



## **RE Policy**

**September 2022**

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## 1. Curriculum Statement

### Intent

The school follows the Hackney Agreed Syllabus for Religious Education in accordance with Hackney's 'Standing Advisory Council of Religious Education' (SACRE). In accordance with the agreed syllabus, Religious Education at William Patten:

- Is open and objective. It does not seek to urge religious beliefs on young people, nor compromise the integrity of their own religious position by promoting one tradition over another.
- Endeavours to promote a positive attitude toward people, respecting their right to hold different beliefs from their own.
- Promotes the values and attitudes necessary for citizenship in a multi-faith and multi-racial society through developing understanding of, respect for, and dialogue with people of different beliefs, practices, races and cultures.
- Recognises similarities and differences in commitment, self-understanding and the search for truth. Respecting and valuing these for the common good.
- Is not the same as collective worship, which has its own place in the educational life of the school, contributing to an informed, reflective, compassionate and caring school community.
- Promotes community cohesion through linking with partner schools through involvement with the Faith & Belief Forum.
- Recognises and celebrates the range of cultures and diversity of the school through workshops, assemblies and shared experiences of staff, children and people from the local community.

The RE curriculum at William Patten is organised to support the development of children's knowledge of religious and non-religious beliefs and worldviews, practices and ways of life and enable children to make links between these. It also develops children's knowledge and understanding of the different members of our rich and diverse community. Knowledge and skills are supported by first-hand experiences, including visits to local places of worship and visits from faith communities. Knowledge and skills are mapped to support children's understanding of religion and faith. The RE curriculum is also designed to support positive attitudes and values, and encourage children to reflect and relate learning to their own experience. Children learn that there are those who do not hold religious beliefs and have their own philosophical perspectives, as part of its commitment to ensure mutual respect and tolerance for those with different faiths.

The syllabus recommends that any themes or 'Big Questions' are explored by investigating and reflecting on the responses of more than one religion or belief system. All the Hackney units therefore include an exploration of these themes or big questions through different perspectives. For example, the Big Question of 'How Did the World Begin?' in the year 6 unit is investigated through a variety of religious responses, including the Humanist response. Each unit encourages and promotes the contemplation of key concepts or themes within religions and comparing these with responses in other faiths, religions and belief systems. The syllabus has been created in a cyclical format to enable children to revisit and build on prior knowledge of the different beliefs and practices taught across the school.

Hackney SACRE promote RE and Collective Worship in the Borough, develop the good teaching of Religious Education in schools and support community cohesion. At William Patten, we are committed to providing our children with an exciting and positive learning environment, in which they have the opportunity to develop their knowledge and understanding of religions to support their spiritual, moral, social and cultural development.

## Implementation

RE is taught in a weekly topic block each half term (autumn 1 - summer 1). Coverage is planned to link with key dates and religious festivals to provide opportunities to celebrate festivals and religions with greater consistency and contextual relevance. Work is recorded in topic books and is evidenced with a variety of outcomes, including written pieces, artwork and photographs.

Some units in the scheme of work are colour coded to indicate explicit cross-curricular links within each topic (blue – history, green – geography, yellow – science, pink – festivals). In addition to this, teachers identify, plan for and utilise further cross-curricular links which are stated on the school's 'RE Knowledge and Skills Progression Map'. As children progress through the programme of study, they are able to look deeper into spiritual, ethical, moral and social issues and with increasing breadth across different religions and worldviews through time and around the world. Learning is planned and sequenced to support pupils in building an ever-increasing picture over time, constantly building their knowledge and understanding of key subject knowledge and specialist vocabulary around concepts focusing on Believing, Living and Thinking. This ensures that the investigation, exploration and reflection of their own and others' responses to 'Big Questions' can continuously increase in depth, breadth and complexity. As pupils move through the Religious Education curriculum and the 'Big Questions' increase in complexity, depth and breadth, the expectations of pupils to explain 'what' the beliefs, practices and values are and the relationships between them, as well as explaining 'why' these are important and may make a difference to people, and 'how' they relate, change or impact on a wider world view also increases.

