

What does it mean to get better at RE?

Guidance for assessing RE

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Why do we assess?

Assessment is undertaken for different purposes. These might be:

- to check the curriculum is working
- to check that teaching and learning are having impact
- to see if pupils are flourishing

When developing a system for assessing religious education, it is important to be clear about the purpose of the assessment. Any system of assessment should be fit for purpose and should be connected to the curriculum that is taught.

What do Ofsted and SIAMS say about assessment?

All schools should be monitoring pupil progress in 'knowledge, understanding and skills towards defined end points' in all subjects across a broad and balanced curriculum (Ofsted Inspection Framework, 2019). Church of England schools are also expected to monitor and evaluate pupil progress and attainment in line with the expectations set out in the Statement of Entitlement for RE (2019). The Statement of Entitlement requires schools to establish 'a process for evaluating impact'. At a SIAMS inspection inspectors will make a judgement about the effectiveness of the RE curriculum (IQ6 – Is the religious education curriculum effective (with reference to the C of E Statement of Entitlement for Religious Education) and in VA schools, about the progress pupils make (IQ7 What is the quality of the religious education?). As part of this question, inspectors will make a judgement about the extent to which pupils make progress as a result of a balanced and well-structured religious education curriculum and how assessment informs teaching and learning. Although no formal judgement is made about pupil progress in VC schools, it is important that school leaders in all C of E schools consider these questions. Teachers should therefore reflect on IQ7, so they are clear about the extent to which pupils are flourishing in RE.

The Ofsted 'Research Review Series: religious education' (May 2021), is a helpful document in setting out the characteristics of a high quality RE curriculum and what effective assessment in religious education may look like. Research and analysis are clear that any assessment system should:

- link to the curriculum
- assess what pupils are actually learning
- be specific

Ofsted is clear that teachers need to be crystal clear about what is being assessed and why. When assessment is used to determine pupil progress it must relate specifically to what pupils are expected to learn, since the curriculum “sets out the journey of what it means ‘to get better’ at RE” (Research Review p.35). Effective assessment treats the curriculum as the progression model ie. the curriculum sets out precisely what pupils should know and be able to do by particular points in time.

Ofsted is also clear that high quality assessment systems use assessment sufficiently but not excessively. Teachers should make ‘fit for purpose’ decisions about applying different types of assessment in a way that is manageable. (Ofsted Research Review May 2021).

The research review suggests that high-quality RE is likely to have the following characteristics:

- different types of assessment that are used appropriately – eg. formative and summative assessments
- assessments whose format and timing are determined by the purpose of the assessment
- assessments that are fit for purpose and are precisely attuned to the knowledge that is taught*
- assessments that are not excessively onerous for teachers
- Cpd which helps teachers reflect on how different assessment questions and tasks frame expectations about engaging with religious and non-religious traditions

Assessment should be ongoing. It should be used to inform daily teaching and learning (formative assessment) but can also be used to check pupil performance at specific points in time (summative assessment).



- the RE curriculum must set out precisely the knowledge* which pupils are expected to learn.
- assessments must assess the knowledge that has been taught.
- teachers must be clear what they are assessing and why.
- assessment tasks should match the purpose of assessment.

* includes different types of knowledge, not just substantive knowledge

The Nature of Religious Education

Although Ofsted refers to the curriculum as a ‘progression model’ it is important to consider what this means in relation to religious education. Ofsted and C of E guidance talk about progression of learning and careful sequencing of units of work. It is important to recognize that the acquisition of substantive, disciplinary and personal knowledge in religious education is not hierarchical, as it may be in the case in maths or some science subjects.

Some RE curriculums are based around a ‘spiral’ approach, so that over time concepts, themes and characteristics associated with worldviews are revisited. Different aspects could be explored each time they are revisited (gradually adding to pupils’ breadth of knowledge) or the same aspect may be explored in greater depth or pupils may be required to demonstrate their knowledge and apply it to more complex enquiries. For example, over the course of the primary phase, pupils may study the Biblical story of creation. In KS1 pupils may learn the story and the key acts and sequence of creation. In LKS2 pupils may revisit the same texts but dig deeper into their meaning and significance. In UKS2 pupils may consider the purpose, genre and context of these texts reflecting on different interpretations and comparing them to scientific accounts of the nature of the universe. This ‘progression’ happens over the course of the whole primary age range: pupils acquire deeper knowledge and skills over time. In high quality RE curriculums teachers are clear about the themes or ‘golden threads’ which knit together units of work across a year group or a phase. It is important that all teachers understand the interplay between subject content (substantive knowledge) and ways of knowing (disciplinary knowledge) and how and when they will provide pupils with opportunities to broaden and deepen this knowledge over time. The research evidence base is clear that a ‘vertical ascent model’ where pupils learn things chronologically does not work in humanities and the arts. It is therefore essential that any model of assessment in RE does not assess in this hierarchical way. The Ofsted research review is clear that generic or hierarchical models of assessment in RE are not appropriate.



- The RE curriculum should be coherent and sequenced but acknowledge that RE is not a vertical or hierarchical subject. *
- Teachers should be clear about progression and where specific substantive knowledge and disciplinary knowledge is taught and revisited.
- Assessment models should reflect the nature and characteristics of religious education.

*Learning in RE cannot usually be sequenced in a rigid ‘stair-step’ fashion: where learning about one concept is dependent on having learnt another concept. For example, learning about specific worship rituals in Islam could be done before or after learning about Friday prayer. Sequencing of the curriculum will generally be determined by the subject matter of the units of work and not based on a fixed continuum of ‘higher order’ or ‘lower order’ concepts. Similarly, we don’t tend to teach RE in a chronological way, i.e. in their order of occurrence.

Formative Assessment – the learning zone

Formative assessment is ongoing. It happens lesson by lesson and is precisely attuned to the content that is taught i.e. it is granular. It enables teachers to make accurate judgements about what pupils know, remember, understand, and can do as a result of their teaching. Formative assessment techniques and tasks also enable teachers to address any misconceptions and misunderstanding by providing feedback for pupils, so they are clear how to improve. A critical part of effective formative assessment is the quality of the feedback pupils receive.



