and to be aware that all faiths have codes by which their members live.  
**Customs and Celebrations:** A widening range of religious customs and celebrations. Religious festivals and celebrations.  
**Symbolism:** Some religious symbolism and ritual.

Page	Content	Strand	Learning Objectives
274	Postcard of the Bunyan Window ↓	The lives of four outstanding people of faith and their individual fight against injustice.	To give pupils opportunities to ... <b>know:</b> about the lives of four outstanding people of faith & their individual fight against injustice.
528	Sikh celebration of Diwali ↓		
582	Amnesty Candle ↓		
438	Martin Luther-King		

**Resources:**

*Step 1:  
 Locate the strand in the KNOWLEDGE OBJECTIVE of the agreed syllabus.  
 Use as a guide to determine the first objective.*

Strand:		HUMAN RIGHTS																						
Knowledge		Postcard	Diwali	Amnesty Candle	MLK																			
Concepts:	Beliefs																							
	Importance of Religion																							
	The Spiritual Dimension																							
	Commitment																							
	Morality																							
	Forgiveness																							
	Symbols																							
Attitudes:	Responsible Relationships																							
	Integrity																							
	Enquiry																							
	Social Awareness																							
	Social Responsibilities																							
	Forgiveness																							
	Sensitivity																							
	Tolerance																							
	Ecological Responsibility																							
Skills:	Use of Language																							
	Use of Sources																							
	Reasoned Argument																							
	Empathy																							
	Reflection																							
Exp. of Hum. Ex.:	Spiritual Experiences																							
	Responsible Relationships																							
	Emotions																							
	Daily Experiences																							
Date																								

*Step 2:  
Prepare the  
STRAND MATRIX  
by writing in the  
content at the top  
of the grid.*

Strand:		HUMAN RIGHTS																							
Knowledge		Postcard	Divine	<b>Potential C.A.S.E. Developments</b>																					
				<b>Knowledge: FAITH AND FOUNDERS</b>																					
Concepts:	Beliefs	✓	✓	<b>Concepts</b> <table border="1"> <tr> <td><b>BELIEFS</b></td> <td><b>THE SPIRITUAL DIMENSION</b></td> <td><b>MORALITY</b></td> <td><b>INTEGRITY</b></td> </tr> <tr> <td>God</td> <td>There is always hope Life is a mystery</td> <td>It is wrong to imprison someone unjustly</td> <td>valuing ▷ freedom</td> </tr> <tr> <td>▷ sustains</td> <td></td> <td></td> <td></td> </tr> <tr> <td>▷ protects</td> <td></td> <td></td> <td></td> </tr> <tr> <td>▷ inspires</td> <td></td> <td></td> <td></td> </tr> </table>		<b>BELIEFS</b>	<b>THE SPIRITUAL DIMENSION</b>	<b>MORALITY</b>	<b>INTEGRITY</b>	God	There is always hope Life is a mystery	It is wrong to imprison someone unjustly	valuing ▷ freedom	▷ sustains				▷ protects				▷ inspires			
	<b>BELIEFS</b>	<b>THE SPIRITUAL DIMENSION</b>	<b>MORALITY</b>			<b>INTEGRITY</b>																			
	God	There is always hope Life is a mystery	It is wrong to imprison someone unjustly			valuing ▷ freedom																			
	▷ sustains																								
	▷ protects																								
	▷ inspires																								
	Importance of Religion																								
The Spiritual Dimension	✓	✓																							
Commitment																									
Morality	✓	✓																							
Forgiveness																									
Symbols																									
Attitudes:	Responsible Relationships		✓																						
	Integrity	✓	✓																						
	Enquiry	✓																							
	Social Awareness	✓																							
	Social Responsibilities	✓	✓																						
	Forgiveness																								
	Sensitivity																								
	Tolerance																								
	Ecological Responsibility																								
	Skills:	Use of Language	✓	✓																					
Use of Sources		✓																							
Reasoned Argument				✓																					
Empathy		✓	✓	✓																					
Reflection		✓	✓	✓																					
Exp. of Hum. Ex.:	Spiritual Experiences	✓	✓																						
	Responsible Relationships			✓																					
	Emotions	✓		✓																					
	Daily Experiences		✓																						
Date																									

**Step 3:**  
 Complete the MATRIX, recording all the categories identified on the POTENTIAL CASE DEVELOPMENTS tables for the items in the strand.