'Big Questions' relate to: What people believe and do (Believing), how people respond to big questions and issues (Thinking) and how beliefs and values make a difference to lives (Living). Therefore, the enquiry learning continuously builds to enable achievement the stated skills end points for each year. These are based on the SACRE '**Religious Education Skills Spectrum**' which itself reflects studies not only in pupils' development in mental capacity (including Bloom's Taxonomy and Maslow's "progression of needs") and also uses models for behavioural and moral development (C Graves), as well as research into spiritual development. Using these models, the skills end points can be divided into four key developmental stages, beginning with 'concrete' and 'fundamental' understanding, progressing to 'cognitive' and 'creative' thinking, moving towards 'critical' reflection and analysis and thinking with 'synergy'. The teaching of RE and the formation of the enquiry questions based on the Believing, Thinking and Living strands of the units are pitched to match these developmental stages, so that pupils can achieve the learning outcomes specified in this Spectrum appropriate for their age expectation.

Each new unit of work begins with a recap of the previous related knowledge from previous years. This helps children to retrieve what they have learnt in the earlier sequence of the programme of study, and ensures that new knowledge is taught in the context of previous learning to promote a shift in long term memory. Key vocabulary for the new topic is also introduced as part of this 'unit introduction' and children are shown the 'Topic Vocabulary (TV) Mat'. This provides definitions and accompanying visuals for each word to ensure accessibility to all. This approach also means that children are able to understand the new vocabulary when it is used in teaching and learning activities and apply it themselves when they approach their work.

The KWL process is used throughout each unit of work. Once children know the new vocabulary for the unit and how it relates to previous learning, the children are asked what they already know specifically about the new topic. This provides the teacher with an insight into the children's 'starting points' for the topic, to enable the use of assessment to inform planning. The children are then also asked what they would like to know and class

responses are collated and used to inform the programme of study to ensure an aspect of 'focussed interest planning'. A record of this process kept in children's topic books. At the end of the topic, children take part in a review of what they now know. This involves a review of the key knowledge, with reference to the TV (knowledge) mat. The teacher is then able consolidate any of the key knowledge which is identified at this part of the process as not yet being secure.

Within all lessons, teachers plan a phase of progressive questioning which extends to and promotes the higher order thinking of all learners. Questions initially focus on the recall or retrieval of knowledge. Questions then extend to promote application of the knowledge in a new situation and are designed to promote analytical thinking, such as examining something specific. In design and technology, an example of this level of questioning might ask children to consider how a mechanical system (such as gears and pulleys) might speed up, slow down or change the direction of movement. The questions that teachers ask within the same lesson phase, then focus on the children's own work and how they might change or create an outcome and justify a choice they have made which is based on their evaluation.

Hackney SACRE continues to work with teachers in improving the quality of teaching and learning of RE by providing training, and publishing updated schemes of work and materials and guidance to develop and support SMSC, Assessment for Learning and effective teaching and learning strategies. The school is also involved with the Faith & Belief Forum as a means to enable link days between the children of William Patten and a local faith school to ensure that children develop a mutual respect for and tolerance of those with different faiths and beliefs and for those without faith. The classes involved in the link later disseminate their work across the school to ensure the promotion of this fundamental value.

### Impact

Alongside a whole school approach to celebrating different religious and cultural celebrations, the RE curriculum provides the means to celebrate the diversity of the school community and promote positive images of people in the wider community, including their beliefs, traditions, culture, language and history. It ensures that children develop spiritually, academically, emotionally and morally to promote and realise a better understanding of themselves and others and to equip with the opportunities, challenges and responsibilities of living in a rapidly changing, multicultural world. As well as outcomes of work in children's books, children's understanding of religion and the ability to respond creatively to religious themes is also evidenced during the annual calendar competition. The printed outcome features a wide range of work from the children of William Patten and supports in raising the profile of religious education both across the school and borough.

## **2. Teaching and Learning**

- As part of the introduction to each new RE topic, teachers review what the children know already and identify what children would like to learn, to inform the programme of study so that it takes account of children's interests.
- In each lesson, children are guided towards the learning intention through the use of success criteria. The LI and success criteria are shared at the beginning of the lesson and reviewed by children at the end. They are subsequently used by the teacher during the assessment and review of children's work and are used to identify individual target areas.
- Teachers aim to provide a teaching environment, which encourages children to share, question, to reflect and to empathise.
- Teachers will use a mixture of teaching styles, including whole class, group, paired and individual.