- Formative assessment/ responsive teaching should inform lessons and shape teaching and learning across a unit of work.
- As a result of formative assessment and high-quality teaching, teachers and pupils will be clear about: what pupils know, understand, remember and can do; what misconceptions they have and what they need to do next.

Summative Assessment- ‘the performance zone’

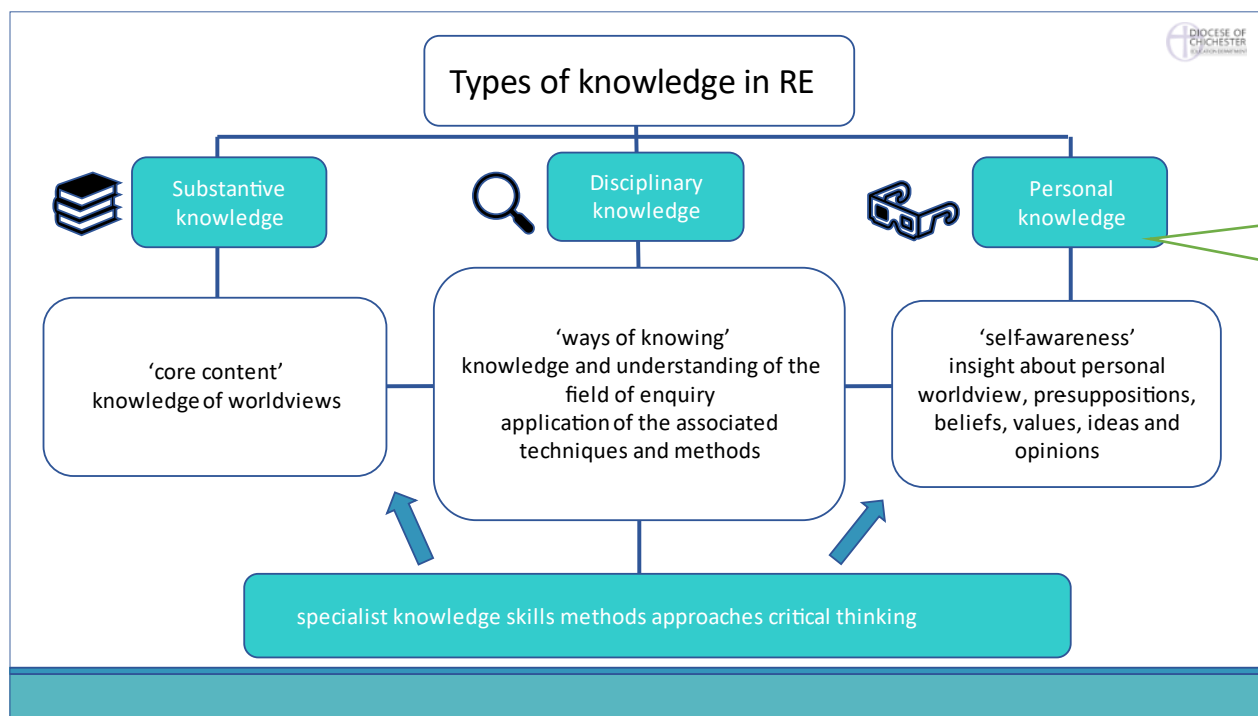
Summative assessments determine how much of the curriculum pupils know, understand and remember at a particular moment in time. Summative assessments sample the knowledge that teachers expect pupils to demonstrate at key end points along their curriculum journey. It is important that summative assessment takes place at sufficiently long intervals to allow time for the RE curriculum to be taught and learned. Summative assessments also enable teachers to make a judgement about the effectiveness of the curriculum, so they can adapt long-term and medium-term planning if necessary.



- Summative assessments can take place at the end of a unit of work, the end of an academic year or at the end of a phase.
- The assessment task and the nature of the knowledge being assessed must align with the knowledge taught and set out in the curriculum.

What does it mean to 'get better at RE'? - Assessing Different types of knowledge

The Ofsted Research Review (May 2021) outlines 3 main types of knowledge that are developed through the teaching of RE: substantive knowledge, disciplinary knowledge (ways of knowing) and personal knowledge. These are explained in the diagram below. Please see Appendix 1 for more detailed thinking about what it means to get better at RE.



Whilst Ofsted acknowledges the challenge of assessing progression in relation to pupils' personal knowledge, Ofsted inspectors may include this as part of the evidence base when making judgements about the effectiveness of the curriculum.



When teachers are making judgements about pupil progress in RE, they should ensure that they don't just assess substantive knowledge. They will need to think carefully about how they assess different types of knowledge and for what purpose.

Assessing Substantive Knowledge – do pupils know what we want them to?

The curriculum should set out precisely what substantive knowledge pupils are expected to know. The RE curriculum map (long term plan) should show the topics (units of work) pupils will be taught in each year. Teachers should be clear about the substantive knowledge they will teach in each unit. The core content that is taught should be selected carefully so that pupils' knowledge about worldviews is deepened and broadened by each unit of work. The core knowledge in each unit should be thought about carefully, so that pupils can make sense of 'new' knowledge and connect it to their existing knowledge base. This is harder to do in RE because core knowledge is not hierarchical and does not generally build chronologically. Teachers therefore need to be completely clear about how core knowledge fits together across a phase/key stage and make these connections explicit in their teaching.

Once the core substantive knowledge has been taught, teachers need to check that pupils remember it. Research evidence suggests that pupils remember knowledge when it moves from working memory to long term memory. It is therefore important that pupils have the opportunity to recall core substantive knowledge ('sticky knowledge') regularly, so teachers should build regular knowledge checks into their classroom practice. There are lots of different recall and retrieval activities which teachers can use to help pupils consolidate substantive knowledge. These can include: effective questioning, low stakes quizzing and testing, use of knowledge organisers, vocabulary based tasks and solo taxonomy hexagons etc. [See Appendix 4 for further reading]

Checking recall of core substantive knowledge can be done effectively as part of both formative and summative assessment. If the enquiry cycle is used as a framework for sequencing the core content of a unit of work, the **evaluate stage** of the enquiry cycle is a great time to focus on recall of the sticky knowledge from the unit. It is important to keep checking previous sticky knowledge. In addition to the substantive knowledge taught in a particular unit, testing recall of previous core content should be built into recall and retrieval activities on a regular basis so that retrieval is cumulative.