Strand:		HUMAN RIGHTS															
Knowledge		Postcard	Diwali	Amnesty Candle	MLK												
Concepts:	Beliefs	✓	✓		✓												
	Importance of Religion																
	The Spiritual Dimension	✓	✓														
	Commitment			✓	✓												
	➔ Morality	✓	✓	✓	✓												
	Forgiveness																
	Symbols			✓													
Attitudes:	Responsible Relationships		✓	✓	✓												
	Integrity	✓	✓														
	Enquiry	✓															
	Social Awareness	✓															
	Social Responsibilities	✓															
	Forgiveness																
	Sensitivity																
	Tolerance																
	Ecological Responsibility																
	Skills:	Use of Language	✓	✓													
Use of Sources		✓															
Reasoned Argument				✓													
➔ Empathy		✓	✓	✓	✓												
➔ Reflection		✓	✓	✓	✓												
Exp. of Hum. Ex.:	Spiritual Experiences	✓	✓		✓												
	Responsible Relationships			✓													
	Emotions	✓		✓	✓												
	Daily Experiences		✓														
Date																	

*Step 4:  
From the completed STRAND  
MATRIX identify the common  
elements across the strand*

		HUMAN RIGHTS			
		Postcard	Diwali	Amnesty Candle	MLA
edge					✓
Concepts:	Beliefs	✓	✓		✓
	Importance of Religion	✓	✓		✓
	The Spiritual Dimension			✓	✓
	Commitment	✓	✓	✓	✓
	Morality				✓
	Forgiveness			✓	
	Symbols				
	Responsible Relationships				

**MORALITY**  
It is wrong to imprison someone unjustly

**MORALITY**  
It is right to stand up for what you believe  
It is wrong to...

**MORALITY**  
It is wrong to:  
▷ imprison without fair trial

**MORALITY**  
It is wrong to:  
▷ refuse to give rights  
▷ torture innocent  
It is right to:  
▷ work for peace  
▷ free the oppressed

**CONCEPTS**

**Beliefs:** To deepen the child's understanding of God.

**Importance of Religion:** To recognise the importance of religion to believers.

**The Spiritual Dimension:** To appreciate the meaning of a spiritual dimension to life.

**Commitment:** To extend awareness that people commit themselves to God and respond in prayer, worship and service.

**Commitment:** To explore the influences of religious commitment on people's daily lives.

**Morality:** To recognise and understand the difference between right and wrong.

To give pupils...

...forgiveness: To appreciate the importance of giving and receiving forgiveness.

...about the lives of people of faith & their individual contribution to the world.

**understand:**

...that discrimination, unjust imprisonment and a denial of human rights are immoral.

*Step 5:  
Determine the second objective by identifying the concept which occurs most frequently. Track that concept in all the POTENTIAL CASE DEVELOPMENTS tables, refer to the AGREED SYLLABUS and reflect the wording of both.*

Step 6:  
 Determine the third objective by identifying the common elements in the STRAND MATRIX, refer to the agreed syllabus and reflect the wording of both.

Use of Language		✓		✓
Use of Sources	✓			
Reasoned Argument			✓	
Empathy	✓	✓	✓	✓
Reflection	✓	✓	✓	✓

<b>EMPATHY</b> with those who are: ▷ imprisoned ▷ missing	<b>REFLECTION</b> I feel strong I would be the but being lo	<b>EMPATHY</b> with those who: ▷ are unjustly imprisoned ▷ have to be resourceful	<b>REFLECTION</b> Am I always loyal to my friends? What do I do for justice in my world?
<b>EMPATHY</b> with those who ▷ suffer injustice ▷ are given hope	<b>REFLECTION</b> When has something happened? What about?	<b>EMPATHY</b> with those who: ▷ live in fear ▷ are unfairly treated ▷ lose their lives for their beliefs	<b>REFLECTION</b> What do I believe about people who are different? What would I be prepared to fight for?

SKILLS	
<b>Use of Language:</b> To begin to develop the ability to use and understand the language of religion.	
<b>Use of Language:</b> To begin to develop the ability to explore different kinds of literature for example poetry, legend, parable and allegory.	
<b>Use of Sources:</b> To develop the ability to use a widening variety of primary and secondary sources.	
<b>Reasoned Argument:</b> To pose questions and seek reasoned answers.	

To give  
 about the  
 faith &

**Empathy:** To develop the ability to enter imaginatively into the experiences of others.

**Reflection:** To reflect upon one's own experiences and to consider those of others.

that discrimination, denial and a denial of human rights are immoral

**reflect upon:**

- how it might feel to be unjustly imprisoned.
- their own responsibility for justice in an ideal world.