- Progressive questioning within lesson phases is planned prior to the lesson and is evident on teaching slides. Questioning is informed by the Bloom's Taxonomy Teacher Toolkit, which can be found at the end of this policy (p11).
- Wherever possible, religious education lessons will be related to the life experiences of the pupils. Active learning in RE will include practical first-hand experiences, e.g. through the use of artefacts, visits to places of worship and relevant learning outside the classroom, visitors to school with specialist knowledge and expertise and first-hand accounts.
- Teachers will seek to help children to acquire skills in the use of secondary resources, such as the internet, libraries etc.
- Teachers aim to ensure that the classroom ethos is such that all children's opinions are encouraged and valued.
- Teachers will ensure that their classroom is a place where religious education is active, positively welcomed and reflective of the current learning in the subject.
- A working wall will be used to support and celebrate learning, throughout each unit of work and this will also be used to support the acquisition of key knowledge and the accurate use of key vocabulary.
- The children have access to the necessary resources, to further their own independent learning e.g. artefacts, books, etc.

### 3. Assessment

Children's existing knowledge of the topic and the key related knowledge from previous year groups, is checked at the beginning of each unit as part of the KWL process. Children's knowledge and skills are continually assessed and developed by the teacher during lesson, in accordance with the lesson's success criteria. Children review these criteria at the end of each the lesson, using a green pen, and the teacher verifies their judgements. Critical discussion, including that which generated by the teacher's progressive questioning also enables effective ongoing assessment.

Aims and objectives for RE are embedded in the individual teaching units of the scheme of work. The scheme of work incorporates the levels of achievement expected nationally and in Hackney and the school has mapped the key knowledge and skills of each unit to ensure that these build progressively throughout the programme of study.

The key indicators for assessment in religious education are:

**AT1 Learning about Religions:** Knowledge and understanding of:

- religious beliefs and teachings;
- practices and lifestyles;
- ways of expressing meaning.

**AT2 Learning from Religions:** Skills of asking and responding to:

- questions of identity and experience;
- meaning and purpose;
- values and commitments.

The syllabus was created to include guidance that provides greater support for the development of the skills in; enquiry, critical analysis, reflection and comparison. These all promote **AT2** in lessons, and are in line with the Ofsted subject reports of 2013 'Realising the Potential' which promoted the use of enquiry and critical thinking in RE lessons.

Short-term assessments are part of each lesson. Observations and careful questioning enable teachers to adjust lessons and brief other adults in the class if necessary. Children receive effective feedback through teacher assessment, either orally or through written marking work according to school policy.

Key knowledge is reviewed by the children and rigorously checked and consolidated by the teacher at the end of each unit of work as part of the school's assessment of RE. Lessons within each unit are also planned to ensure the systematic development of the key identified skills across the school.

#### **4. Planning and Resources**

The key vocabulary for each topic is mapped and shared with the children, with reference to the 'Topic Vocabulary (TV) Mat that each year group has created. This provides a graphic organiser of the key vocabulary, the previous relate knowledge and the current key knowledge of the topic. Responses to the 'What I'd like to know?' phase of the topic introduction, also enable and inform focussed interest planning which takes account of children's interests (as well as their starting points as informed by the 'What do I know already?' phase).

The RE curriculum is designed to ensure that all pupils have a high quality, coherent and progressive experience of the subject. The school's RE knowledge and skills mapping is informed by and aligned to the Hackney SACRE Primary RE scheme of work. This scheme covers the requirements of the Hackney Agreed Syllabus and promotes good practice in religious education. When planning, teachers ensure that teaching and learning activities provide a suitable level of challenge for all learners, with appropriate task differentiation where necessary. Lesson slides and resources are saved in the schools shared curriculum drive as a central resource which can be added to, modified and adapted.

An essential part of the planning procedure is referring to prior knowledge/learning. Teachers elicit children's ideas and understanding of topics at the start of a new unit of work, as part of the KWL strategy (what I know, what I want to know, what I have learnt). This ensures that teaching is informed by the children's starting points and that it takes account of pupil voice, incorporating children's interests.