- Checking pupils' recall of core substantive knowledge should be part of classroom practice. A range of activities should be used regularly to help pupils consolidate 'sticky' knowledge. These activities help teachers make judgements about what pupils know and remember and understand lesson by lesson and enable them to address any misconceptions and knowledge gaps.
- Retrieval and recall activities can be adapted and used at the end of units of work (summative assessment) and can check current and previously acquired sticky knowledge.

Assessing Disciplinary Knowledge - Are pupils becoming 'RE specialists'?

Substantive and disciplinary knowledge are not the same things as knowledge v skills. Good RE is not just about the acquisition of factual knowledge. Good RE involves pupils becoming RE specialists: learning about the different ways people engage with the RE subject matter and acquiring the specialist knowledge and skills associated with these fields of enquiry. Assessing disciplinary knowledge is harder and involves assessing pupils' knowledge and understanding of the fields of enquiry as well as the application of specific skills.

Pupils do not become RE specialists in neat incremental steps. Getting better at disciplinary knowledge is about deepening pupils' understanding and building their confidence over time. This necessitates re-visiting different elements of disciplinary knowledge (specialist knowledge, methods, approaches, tools, etc) unit by unit over the course of the curriculum journey. It requires a move away from a tick box approach to the 'progression of skills' where different skills are seen as distinct from the substantive knowledge. Disciplinary knowledge is not hierarchical and cannot be taught in a set pattern. [See Gillian Georgiou and Oliva Seymour (2023) for more information about progression in disciplinary knowledge].

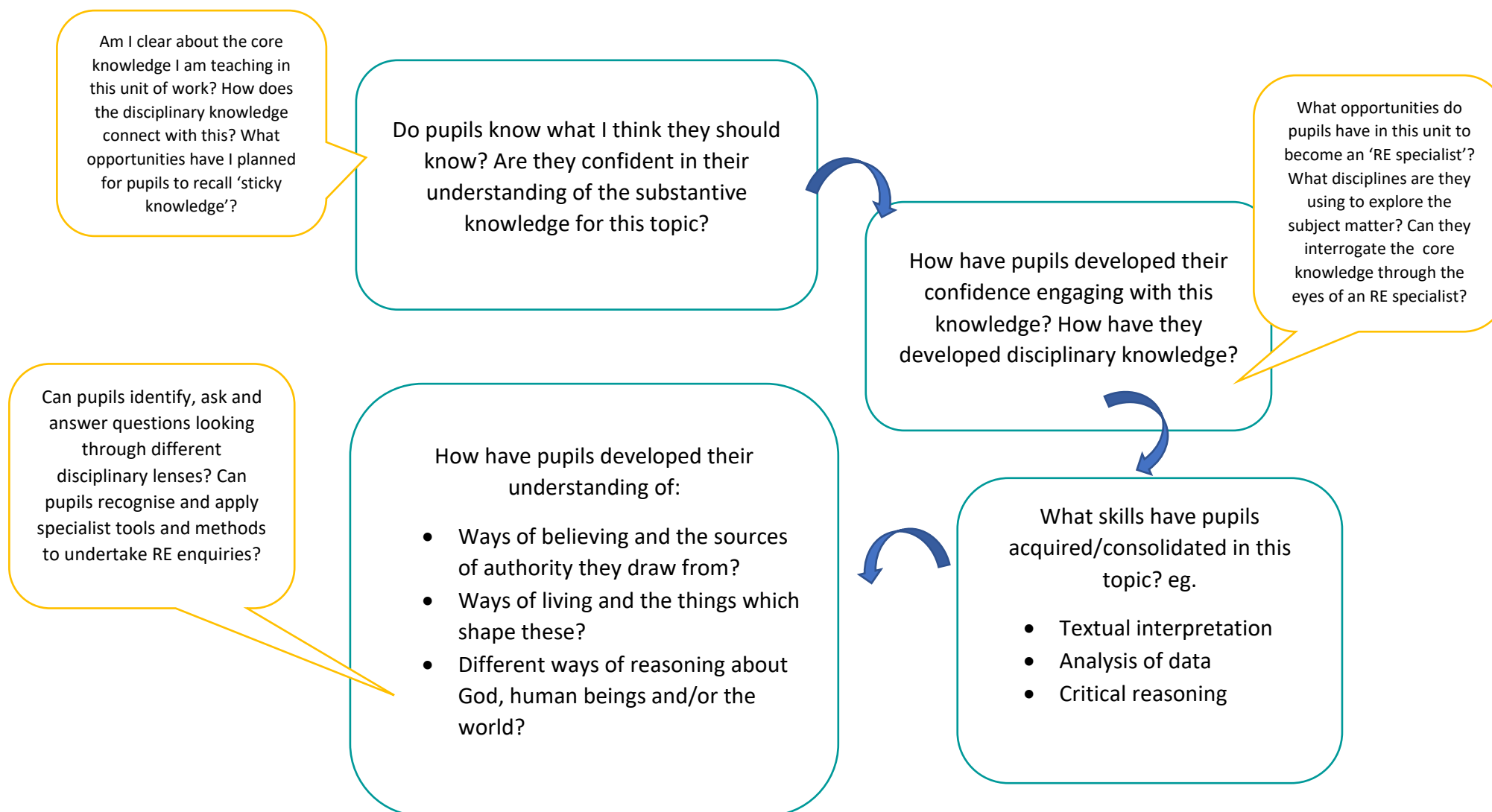
The Ofsted Research Review is clear that:

'Some assessment models in RE continue to use scales, ladders or levels of generic skills to determine progress. Many of these are variations of obsolete assessment models.....In these sorts of assessment models, the object of assessment is considered separately from the RE curriculumthat pupils journey through and learn. They are not valid assessment models to assess specific RE curriculums..... a hierarchy of command words linked to steps of progress (such as describe, explain and evaluate) creates a second unnecessary and unreliable progression model, removed from the journey of the RE curriculum..... applying age-related expectations may appear to be a clear way to compare pupils, but often these expectations do not closely reflect the RE curriculum that pupils are learning. (Research Review May 2021 P 37 - 38).



