



Hennock Community Primary School

RE and Worldviews Curriculum Statement



RE is an exciting forum for the children to feel engaged, inspired and challenged. Through RE we aim to prepare our children to become global citizens who can discern and articulate their own informed worldviews with empathy and compassion. We want them to develop their capacity to reflect on personal ideas and beliefs and begin to understand where this sits in relation to other worldviews. We feel passionate about delivering an RE curriculum which promotes the virtues of respect and empathy, which are so important in our diverse society. It fosters civilised debate and reasoned argument, and through developing this religious literacy, ultimately helps our children to understand the place of religion and belief in the modern world.

Our values and ethos of the school, creates a kind, caring, inclusive environment in which children have the confidence to consider the big questions in life, to discover what people believe and how this makes a difference to their lives. Through gaining the knowledge, understanding and skills to handle these questions, children can reflect on their own ideas and ways of living. By deepening their understanding of the beliefs and practices of others, the children's own ideas are set in a wider context and underpinned by their developing sense of morality.

Vocabulary

Children's command of vocabulary is fundamental to learning and progress across the curriculum. Vocabulary is developed actively, building systematically on pupil's current knowledge and deepening their understanding of etymology and morphology (word origins and structures) to increase their store of words. Simultaneously, pupils make links between known and new vocabulary, and discuss and apply shades of meaning. In this way, children expand the vocabulary choices that are available to them. It is essential to introduce technical vocabulary which define each curriculum subject. Vocabulary development is underpinned by an oracy culture and a tiered approach. High value is placed on the conscious, purposeful selection of well-chosen vocabulary and appropriate sentence structure to enrich access to learning and feed into written work across the curriculum.

A rich vocabulary: thinking and talking like an expert...

We want children to understand and make connections between, religious and non-religious beliefs, concepts, practices and ideas. To do this, they need the correct language to articulate their thoughts. The words below give an indication of the language used in class to ensure that children can talk like an expert.

Christianity

Key Stage 1 Key vocabulary

Advent, baptism, believer, Bible, Christ, Christmas, Church, Creation, Disciple, Easter, Faith, God, Harvest, Holy, Hymn, Jesus, Prayer, Priest, Vicar,

Worship.

Key Stage 2 Lower Key vocabulary

Advent, Baptism, Bible, Christ, Christmas, Church, Creation, Disciple, Easter, Faith, follower, God, Gospel, Harvest, Holy, Hymn, Jesus, Lent, New Testament, Old Testament, Parables, Pentecost, Prayer, Priest, Prophet, Ten Commandments, Vicar, Worship.

Key Stage 2 Upper Key vocabulary

Advent, Ascension, Baptism, Bible, Christ, Christmas, Church, Creation, Disciple, Easter, Faith, God, Gospel, Grace, Harvest, Holy, Holy Communion, Holy Spirit, Hymn, Incarnation, Jesus, Lent, Lord's Prayer, Lord's Supper, Mass, Miracle, Monotheistic, Myth, New Testament, Old Testament, Parables, Pentecost, Practice, Prayer, Priest, Prophet, Psalm, Resurrection, Saint, Salvation, Sin, Soul, Ten Commandments, Trinity, Vicar, Worship.

Hinduism

Key Stage 2 Key vocabulary

Aum or Om, Brahman, Diwali, Ganesh, Gods and goddesses, Hindu, Hinduism, Mandir, Offering, Pray, Rama, Shiva, Shrine, Sita, Vishnu, Worship

Humanism

Key Stage 1 Key vocabulary

Celebrant, Happy Human, Humanism, Humanist, Science, The Golden Rule.

Key Stage 2 Key vocabulary

Agnosticism, Atheism, Atheist, Celebrant, Compassion, Curiosity, Dignity, Empathy, Evidence, Evolution, Flourishing, Happy Human, Human rights, Humanism, Humanist, Humanity, Natural selection, Reason, Respect, Responsibility, Science, The Big Bang, The Golden Rule.

Islam

Key Stage 1 Key vocabulary

Allah, Islam, Mosque, Muslim, Prophet, Quran.

Key Stage 2 Key vocabulary

Allah, Hajj, Islam, Mihrab, Mosque, Muslim, Prophet, Qiblah, Quran, Salaa, Sawm, Shahada.

Judaism

Key Stage 1 Key vocabulary

Synagogue: Ark, Kippah, Tallit, Torah Scrolls, Yad,

Shabbat: Kosher Two Candles, Challah, Wine,

Jewish Life: Chanukah, Covenant, Dreidel, Maccabees, One God (YHVH), Purim, Rosh Hashanah, Shofar.

Key Stage 2 Key vocabulary

Synagogue: Ark, Bimah, Kippah, Menorah (Chanukiah), Ner Tamid (Eternal Light), Star of David, Rabbi, Tallit, Torah Scrolls, Yad.

Shabbat: Besamim (Spices), Challah, Havdalah, Havdalah candle, Kiddush Cup (goblet), Kosher, Two Candles, Wine.