All SACRE planning clearly shows learning objectives, which teachers share with children at the beginning of each lesson. Teachers plan RE lessons with their year group partner these ensure effective coverage of the key knowledge, throughout the unit and opportunities for children to develop skills systematically in line with the whole school 'RE Knowledge and Skills Progression Map'. This also outlines cross curricular links and indicates how the school's own context has been considered. Teachers devise the success criteria that will support children in achieving the overarching LI for each lesson, as part of an ongoing process of Assessment for Learning (AfL).

High quality topic boxes, clearly labelled for each year group's topic per half term, are available to staff as part of a central supply of RE resources. Accompanying artefacts are maintained and replenished by the subject leader. The topic boxes are in a separate room and are easily accessible to teachers, along with a wide range of books to support and enhance teaching.

#### **5. Organisation**

RE will be taught in a blocked week each half term (autumn 1 – summer 1), in line with the Hackney SACRE overview -

		Autumn		Spring		Summer	
	A1	A2	B1	B2	C1	C2	
Y 1	<b>How and why do people celebrate harvest?</b> Hymns/song words, food packets, and a photo of a sukkaah Thank you cards and an invite Dialogue Lulav, and a collage (Including Sukkot) - Revised June 2018	<b>How and why do Christians celebrate Christmas</b> Images of Jesus, carols Nativity Nativity story, precious gifts Precious gifts, advent calendar Revised September 2018	<b>Who are the Muslims in our community?</b> 5 pillars or fingers of Islam Adhan (call to prayer) Halal scenarios Speech bubbles/diaries Revised November 2019	<b>What does Divali teach Hindus about good and evil?</b> Divali story Ideas about 'good' Divali celebrations Divali card Symbolism of good in Divali Revised January 2018	<b>What is important to Jews?</b> Abraham's story and Shema Shema and Shabbat table Kippah or Mezuzah Revised April 2018		School designed unit
Y 2	<b>What do Hindus believe?</b> Roles and characteristics Images/stories of Ganesha Images/stories of Krishna Comparison of Avatars and Role Models Revised June 2018	<b>What Values Does Hanukkah teach?</b> Hanukkah story Hanukkah and Jewish people today Dreidel and Hanukkah Revised September 2018	<b>What does it mean for a Christian to belong to the church?</b> Collage of beliefs and symbols Symbols of cross/crucifix Features of a church building Infant baptism ceremony Revised November 2019	<b>Why do Christians celebrate Jesus' resurrection at Easter?</b> Why Jesus is special to Christians Events in Jesus' life Easter card How cards show beliefs about Jesus Revised January 2018	<b>How do we know what is right or wrong?</b> Rules for living: beliefs about heaven, hell, forgiving and temptation; Buddhist Wheel of Life and prayer Symbolic clothing, temptation, a world without forgiveness Temptation 10 commandments Revised April 2018		School designed unit
Y 3	<b>What is special about Guru Nanak?</b> Birth ceremonies, stories and images of Guru Nanak Birth cards, Guru Nanak images Revised June 2018	<b>What can we learn from the Bible?</b> When Bible read, own stories Parables, prayers, psalms Bible cover design, Storyboard Prodigal Son Revised September 2018	<b>Who are the Jews?</b> Stories of Abraham Abraham and Refugees Research Temple and festivals Jewish identity collage Abraham and Jewish Identity Revised November 2019	<b>How do features of a mosque help Muslims pray?</b> 5 pillars, mosque features wudu, plan of a mosque local mosque prayer mat and mosque design Revised January 2018	<b>Why do believers go on pilgrimage?</b> Special places Pilgrimage sites Brochures Hajj Revised April 2018		School designed unit
Y 4	<b>How does the synagogue show what is important to Jews?</b> 10 commandments, Torah Synagogue Tour guide, Torah question Torah cover, synagogue feature Revised July 2018	<b>How do those who believe build a relationship with God?</b> Beliefs, Murtis symbols, places of worship Mandir Inside a Mandir Murtis Revised September 2018	<b>How do different Christians show their beliefs?</b> Features in/of different churches Tour guide or leaflet for a church Guest speaker or... Visit to a church Investigate template of a feature Revised November 2019	<b>Why is the Qur'an special to Muslims?</b> Muhammad <i>saw</i> and Surah Speaker/Videos Qur'an questions Letter to library Revised January 2018	<b>What happens when we die?</b> Poem, Research funeral practices Thought logs/personal responses Poem Own beliefs Revised June 2018		School designed unit
Y 5	<b>What did the Buddha teach about living a better life?</b> Aricca and 4 Noble Truths Kira and Buddhist Teachings Haiku and eightfold path Revised June 2018	<b>What happened to Islam in the Middle Ages?</b> Maps, inventions, Crusades Presenting research, 5 Pillars War Revised September 2018	<b>What are some of the beliefs and values of Sikhism?</b> Sikh prayer, 5 K's, Gurdwara Beliefs and values in Sikhism Sikh beliefs and values in our society Revised November 2019	<b>What can we learn from the past?</b> Seder Plate Speaker/survivor stories Lisa's story Museum teachings and responses Memorials Revised February 2018	<b>How are women valued and treated in religion and beyond?</b> Hero's stories, religious texts, quotes Heroes Interviews Heroes changing beliefs and values June 2018		School designed unit
Y 6	<b>What do Jews believe are their responsibilities to God?</b> Shema, Adhan, Genesis, teachings on charity and environment Charity Charities Leaflet Revised June 2018	<b>How does being in a community help Buddhists to follow the Buddha's teachings?</b> Dharma, Metaphor of Raft Monastic life and Buddhist temples Buddhist Temple Buddhist Shrine Revised October 2018	School designed unit	School designed unit	<b>How did the world begin?</b> Creation accounts, inc Genesis Own creation story and celebration Personal response to ultimate questions Explanations of creation theories Persuasive arguments May 2018		School designed unit