- The assumption of a vertical model of skills progression in RE is not valid.
- Pupils of different ages can apply a range of skills in age-appropriate ways.

When making assessments about disciplinary knowledge teachers need to consider the following questions:



(Adapted from diagram -Gillian Georgiou Diocese of Lincoln)

The RE curriculum should set out precisely what disciplinary knowledge pupils are expected to acquire and consolidate as they progress through the curriculum. Teachers should be clear about the disciplinary knowledge they will teach in a particular unit of work and how they will provide opportunities to broaden and deepen pupils' understanding of the field of enquiry and apply skills. Planning disciplinary knowledge should go hand in hand with the selection of core substantive knowledge.

Teaching disciplinary knowledge is likely to help pupils to:



Ask and answer questions – Identify, ask and answer different types of questions about believing, living and thinking and identify what knowledge, tools and methods would help answer these questions.



Interpret texts (hermeneutics) – Interpret stories/ texts from a range of sources, become aware of the diversity of interpretations and appreciate how interpretations can be affected by time and place. The skill of interpretation should not be limited to written sources. Pupils can also apply skills of interpretation to teachings, images, artefacts, buildings etc.



Collect, analyse and interpret data - this is likely to involve quantitative data such as census data or survey data.



Explore case studies - this could involve conducting interviews or watching videos, listening to podcasts, visiting different places or researching organisations etc. Pupils should become aware of the limitations and reliability of different sources of information and begin to appreciate the complexity and diversity of lived reality for people within and across different worldviews.



Develop Critical thinking skills – develop skills of reasoning and argument so they acquire a deeper understanding of the validity, impact and significance of the beliefs, values and practices of other people and themselves.

Developing disciplinary knowledge confidence happens over time and involves pupils gaining deeper insight into the particular fields of enquiry as well as consolidating skills and learning new ones.



- It is important to teach disciplinary knowledge explicitly and to provide regular opportunities for pupils to build their confidence identifying and applying different disciplinary approaches to the enquiries they are undertaking.
- A number of different strategies can be used to teach disciplinary knowledge and help pupils develop confidence applying disciplinary knowledge and skills.
- Assessment of RE should include assessing disciplinary knowledge and this must be connected to the specific disciplinary knowledge that has been taught across different units of work.

Assessing disciplinary knowledge involves providing opportunities for pupils to demonstrate their disciplinary knowledge acumen. The specialist disciplinary knowledge being assessed should be the specialist disciplinary knowledge and skills that have been taught or consolidated in the unit of work. Disciplinary knowledge should be assessed alongside the substantive knowledge, not divorced from it. Assessing disciplinary knowledge should be done both formatively and summatively.

Assessing disciplinary knowledge formatively and/or summatively, might be done by asking pupils to:

- apply their skills of interpretation to an unseen text;
- conduct a survey or interpret census data;
- engage with a case study and analyse how this information adds to their understanding of diversity and significance of practice;
- reflect on an argument, considering the type of evidence, and ask questions about its validity;
- identify and ask pertinent questions eg. a theological question, a philosophical question about the enquiry they are undertaking.

Assessing disciplinary knowledge is relevant to all age groups. It might be done by asking:

- pupils in Y1 to talk about why a story might be important to different people and to them;
- pupils in Y4 to construct an argument and conduct a debate based on a 'big' question or the validity of an idea;
- pupils in Y5 to list the pros and cons of using particular sources of information when conducting an RE enquiry;
- pupils in Y6 to demonstrate their understanding of disciplinary knowledge by planning an enquiry in response to a given enquiry question;

If you are using the enquiry cycle as a framework for planning units of work the **express stage** of the enquiry cycle is a great time to get pupils to demonstrate disciplinary knowledge acumen. This can be done in many ways. See Appendix 3 for some examples.



- Pupils' understanding of disciplinary knowledge develops over time. It is not linear.
- The disciplinary knowledge pupils should acquire should be made explicit in the curriculum alongside substantive knowledge.
- Teaching disciplinary knowledge and providing opportunities for pupils to consolidate disciplinary knowledge should be part of classroom practice.
- Checking that pupils understand different fields of enquiry and can apply relevant skills, should be assessed formatively and summatively.
- Teaching and assessing disciplinary knowledge should go hand-in-hand with the subject matter and be interleaved across all units of work.

Assessing Personal Knowledge – Are pupils engaged and challenged by their RE learning?

Most academics and professionals recognize that individuals make sense of the world through their own ‘pair of eyes’. Everyone has a personal worldview, even though they may not have thought about it or be able to articulate it. Good RE asks pupils to reflect on their own worldview and consider the factors that shape it. Good RE also challenges pupils to reflect on their experiences, beliefs and values in the light of other perspectives. As pupils journey through the curriculum they will hopefully reflect more deeply and develop greater understanding and insight about themselves, others and the world around them.

Richard Kueh (Lead HMI for RE) and the Ofsted Research Review suggest that it may not be appropriate to assess personal knowledge. However, some Ofsted inspectors will make judgements about personal knowledge when compiling their evidence base about the effectiveness of the RE curriculum. Many RE activities and assessment tasks set by teachers will ask pupils to share their own opinions and ideas and reflect on them in the light of their learning. Teachers are therefore able to draw some conclusions about the extent to which pupils are developing self-awareness and insight and are being challenged by their learning. In this sense, they are assessing personal knowledge. Good RE enables pupils to develop deeper insight and become more discerning.