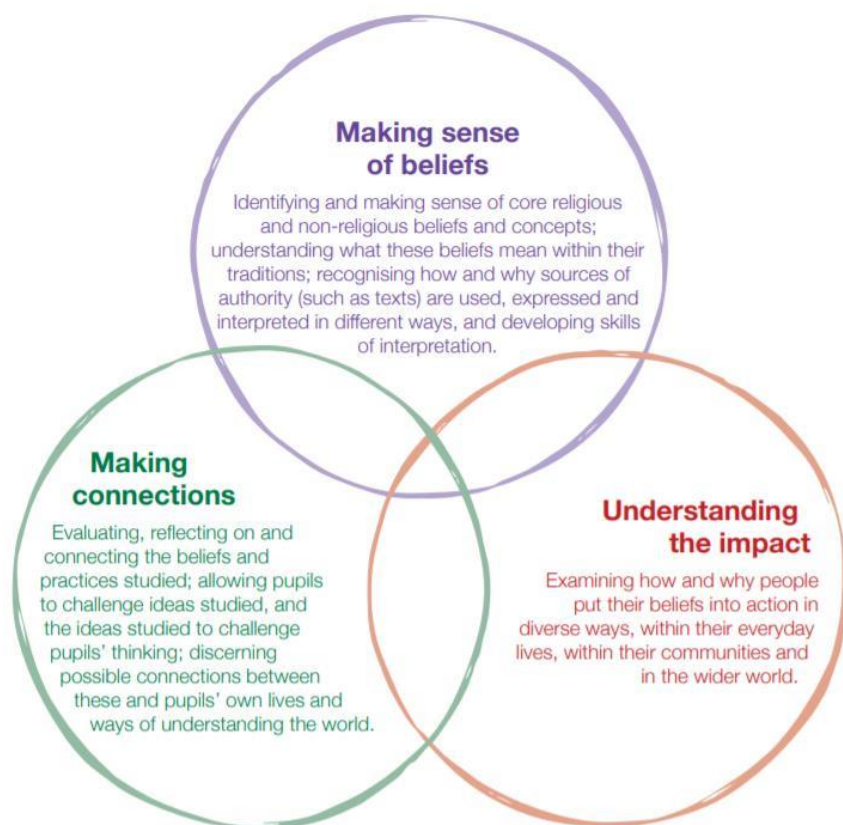
Jewish Life: 5 Books of Moses(Chumash), 24 Books of the written Torah, 613 Commandments, Bar Mitzvah/Bat Mitzvah, Chanukah, Covenant, Dreidel, Egypt, King David Maccabees, Matzah, Messiah, Moses, One God (YHVH), Patriarchs (Abraham, Isaac, Jacob), Pesach, Purim, Rosh Hashanah, Shofar,Sukkah (Booth), Yom Kippur.

The Devon and Torbay Agreed Syllabus for RE 2024-29

RE has an important part to play as part of a broad, balanced, and coherent curriculum to which all pupils are entitled. High quality learning experiences in

RE are designed and provided by careful planning through the Locally Agreed Syllabus, using Understanding Christianity and RE Today units. Our spiral curriculum focuses on depth rather than breadth, exploring the lives and beliefs of Christians, Jews, Hindus and Muslims through systemic units (studying one religion at a time) and then thematic units, which may cover other religious or non-religious worldviews and build on learning by comparing the beliefs and practices studied. Exploring the same concepts again, from a different perspective and using different materials, is essential to support pupils' ability to connect ideas and develop a coherent understanding of religion and belief, consolidating and embedding learning.

An enquiry-based approach is taken and each half termly unit of work begins with an enquiry question that is explored through three strands: making sense of belief, making connections and understanding the impact. The model below shows how the three strands of this teaching and learning model interrelate to each other.



We have adopted the use of **worldviews** as a way of allowing for some flexibility in the presentation of traditional religions – acknowledging the diversity within traditions, geographically and across time. This approach also enables pupils to recognise that members of religious traditions may have individual worldviews that differ. The idea of personal worldviews also includes the pupils' own perspectives within the RE classroom.

We have embraced the language of '**knowledge in RE**', as identified in OFSTED's RE Research Review. The three kinds being:

- Substantive knowledge - the subject content being studied, in terms of the core concepts, truth claims, teachings and practices, (covered by the Beliefs and Impact strands)
- Ways of knowing - This includes the methods used to establish the substantive knowledge. Also known as 'disciplinary knowledge', to illustrate the use of academic disciplines to examine content, such as theology, philosophy or sociology. (see diagram below)
- Personal knowledge - This includes the personal perspective or worldview of the pupil. It enables pupils to better understand and examine their own position, assumptions and values, (covered in the Making connections strand)

The three key disciplinary areas are expanded on here, and although they are not highlighted under these headings in our current RE Agreed Syllabus, they are implied through the strands of its teaching and learning model (shown above). This enables teachers to draw on different methods from a range of disciplines, including others not highlighted here, within the units they teach.