School designed units: schools may develop or extend adjacent units or design their own units based on the **Hackney Agreed Syllabus 2013** Revised SB Hackney RE Advisor Nov 2019 ©

The RE Knowledge and Skills Progression Map outlines the key knowledge for each unit and how these progress throughout the programme of study, as well as identified and planned cross-curricular links and opportunities for learning outside the classroom.

## 6. EYFS

While the statutory requirement for RE does not extend to children under compulsory school age, it can form a valuable part of the educational experience of children in the EYFS. EYFS teachers follow the Development Matters to design, plan and deliver RE across the Statutory Framework for EYFS. Lessons and activities foster children's learning and understanding of the world, including people and communities and these are aligned to and informed by the following Early Learning Goals:

### Communication and Language

#### **ELG: Listening, Attention and Understanding**

- Listen attentively and respond to what they hear with relevant questions, comments and actions when being read to and during whole class discussions and small group interactions

### Understanding the World

#### **ELG: People, Culture and Communities**

- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class.

Religious Education in EYFS is enriched by the school's community links, which enables access to local places of worship.

## 7. KS1 and KS2

Children in KS1 and KS2 follow the Hackney Agreed Syllabus, which details what and how RE should be taught in our schools in Hackney. The SACRE schemes of work includes a range of audio-video and paper resources that are created to support teachers in the effective delivery of Religious Education.

The following skills are central to religious education and are embedded in practice across the key stages, building progressively in line with the school's RE Knowledge and Skills Progression Map:

- **Investigating:** Knowing what may constitute evidence for understanding religions.
- **Interpreting:** The ability to draw meaning from artefacts, works of art and symbolism.
- **Reflecting:** The ability to reflect on feelings, relationships, experience, ultimate questions, beliefs and practices.
- **Empathy:** The ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others.
- **Evaluating:** Weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience.
- **Synthesising:** Linking significant features of religion together in a coherent pattern.
- **Analysing:** Distinguishing key religious values and their interplay with secular ones.
- **Applying Knowledge:** Identifying key religious values and their interplay with secular ones.
- **Expressing Knowledge and Ideas:** The ability to explain concepts, rituals and practices.

Religious Education in KS1 and KS1 is enriched by the school's community links, which enables access to local places of worship. The school also works closely with the Faiths and Beliefs Forum to facilitate partnership working with local faith schools through link days which are disseminated across the school by the classes taking part.