It is not the place of RE to tell pupils what to think or believe, so it seems inappropriate to evaluate a pupil’s personal worldview or make any formal judgement about a particular perspective against any rigid criteria. It would not be appropriate to measure or grade a pupil’s personal knowledge against a particular personal worldview. When assessing personal knowledge, it seems feasible and appropriate for teachers to make draw conclusions about the extent to which pupils’ perspectives and opinions have been challenged by their learning and the degree to which they are becoming more self-aware.



Over time, teachers will be able to draw some conclusions about:

- the extent to which a pupil can articulate their personal worldview and make meaning;
- the extent to which a pupil’s personal worldview has been shaped and challenged by their learning;
- the extent to which a pupil has become more reflective, self-aware and discerning.

Making a professional judgement about pupil progress – building up a clear picture

Pupils get better at RE and become RE ‘specialists’ over time. The timing of summative assessment, at specific ‘end points’ needs to be thought through carefully. Teachers need to be realistic about how much progress they expect pupils to make. **If you carry out separate formal assessments which feed into your school’s accountability system, I recommend this is done on an annual basis. An annual assessment needs to be extremely well-designed to ensure that it assesses the substantive and disciplinary knowledge that has been taught.**

When making judgements about pupil progress, the statements against which pupils are judged must be matched precisely to what has been taught. **Ofsted is clear that there is little evidence that vertical models of assessment (which are usually built around e.g. ladders, pyramids etc and are based on generic statements removed from the journey of the curriculum) provide valid judgements about pupil progress or curriculum effectiveness.** Statements are often so vague that it is very difficult for teachers to make accurate judgements. Statements against which pupils progress is judged should always be linked to the content that has been taught.



- Teachers should be realistic about how much progress a pupil might make over a year.
- A year of RE learning (at 5% curriculum time) equates to a half-term (approximately 6 weeks) of English learning.
- Tracking progress against ‘end point’ statements must be matched precisely to the substantive and disciplinary knowledge content that has been taught.

Making a professional judgement about pupil progress against any defined statement will always require a ‘best fit’ approach. This best fit should be made after reviewing a whole range of evidence which together paints a clear picture of pupil performance. Building up a clear picture happens over time and draws on a range of evidence. Evidence of pupil progress in RE can come from a wide variety of sources. Evidence should not be limited to specific retrieval/recall activities like knowledge checks but should include them.

Evidence of a pupil's attainment and progress is likely to draw on:



Daily interaction - ongoing dialogue and discussion with pupils in the classroom e.g. response to questions, discussions etc.



Pupil work – a record of written or other responses over the course of each unit of work



Formal assessments – pupil responses to a specifically designed assessment task



Pupil voice - includes informal and formal pupil conferencing, self-assessments and peer assessments

Putting it All Together – Some practical suggestions

An effective assessment model should incorporate the following elements:

- **High-quality formative assessment**/responsive teaching – pedagogical approaches and high-quality tasks which check pupils' knowledge and understanding lesson by lesson, address misconceptions, provide specific feedback and inform planning and teaching. Formative assessment should not be restricted to substantive content (sticky knowledge).

- **Summative assessments** which are precisely linked to the core content of the curriculum and provide information on pupils' knowledge and understanding at a particular moment in time. **Summative assessment tasks can assess substantive knowledge, disciplinary knowledge or both.** Summative assessments may be done at the end of each unit of work or carried out at particular points across the year but with a sufficient interval to enable pupils to make progress (perhaps once or twice a year). Assessment tasks need to be very carefully designed so they match precisely what has been taught and enable pupils to demonstrate the specific substantive and disciplinary knowledge they have acquired.



- If you follow an enquiry cycle framework to plan and teach a unit of work the 'evaluate' and 'express' stages provide great opportunities for pupils to demonstrate recall of substantive knowledge and disciplinary knowledge and demonstrate personal knowledge. Over a year (6 units) these responses will provide a great evidence base of pupil attainment and progress.
- End of unit tasks can include creative responses as well as written responses. Ideally creative responses should be accompanied by explanations (verbal or written).

Tracking Progress

Tracking progress is not assessment. You might want to ask yourself this question: 'If our school tracking system/data base was wiped out, how long before this has an impact on a single pupil?' Many tracking systems are based on generic statements which are divorced from the curriculum that has been taught and often use qualitative information to generate quantitative data. Many tracking systems are currently used to set targets for individual pupils and teachers, as part of a school's accountability system. However, the data generated is not always meaningful or reliable. Some quantitative data, generated from RE assessments, can be a useful way of making a judgement about the effectiveness of the RE curriculum. Valuable research and thinking into this are currently being undertaken by Gillian Georgiou and teachers in Diocese of Lincoln. Further information will be shared with schools when it is published.

Acknowledgements:

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The Diocesan RE Adviser is happy to support primary and secondary school teachers and subject leaders of RE in all schools and academies across the Diocese. If you would like further support with assessment of RE in your school or academy please contact Rosemary Black, SIAMS, RE and CD Manager.

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APPENDIX 1

Digging Deeper - Getting Better at RE

The Church of England states the aim of religious education as developing ‘religious literacy’. This is defined as ‘being able to hold balanced and informed conversations about religion and belief’. This includes being able to hold balanced and informed conversations about a range of worldviews and the beliefs associated with these worldviews, and insight into personal worldviews and how these are formed, shaped and changed.

