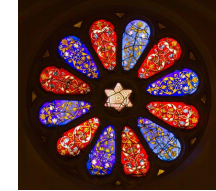




Religious Education

Curriculum Intent, Implementation and Impact Statement



Intent

A standardised curriculum for teaching Religious Education and Jewish Studies at Jewish schools does not exist. King David School's curriculum for RE is tailor-made for the needs of our pupils and is a working document that evolves as the needs of the pupils change. The RE curriculum has a strong focus on moral values and personal development. Our aim is to provide a meaningful and inspiring Jewish Education based on traditional Jewish teachings that enables pupils to become reflective thinkers and learn lessons from Judaism that they can apply to their own lives, irrespective of religious affiliation or none.

The RE curriculum is spiral and broadly covers Jewish festivals, key stories of the Torah, middot and mitzvot. This is triangulated with the Key Skills which offer building blocks that ensure progression. Each key skill is revisited through different topics to ensure that it is embedded. Pupils are encouraged to ask questions and seek answers that give them a wider understanding of different life perspectives in different contexts. High emphasis is placed on learning for action therefore helping pupils realise the impact they can have in the environment around them and on other people's lives. We do not teach Chumash as a subject at our school.

Given the scope of religiosity (Jewish and non-Jewish) and multicultural nature of our pupils, Religious Education requires a flexible curriculum that can be adapted for the needs of each cohort as they grow through the learning years at our school. For this purpose, the curriculum is made up of 3 parts:

- Curriculum overview - Different for Limudei Kodesh and Parallel groups, listing the topics to be covered each term
- Spiral curriculum for festivals and Torah stories based on the Tribe and PaJes curricula
- Knowledge and Key Skills Curriculum - The curriculum starts with basic shared skills threads for all pupils with the Limudei Kodesh group having extra curriculum threads that provide depth and breadth for Jewish learning

Curriculum expectations:

Early Years Foundation Stage - Recognition and naming of Jewish artefacts

Year 1 - Linking artefacts to Jewish festivals or mitzvot

Year 2 - Learning Jewish practices

Year 3 and 4 - Understanding the 'why' behind Jewish practices and traditions

Year 5 and 6 - Exploring the deeper meaning behind Torah stories, Jewish festivals and practices

Tefillot (prayers) and spiritual development are key components of our intent with RE teachers asked to link lessons with a middah or emotion that will help children develop the ability for self-reflection.

There are two strands to our RE curriculum forming our differentiated provision for the two groups through which Jewish education is delivered, Limudei Kodesh group and Parallel group. The two strands of the knowledge and Key Skills curriculum share some similarities in order to promote a baseline understanding of Judaism amongst all pupils. In addition to these, there are extra curriculum strands for the Limudei Kodesh group that focus on Jewish practices in depth, and deeper reflection on meaning and Jewish identity.

Key Stage 1 Curriculum Expectations	Key Stage 2 Curriculum Expectations
<p><i>Pupils should be taught:</i></p> <ul style="list-style-type: none"> • <i>Recognition of Jewish artefacts and link it with the relevant festival</i> • <i>Basic outline of key Torah stories</i> • <i>Hashem is one and He is everywhere</i> • <i>Brachot (blessings) for food and appreciation for what Hashem gives us</i> • <i>An outline of basic mitzvot such as mezuzah, shabbat, etc</i> • <i>Middot (character development) through stories and songs</i> • <i>Israel's Independence including Israeli flag and traditional foods</i> 	<p><i>Pupils should be taught:</i></p> <ul style="list-style-type: none"> • <i>To use RE as a vehicle for thinking reflectively and learn self-regulation skills that pupils can relate to their life outside school.</i> • <i>To appreciate the meaning of Jewish festivals and how those are celebrated including what lessons can be drawn from their historical background and stories.</i> • <i>Knowledge and understanding of the seven Noachite laws as a foundation for building a fair society</i> • <i>Jewish laws and traditions that contribute to the Jewish way of life</i> • <i>About modern Israel, its history and geography, and its technological contribution</i> • <i>Torah stories - looking at behaviours and how they inspire and impact life</i> • <i>To compare, contrast and link stories and experiences of Jewish leaders and how they have influenced society</i> • <i>An understanding of mitzvot and middot and how it enhances life</i>

Implementation

At King David, Religious Education is delivered using a spiral teaching approach. Festivals and parsha stories are revisited yearly with new knowledge and insights being shared in accordance to the curriculum and higher order thinking skills. Jewish festivals are taught using authentic materials whenever possible, and visual, audio and kinesthetic resources. Examples of these are authentic artefacts, videos clips, songs, images, crafts and in class mini-plays. Teachers know their pupils well and plan for differentiated learning according to the needs of the children they teach.

Children learn about Jewish festivals in lessons, assemblies, choirs and through the general school atmosphere enhanced by displays. Whenever and wherever possible, learning about festivals and mitzvot are experiential, with children having turns on eating in the succah, enjoying a model Pesach seder or learning to blow the shofar, for example.

Tefillot are taught and learned through assemblies and occasionally choir. Assemblies vary each day of the week to maximise learning, sometimes taking place as a whole school, as phases or as Parallel/ Limudei Kodesh groups, depending on the day of the week. This enables implementation of the curriculum to focus on different facets of pupils' abilities, needs and spiritual development. Whereas Wednesday assemblies, differentiation is done by phases, Friday morning assemblies

allow for the Limudei Kodesh group to learn to use the Siddur (Jewish prayer book). The school comes together at the end of the week for the Kiddush assembly when Shabbat is celebrated as a whole school with classes taking turns on experiencing sitting around the Shabbat table.