## 8. Equal Opportunities

Attitudes such as respect, care and concern should be promoted through all areas of school life. There are some attitudes that are fundamental to religious education in that they are prerequisites for entering fully into the study of religions and learning from that experience.

- **Commitment:** Understanding the importance of commitment to a set of values by which to live one's life.
- **Fairness:** Listening to the views of others without prejudging one's response.
- **Respect:** Respecting those who have different beliefs and customs to one's own and the avoidance of ridicule.
- **Self-understanding:** Developing a mature sense of self-worth and value.
- **Enquiry:** Curiosity and a desire to seek after the truth and willingness to value insight and imagination as ways of perceiving reality.

## 9. Inclusion

We aim to explore creative and flexible ways of providing RE. Planning takes account of the school's own context and the curriculum is designed to provide a broad and balanced learning experienced, enriched with schools visits and visitors, that are inclusive to all. The provision is also adapted, for example, through effective differentiation, to ensure appropriate challenge to all learners.

The following aspects of RE lessons are examples of how the school ensures an inclusive provision:

- All children will be supported through differentiation, adaptation or adult support, to enable equal access to learning in Design and Technology.
- Topic vocabulary is explained to the children from the onset of the topic, with accompanying definitions and visual cues, to ensure that all children develop and are able to use a range of vocabulary according to the project.
- Within each topic, teachers use 'word aware' to help children from identified vulnerable groups who would benefit. In Design and Technology, the word chosen for this is generally a technical term that is not a high frequency word.
- Key knowledge for all children is also provided on the TV (knowledge) mat, which is available for all children to refer to throughout the study in their books. Further use of assistive technology is also considered where appropriate for individual learners; this might include the use of widget to support instructions for construction, or the use of an electronic device to support research.
- QR codes, photographs and print outs/screen shots of tasks completed on a computer or app can be used to evidence a learning process where the child has not produced a recorded outcome.
- Each class also has a working wall, which evolves with the topic. Teachers use this to reinforce the key knowledge and skills.
- Teaching assistants are expected to provide written feedback alongside the outcome or success criteria of the children they have supported as part of the monitoring and assessment of progress in the subject.

Teachers use a range of inclusion strategies, including paired work, open questions and direct, differentiated questioning and the activation of prior knowledge and contextual learning to support and enable children to deploy skills, ask questions and explore answers, as learners, to continually extend their learning.

#### **10. Role of the Subject Leader**

The subject leader will:

- Raise the profile of Religious Education at William Patten through their own practice, by promoting Religious Education displays around the school and by providing teachers with information on various religious festivals celebrated at certain times of year.
- Develop opportunities for parents/carers to become involved in Religious Education. For example, by ensuring that parents and carers that can share their own experiences of a religious celebration or custom, through effective prior communication with parents about whole school celebrations and relevant classroom topics.
- Keep up to date on current developments in Religious Education (including through participation in borough forums) and disseminate information to colleagues.
- Organise, maintain, audit and purchase Religious Education resources.
- Sustain the school's partnership working with local faith schools in collaboration with the Faiths and Beliefs Forum.
- Ensure that children's understanding of different religions and beliefs, as well as places of worship, is supported by frequent, continuous and progressive learning outside the classroom.

- Monitor outcomes of work to ensure a high standard of work in line with termly content, ensuring evidence of acquisition of the identified key knowledge and, where appropriate, the development of skills identified for each topic.

## 11. Parents

At William Patten School, the significance of children's experiences at home is recognised and children are encouraged to report on home observations and practices. We recognise that the teaching of religious beliefs usually begins in the home, and that carers and parents have a valuable role to play in assisting in their child's learning. Parents and carers are encouraged to share beliefs and practices in class and are actively encouraged to participate and share their experiences and knowledge in whole school celebrations, such as the summer term Eid party.

Where RE homework is set, this will be clearly communicated and will provide further means to involve parents in their child's learning in the subject.

Information on the content of each year group's RE curriculum is provided through the autumn term curriculum letter and is available to view on the RE page of the school's website. Parents are informed of their child's learning at Open Evening and in the annual end of year report.

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