Characteristics of religiously literate pupils may include:

- extensive substantive knowledge about worldviews
- an understanding of the concepts associated with religion and belief
- appreciation of the relevance and significance of worldviews – including an appreciation of diversity and change
- understanding of the scholarly traditions which inform the study of worldviews and beliefs
- appreciation that knowledge about worldviews changes and is contested

‘Getting better at RE’ means that pupils are likely to:

- become more knowledgeable about specific worldviews – recall more extensive ‘substantive knowledge’
- become more knowledgeable about the fields of enquiry associated with the study of worldviews
- build schemata (*an interconnected web of knowledge; this could be in RE or across RE and other curriculum areas*) to make meaning. For example, developing a secure framework of the concepts and ideas associated with particular worldviews and more abstract concepts associated with worldviews and beliefs
- use subject-specific vocabulary correctly
- develop a nuanced understanding of the diversity of belief and practice and awareness of exceptions and contrasts
- ask and answer increasingly complex questions about specific worldviews and the idea of religion and belief
- construct informed responses to questions that require the thoughtful selection and organisation of knowledge
- show greater understanding of how knowledge of worldviews is constructed from a range of sources
- demonstrate understanding of disciplinary knowledge and apply this to new contexts, for example by becoming skilled at using different materials and methodologies when undertaking enquiries
- show awareness of the different ways in which worldviews, religion and belief can be represented, interpreted and understood
- become more self-aware of their own perspectives, beliefs and personal worldview

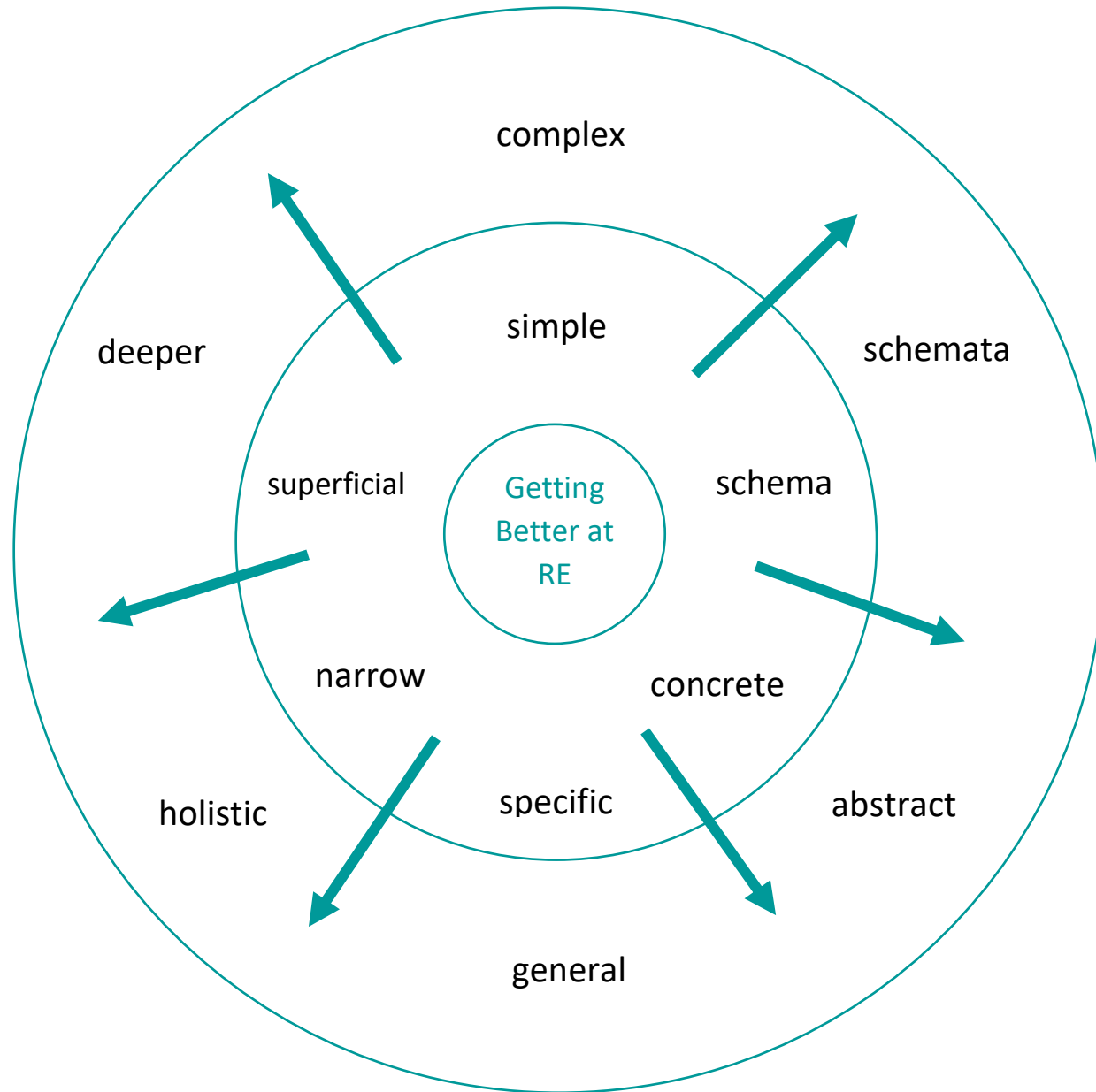






























Diagram 1
RE teaching should, over time, enable pupils to move towards the outer circle.


Appendix 2

Exemplar Year 3 Curriculum and Assessment Summary based on Understanding Christianity and Emmanuel Project units