*... to summarise*

Key Stage:

Year:

Title of the Strand:

Term:

Approximate Number of Lessons:

Page	Content	Mapping the Strand	Learning Objectives
	<p>A list of all the items of material which make up the strand with page numbers from the handbook.</p>	<p>This strand is about:</p> <p>A list of the common threads which make the strand into a coherent sequence of teaching and learning and an explanation of the shape of the strand and the order of the material.</p>	<p><b>To give pupils opportunities to...</b></p> <p><b>know:</b></p> <p>Refer to specific content but be selective - they will not 'know' it all!</p> <p><b>understand:</b></p> <p>Choose one (or two) key ideas which reflect the concepts addressed by the strand.</p> <p><b>reflect upon:</b></p> <p>Focus on the children themselves, noting the most common elements of the 3 remaining objectives</p>
<p><b>Resources:</b></p> <p>A check list for reference</p>		<p><b>Assessment:</b></p> <p>Details of assessment opportunities which relate to one or more of the learning objectives, with reference to the <i>Framework for Attainment</i>.</p>	

## Short-Term Planning

There is a need for a more detailed level of planning beyond the medium-term plan. The handbooks are designed to structure lessons but it is essential that learning experiences are tailored to the needs of individuals or groups of pupils. Lessons need to be planned in the light of pupils' responses to the preceding lessons. The format for this level of planning will vary from school to school. It may take the form of a planning diary with a page-to-a-day or be a more structured sheet. (For an example, see page vi of the appendix) Whatever the format, the same features need to be addressed. These include:

- **Learning Targets**  
These relate to the broader learning objectives of the medium-term plan yet are specific to that particular lesson. They will still be focused on which pupils know or understand or reflect on during, or as a result of, that lesson. Occasionally there will be repetition of the broader objectives but generally they will reflect smaller stages in meeting those learning purposes.
- **Key Questions**  
Questioning is fundamental to all learning and is crucial to effective RE teaching. Open questions develop pupils' capacities to think critically, deeply and reflectively. Identifying key questions in the planning process helps the teacher to maintain the focus of discussion.
- **Plan of Activities**  
The material in the handbook will be delivered at different rates depending on the children, their background and previous learning. Decisions about the structure of the lesson need to be influenced by the teacher's knowledge of pupils rather than the content in the handbook.

- **Differentiation**  
This is a process by which appropriate learning experiences are created with the needs of particular pupils in mind. For this reason, teachers need to plan any specific strategies for enabling children to access the material in the handbook, lesson by lesson, depending on pupils' abilities and the progress they make. Decisions will need to be made about choice of activities and appropriateness of published activity sheets.
- **Resources**  
Identifying clearly at the planning stage the resources that are required, minimises the likelihood of a frantic last minute rush to round up the crucial poster or artefact and allows time for any gaps in resourcing to be plugged either from the Borough RE Resources Corner or from another school. The resources that are identified in the handbook are not simply teaching aids, they are intrinsic to the learning which is less likely to be effective without them.



Evaluation would be a useful addition to a short-term planning format to enable teachers to develop reflective practice and give scope for noting how well an activity has gone, or where changes need to be made in subsequent years. This will provide useful information in the process of on-going curriculum review. A suggested model for short-term planning is illustrated below and included in the appendix.

Pupils can also be involved in their own planning process which, where appropriate, might be recorded in a cover sheet for the strand. This ensures that they are aware of the objectives of the strands and also invites them to evaluate some aspect of their learning at the end of the work. A model for such a sheet is included here and in the appendix.



Name: Dean

Class: 6B

Looking forward to our RE this half term:	Looking back on our RE this half term:
Our RE topic is called <u>The Bible</u>	I enjoyed most <u>the part where we done</u>
We will be learning about <u>Noah, Parables, The Gospels</u>	<u>about the parables because it was</u>
<u>three different types of writing in the bible.</u>	<u>good listening to them. P.S they</u>
	<u>were fun</u>
At the end of the work, we will know <u>that the bible can</u>	I have learned <u>about the gospels</u>
<u>teach different things</u>	<u>There were 4 gospels Matthew</u>
<u>understand that the bible can teach differ-</u>	<u>Mark Luke John.</u>
<u>ent things and there is a variety of bible interpretations</u>	Now I need to <u>learn more about</u>
<u>have thought about what I think of the writing in the</u>	<u>the gospels and even the bible because</u>
<u>bible and important words and verses to me</u>	<u>I never read the bible</u>

Name: Sarah

Class: 7B10

Looking forward to our RE this half term:	Looking back on our RE this half term:
Our RE topic is called <u>Hindu Worship</u>	I enjoyed most <u>the story about how Ganesha</u>
We will be learning about <u>Special times, daily routines, worship</u>	<u>got his head. Even though it didn't sound</u>
<u>at home and at the mandir, puja, aarti and what</u>	<u>real it had some truth in it.</u>
<u>hindus believe about god.</u>	
At the end of the work, we will know that <u>hindus show their</u>	I have learned <u>That Hindu believe in one God</u>
<u>commitment to God by worshipping and about puja and aarti</u>	<u>but they have many forms of representing</u>
<u>and their significance.</u>	<u>it.</u>
<u>understand that hindus believe God is to be worshipped, can</u>	Now I need to <u>read some more stories.</u>
<u>be represented in many form and is part of everyone</u>	
<u>have thought about what it means to belong to the or what is</u>	
<u>God and how he can be represented.</u>	

