

An Introduction:

Ten Key Points about the *Emmanuel* Project: A Scheme of Work for Primary RE

1. **Written in response to Ofsted** criticism of RE for lack of continuity and progression, little availability of teacher inset or support, weak teaching about Christianity and poor assessment.
2. **Written for all primaries by Suffolk teachers**, members of faith communities and led by Helen Matter, then Schools' Adviser for the Diocese of St Edmundsbury and Ipswich, a Suffolk LA advisory teacher for RE, and member of Suffolk SACRE.
3. **Written initially as 42 units on a CD to deliver the Suffolk agreed syllabus** from EYFS to end of Y6 but easily adaptable to other syllabuses and used across the country. *Seven additional KS2 Christianity units were written later to provide all schools with a wider choice and to support Church of England schools which needed a greater Christianity content to their scheme of work.*
4. **Offers several model Long Term Plans** i.e. different ways of combining the units to create a coherent programme for RE across a school e.g. a two year rolling programme OR a programme with 'flexi units' where teachers have a degree of personal choice.
5. **Follows an Enquiry Cycle model** within each unit (Engage / Enquire / Explore / Evaluate / Express). All the units expand the **EXPLORE** section into three areas (scriptural text or narrative / community practice / daily living) to ensure a balanced approach to religious material, rather than an approach that focuses solely on religious festivals or sacred stories.
6. **Focuses on key beliefs / concepts** of six different faiths and a non-religious worldview, as the driver to get to the heart of faith and link together stories, practices, festivals and ways of life. Engaging starters link children into the key beliefs at the start of the unit. A set of symbols is used in KS2 to represent the key beliefs and acts as a practical learning aid.
7. **Utilises a key question**, often including the key concept, as the title of the unit and more questions throughout to help structure the learning and activities. Plans are easy to follow with an introduction to key beliefs, and notes to help teachers learn alongside the children.
8. **Offers a wide variety activities**, with plenty of detail, and a good resource list. Teachers are encouraged to think of each lesson as a whole and select the right activities, resources and timing for their own class. Ideas should not be seen as fixed in stone BUT web-links vanish, fashions change and technology marches forward; teachers should not be afraid to try new ways of tackling questions and presenting results.



9. **Includes the use of imaginary children** of different faiths in units for younger children to help introduce religious material at an appropriate level and encourage 'owning and grounding language'.¹



10. **Provides guidance on assessment (see below)**, which should be used in tandem with any assessment processes in your own school or from any syllabus you are required to follow. The Emmanuel Project is very flexible and adapts to many forms of assessment.

In the **Suffolk** units you will find:

End of year expectations for all 6 strands of the Suffolk syllabus, adjusted to the content of each unit. Teachers are encouraged to vary the strands they assess from unit to unit working towards a full end of year assessment. *Schools beyond Suffolk can use these if wished; many syllabuses use something similar.*

All units contain ideas for other forms of assessment including:

- A 'traffic light' system for self-assessment
- Quick Quizzes, based on Bloom's taxonomy
- Solo Taxonomy hexagons for KS1 and KS2 units
- A guide to 'Scrapbooking' in RE
- Suggestions for ways of expressing and sharing pupils' learning



The Emmanuel Project has been successfully implemented in a wide variety of schools, to the great enjoyment and enthusiasm of staff and children, many of whom would be willing to help / support you! Do feel free to contact the Diocesan Schools' adviser at education@cofesuffolk.org for help or advice.



¹ 'Owning and grounding language' refers to the use of phrases such as 'Most Christians believe' or 'Some Jewish families do', or 'Hanif's mum says' before discussion of a particular practice, artefact or belief.