Y3					
How might Biblical stories inspire Christians to become 'People of God'? [PEOPLE OF GOD]	What symbols and stories help Jewish people remember their covenant with God [COVENANT]	How does a Muslim show their submission and obedience to Allah? [SUBMISSION]	Why do Christians call the day Jesus died 'Good Friday'? [SALVATION]	What might Christians learn from the Creation story? [CREATION/FALL]	How does the story of Rama and Sita inspire Hindus to follow their dharma? [DHARMA]
Substantive Knowledge	Substantive Knowledge	Substantive Knowledge	Substantive Knowledge	Substantive Knowledge	Substantive Knowledge
The Bible contains many stories about God and his promises (covenant) with the Israelites 'People of God'. God made a covenant with Noah, Abraham and Moses. Christians believe that through Jesus all people can become people of God. Many Christians today are inspired by OT stories to follow God's guidance and commands. Christians make promises when they get married. Recall: OT stories of Noah, Abraham and Moses; Examples of Christians inspired to be People of God.	Covenant is a special promise. Making promises involves responsibilities. Covenants between God and the Jewish people are very important in Judaism. God made a covenant with Moses. Passover is a special celebration for Jewish people. Passover reminds Jewish people of slavery and freedom. Celebrating Passover and Shavuot remind Jewish people about their covenant with God. Passover and Shavuot help Jewish people feel part of a community. Recall: Story of Moses & Exodus; Pesach, Shavuot;	Islam means surrendering to God/Allah. Submission and obedience to Allah is a way of life for devout Muslims. The word Muslim refers to a person who willingly does what Allah wants them to. The Qur'an is the holy book of Islam and provides guidance on how to follow Allah's straight path and live a good life. The five pillars of Islam provide a framework for living. Following the five pillars is a sign of obedience and commitment to Allah. Stories in the Qur'an and stories about Muhammad inspire Muslims and help them to follow a straight path. Recall: 5 pillars; Shahadah, Prayer rituals, Bismillah, Greetings of peace.	For Christians the 'Easter story' is a story of salvation and is one of the most important stories in Bible. Christians see Holy Week as the culmination of Jesus' earthly life, leading to his death and resurrection. The events of Holy Week show what Jesus came to earth to do. Christians believe that Jesus' death and resurrection are part of God's rescue plan for humanity. Christians trust that Jesus did rise from the dead and so is still alive today. Christians remember and celebrate Jesus' last week, death and resurrection in different ways. Recall: Biblical account of 'Holy Week'; different Easter rituals and celebrations	Christians believe Creation is good. God cares for creation, including all humans and that humans do best when they listen to God. Genesis 3 tells the story about how humans spoiled their friendship with God ('the Fall'). As co-workers in creation many Christians believe they should care for the world (stewardship). Because of the fall some Christians believe that humans cannot get close to God without his help. Recall: details of Genesis 1/ 2/ 3; examples of Christian stewardship.	Sanatana Dharma/ Hindu Dharma is an ancient religion. Dharma is often translated as duty or rightness. Ancient Hindu texts inspire Hindus to follow their duty. The Ramayana is an epic text which helps many Hindus understand dharma through the lives and actions of the characters, such as Rama and Sita. The story of Rama and Sita is celebrated at Diwali. Many festivals and ceremonies remind Hindus of their religious duties and help them to follow their dharma. Recall of: Raksha Bandhan, Story of Rama and Sita and examples of dharma; festival of Diwali, Hindu marriage ceremony
Disciplinary Knowledge Focus 	Disciplinary Knowledge Focus  	Disciplinary Knowledge Focus  	Disciplinary Knowledge Focus 	Disciplinary Knowledge Focus   	Disciplinary Knowledge Focus  
Interpreting texts; asking questions about meaning and significance; considering context and purpose; asking questions about beliefs.	Asking questions about artefacts and celebrations; recognising context and diversity of practice; considering significance - community & belonging;	Asking questions about daily living - considering diversity and significance; community and belonging; asking questions & reasoning about value, significance and impact of prayer	Asking questions and thinking about the meaning, significance and diversity of Easter rituals/ Celebrations in light of beliefs.	Interpreting texts and asking questions about their significance; considering diversity of interpretation & practice; asking questions about beliefs; debating & argument	Interpreting texts; considering context and significance; reasoning about the idea of duty, obedience and 'rightness'.

Focus of Assessment

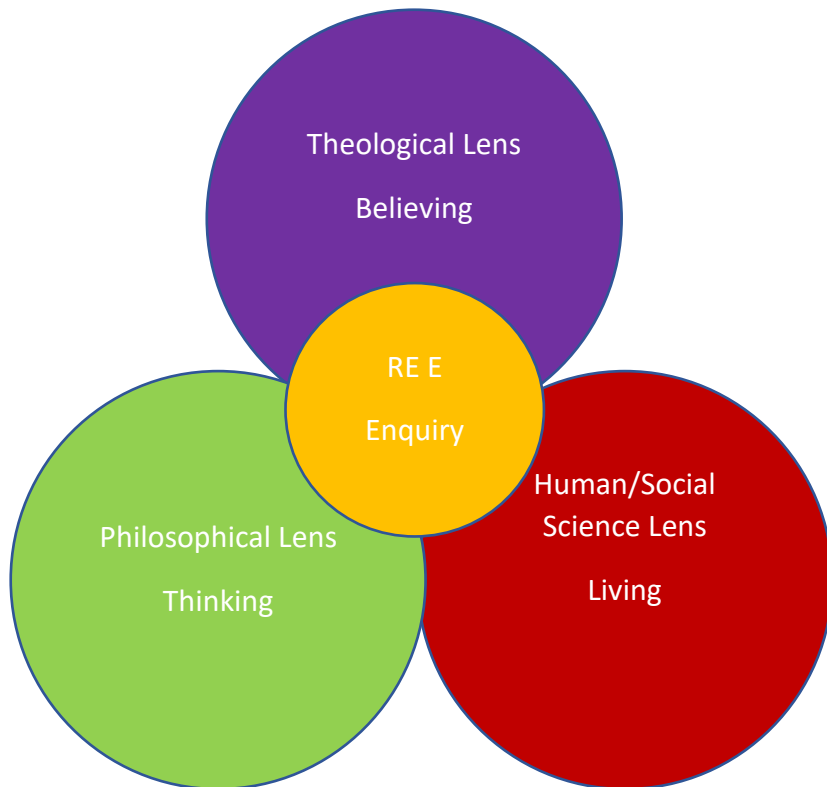
What is it like to follow God? [PEOPLE OF GOD]	What symbols and stories help Jewish people remember their covenant with God [COVENANT]	How does a Muslim show their submission and obedience to Allah? [SUBMISSION]	Why do Christians call the day Jesus died 'Good Friday'? [SALVATION]	What might Christians learn from the Creation story? [CREATION/FALL]	How might the story of Rama and Sita inspire Hindus to follow their dharma? [DHARMA]
What I am assessing					
<p>Pupils' ability to:</p> <ul style="list-style-type: none"> Recall SK and use vocabulary <p> Interpret texts - suggest meaning and show awareness of how context shapes purpose</p> <p> Reason and demonstrate critical thinking</p> <p> Show awareness of their own values and reflect on these</p>	<p>Pupils' ability to:</p> <ul style="list-style-type: none"> recall SK and use vocabulary <p> Show understanding of the significance of Pesach for Jewish community and how context shapes practice</p> <p> Reason and demonstrate critical thinking</p>	<p>Pupils' ability to:</p> <ul style="list-style-type: none"> recall SK and use vocabulary <p> Show understanding of the significance of prayer and sense of belonging for Muslims</p> <p> Reason and demonstrate critical thinking</p> <p> Show awareness of their own beliefs and reflect on these</p>	<p>Pupils' ability to:</p> <ul style="list-style-type: none"> recall SK use vocabulary <p> Show understanding of the significance of Easter rituals and celebrations for Christians</p>	<p>Pupils' ability to:</p> <ul style="list-style-type: none"> recall SK and use vocabulary <p> Interpret of texts – suggest meaning and significance, show awareness of how context shapes purpose and diversity of Christian interpretation</p> <p> Reason, debate and construct an argument</p>	<p>Pupils' ability to:</p> <ul style="list-style-type: none"> recall SK and use vocabulary <p>  </p> <p>Ask believing, living, thinking questions and plan an enquiry, demonstrating knowledge and understanding of fields of enquiry</p> <p> Interpret texts – suggest meaning & awareness of significance</p> <p> Reason and demonstrate critical thinking</p>
Summative Assessment Tasks [these include but are not limited to written tasks]					
<p>How might OT stories about God's covenants inspire Christians?</p> <p>Does it make sense to trust and follow a God?</p> <p>What inspires you?</p>	<p>How does the festival of Pesach help Jewish people remember their covenant with God?</p>	<p>Is the prayer mat a good symbol for Muslim beliefs about submission and obedience?</p> <p>Might it be a good idea for everyone to stop several times a day to pray or think quietly?</p> <p>What do you think about the value of prayer?</p>	<p>What is the significance of 'Good Friday' for Christians?</p>	<p>What might Christians learn from the creation story?</p> <p>Might creation stories have something to teach everyone?</p> <p>'The world would be a better place if everyone lived in harmony with creation' Do you agree?</p>	<p>How might the story of Rama and Sita inspire many Hindus to follow their dharma?</p> <p> Is this a good symbol to represent the idea of dharma/duty?</p>