Children are encouraged to reflect on the Theme of the Week, which is based on the story of the parsha inspired by the PaJes Parsha themes grid. Themes are practical and promote wellbeing, for example, “Being Positive”, “Feeling Grateful” and “Valuing Who We Are”. Each class has a middot box where children nominate classmates who have shown to be a good role model of the theme being practised.

Our latest project, which is in the process of being implemented, is the . Its aim is to develop a whole school identity based on the school's ethos and motto, also linking Jewish and secular studies to promote pupils' personal development and wellbeing.  is an acronym for six universal Jewish concepts:

K is for 'Kedusha', meaning 'Holiness' to include holiness in ourselves and others, holiness of our bodies, places, everyday life.

D is for 'Derech Eretz', meaning 'Respect' to include respect for self, others, relationships, differences, school property.

S is for 'Simcha', meaning 'Joy' to include positivity, growth mindset, joy of learning, gratitude

T is for 'Torah', meaning 'Learning to be our best selves' to include personal development, developing behaviour, middot, reflecting thinking

A is for 'Achdut' meaning 'Togetherness' to include working together, support one another, contributing to the school community

R is for 'Ruach', meaning 'School spirit' to include contributing to a calm and learning environment and making school a lovely place to be

Year group	Topics
EYFS	<ul style="list-style-type: none"> • Jewish festivals - becoming familiar with artefacts • Introduction to the Hebrew alphabet • Well known Torah stories: Noach, Joseph, Exodus • Shabbat
Year 1	<ul style="list-style-type: none"> • Jewish artefacts and foods • Jewish festivals - basic story line and traditions • Torah stories - Basic story lines from Noach, Avraham and Sarah, Yosef, Exodus • Israel's birthday • Hebrew reading - learning paced according to pupils' needs
Year 2	<ul style="list-style-type: none"> • Jewish festivals practices • Basic Jewish story lines with named characters

	<ul style="list-style-type: none"> ● Hebrew reading scheme ● Stories of the Patriarchs and Matriarchs ● Blessings on food ● Middot ● Israeli flag and language ● Hebrew reading - learning paced according to pupils' needs
Year 3	<ul style="list-style-type: none"> ● Beliefs taught through Jewish festivals ● Torah stories: Stories of the parsha - basic outline ● Jewish stories character profiles ● Mitzvot: Kosher (signs of a kosher animal), Shabbat ● Monotheism ● Blessings on food review ● Israeli food ● Hebrew reading - learning paced according to pupils' needs
Year 4	<ul style="list-style-type: none"> ● Jewish festivals - linking practices and meaning, Jewish law ● Jewish festivals storylines in some details ● Torah stories: Tower of Babel ● Parsha of the week - spiral themes ● Prayers - Using a siddur (LK group) ● Symbolism - Trip to Singers Hill Shul ● Navi - Ehud, Devorah, Shimshon (LK group) ● Yom Haatzmaut - The importance of Israel ● Counting of the Omer ● Hebrew reading - learning paced according to pupils' needs
Year 5	<ul style="list-style-type: none"> ● Jewish festivals - Links between festivals ● Review of festival practices ● The power of prayer ● Similarities and differences between Torah stories and characters ● Spiritual connection through mitzvot ● Kashrut ● Miracles within nature ● Content of some of the passages in the Haggadah ● Yom Ha'atzmaut - History of independence ● Hebrew reading - learning paced according to pupils' needs
Year 6	<ul style="list-style-type: none"> ● Jewish festivals - Meaning behind the festivals and practices ● Reflective thinking - "What does it mean to me?" ● Holocaust education ● Kashrut - meaning, practice, connection of body and soul ● Tu B'shvat - a tree is like a person ● Shabbat ● Finding my role models

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| | <ul style="list-style-type: none">● Slavery and Freedom● Applying values of the festivals and Torah learning to my own life● Modesty, and Relationships and Sex Education● Hebrew reading - learning paced according to pupils' needs |
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Impact

The multidimensional nature of our curriculum gives us the flexibility to adapt and expand what is taught to match the needs of each cohort of pupils. This approach results in high-quality, engaging and effective learning which not only sparks pupils' curiosity but also supports their personal development and their ability to apply the knowledge to real life situations. Pupils demonstrate reflective thinking and can give examples of how what they learn in RE applies to their life outside school, whether they are Jewish or not.

Impact of the curriculum is measured through a triangulation of formative and summative assessments, ongoing work assessments and pupils interview. As Religious Education is about the development of the whole child, it takes into consideration the child's spiritual, personal, academic and social development. In other words, monitoring the impact that teaching and learning RE has on our pupils show us that pupils are able to talk about their relationship with G-d and people proportionally related to their developing maturity, Jewish knowledge and understanding of the world around them. While a Year 2 pupil can talk about there being one G-d who looks after us, a Year 6 pupil can talk about how G-d's presence can be felt and seen in our everyday lives. The end of year RE survey showed that pupils learn qualities of resilience, positivity and trust amongst others, from Jewish stories and festivals and are inspired by what they learn.

Experiential learning such as the mock seder or kiddush assemblies, allow children to experience glimpses of Jewish life and to 'feel' their learning in practice. The cyclical nature of the Jewish calendar means that each year pupils build on previous knowledge and understanding, making experiential learning more meaningful with opportunities for deeper reflection.