 Theological (Believing) Lens

 Human/ Social Science (Living) Lens

 Philosophical (Thinking) Lens

 Personal Knowledge



The units of work shown in the table are taken from Understanding Christianity and The Emmanuel Project resources. These resources try to incorporate a 'Balanced RE' type approach. Each unit asks pupils to consider core concepts/ beliefs and key texts (similar to looking through a theological lens); how these beliefs are put into practice (similar to looking through a human/social science lens) and the impact and significance (similar to looking through a philosophical lens). Teachers need to build on these aspects if they want pupils to get better at the ways of knowing in RE which focus on the questions asked and methods used by theologians, human/social scientists and philosophers (Balanced RE).

In each unit pupils have the opportunity to develop their disciplinary knowledge and understanding across all 3 disciplines. However, individual units often lend themselves to teaching pupils one way of knowing in particular. For example, in the units 'What might Christians learn from the Creation story?' Or 'How does the story of Rama and Sita inspire Hindus to follow their dharma?') engaging with key stories/texts is a significant part of the enquiry. It therefore makes sense to highlight a theological way of knowing when planning and teaching these units and focus the assessment on pupils' theological knowing, understanding and skills. The enquiry question on Islam asks a more social science-based question, so it makes sense to highlight this way of knowing in this unit and assess it accordingly. Several of these units also provide particular opportunities for pupils to demonstrate personal knowledge and how this might have been shaped by the learning.

Some enquiry questions provide excellent opportunities for pupils to design a whole RE enquiry. Teachers can then assess whether pupils can ask appropriate questions, use appropriate sources of information and apply suitable methodologies and specialist skills and demonstrate their understanding of one or more ways of knowing.

Appendix 3



Key Questions

- How do we currently assess RE?
- Are we clear about what, why and how we are assessing?
- Is our curriculum a progression model? Does it set out specifically what pupils will know, remember and be able to do as they journey through it?
- How do we assess substantive and disciplinary knowledge?
- Do we enable pupils to demonstrate personal knowledge? Do we try to assess this formally?
- How frequently do we assess pupil progress? Do we give pupils sufficient time to make progress?
- Are we clear what it means for pupils to 'flourish' in RE?
- Are we clear about Ofsted and SIAMS expectations for assessment?
- Do we have a strategic plan for developing our assessment system?

Appendix 4



Suggested Reading

Ofsted Expectations for Curriculum Design and RE

Ofsted (2019), *Education Inspection Framework*, <https://www.gov.uk/government/publications/education-inspection-framework/education-inspection-framework>

Ofsted (2021), *RE Research Review*, <https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education>

Church of England Expectations for RE Curriculum Design and 'Balanced RE'

Church of England Education Office (2019) Statement of Entitlement for Religious Education

Church of England Balanced RE - <https://balancedre.org.uk/>

Church of England Balanced RE Audit Tool – Primary and Secondary can be downloaded from the RE page of the Diocese of Chichester Education website

Teaching, Learning and Assessment

Donarski, Sarah (ed), *The researchED Guide to Assessment* (Woodbridge: John Catt, 2020)

Fraser-Pearce, Jo and Alexis Stones, *Knowing Well in Religious Education* (2023)

Jones, Kate (2019) Retrieval Practice (2022) Retrieval Practice: Primary

Kime, Stuart (2021), 'Connecting Curriculum and Assessment', <https://evidencebased.education/connecting-curriculum-and-assessment/>

Kinnaird, Joe - <https://mrkinnairdre.wordpress.com/>

Sherrington, Tom (2017) The Learning Rainforest

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