Human and social sciences

This is about thinking through living. It requires pupils to think like human and social scientists, or to look at concepts through a human/social science lens. Pupils will explore questions and answers raised in relation to the lived reality and impact of religions and worldviews on people and their lives.

Theology

This is about thinking through believing. It requires pupils to think like theologians, or to look at concepts through a theological lens. Pupils will explore questions and answers that arise from inside religions and worldviews.

Religious literacy through a balanced RE curriculum

Philosophy

This is about thinking through thinking. It requires pupils to think like philosophers, or to look at concepts through a philosophical lens. Pupils will explore questions and answers raised through considering the nature of knowledge, existence and morality.

Hennock RE rolling programme						
Term/Year gr	1	2	3	4	5	6
EYFS	F4 Being Special: where do we belong?	F2 INCARNATION Why is Christmas special to Christians?	F1 GOD/ CREATION: Why is the word 'God' so important to Christians?	F3 SALVATION Why is Easter special to Christians?	F5 What places are special and why?	
What times/stories are special and why?						
Y1/2 Yr A	1.10 What does it mean to belong to a faith community?	1.7 Who is Jewish and how do they live? (PART 1)	1.2 CREATION: Who do Christians say made the World?	Who is Jewish and how do they live? (PART 2)	1.1 GOD: What do Christians believe God is Like	1.9 How should we care for the world and for others, and why does it matter? (C, J, NR)
Y1/2 Yr B	1.6 Who is Muslim and how do they live? (PART 1)	1.3 INCARNATION: Why does Christmas matter to Christians?	Who is Muslim and how do they live? (PART 2)	1.4 GOSPEL: What is the good news Christians believe Jesus brings?	1.5 SALVATION: Why does Easter matter to Christians?	1.8 What makes some places sacred to believers? (C, M)
Y3/4 Yr A	L2.1: CREATION/ FALL: What do Christians learn from the creation story?	L2.10 How do festivals and family life show what matters to Jewish people?	L2.2 PEOPLE OF GOD: What is it like for someone to follow God?	L2.9 How do festivals and worship show what matters to a Muslim?	L2.4 GOSPEL: What kind of world did Jesus want?	L2.12 How and why do religious and non-religious people try to make the world a better place? (C, M/J, NR)
Y3/4 Yr B	L2.7 What do Hindus believe God is like?	L2.13 How do people from religious and non-religious communities celebrate key festivals?	L2.8 What does it mean to be a Hindu in Britain today?	L2.5 SALVATION: Why do Christians call the day Jesus died 'Good Friday'?	L2.3 INCARNATION /GOD What is the Trinity and why is it important for Christians?	L2.11 How and why do people mark the significant events of life? (C, H, NR)
Y5/6 Yr A	U2.8 What does it mean to be a Muslim in Britain today?	U2.3 Why do Christians believe Jesus was the Messiah?	U2.1: GOD: What does it mean if Christians believe God is holy and loving?	U2.9 Why is the Torah so important to Jewish people?	2.11 What does it mean to be a humanist in Britain today?	U2.13c What can be done to reduce racism? Can religion help?
Y5/6 Yr B	U2.7 Why do Hindus want to be good?	U2.4 GOSPEL: Christians and how to live. What would Jesus do?	U2.2 FALL: Creation & Science – Conflict or Complimentary?	U2.6 For Christians, what kind of a king is Jesus?	U2.10 What matters most to Humanists and Christians? (C, M/J, NR)	U2.14 What do religious and non-religious worldviews teach about caring for the earth?

Core concepts and key enquiry questions – an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
Religion/belief	Christianity plus others	Christians, Jews and Muslims	Christians, Muslims, Hindus and Jews		Christians, Muslims, Buddhists, Sikhs
		1.1 What do Christians believe God is like? [God]	L2.1 What do Christians learn from the creation story? [Creation/Fall]	U2.1 What does it mean if Christians believe God is holy and loving?[God]	3.1 What does it mean for Christians to believe in God as Trinity? [God]
<i>Christianity</i> <i>God</i> <i>Creation</i> <i>Fall</i> <i>People of God</i> <i>Incarnation</i> <i>Gospel</i> <i>Salvation</i> <i>Kingdom of God</i>	F1 Why is the word 'God' so important to Christians? [God] F2 Why is Christmas special for Christians? [Incarnation] F3 Why is Easter special for Christians? [Salvation]	1.2 Who do Christians say made the world? [Creation] 1.3 Why does Christmas matter to Christians? (Incarnation) 1.4 What is the 'good news' Christians believe Jesus brings? [Gospel] 1.5 Why does Easter matter to Christians? [Salvation]	L2.2 What is it like for someone to follow God? [People of God] L2.3 What is the 'Trinity' and why is it important for Christians? [God/Incarnation] L2.4 What kind of world did Jesus want? [Gospel] L2.5 Why do Christians call the day Jesus died 'Good Friday'? [Salvation] L2.6 For Christians, what was the impact of Pentecost? [Kingdom of God]	U2.2 Creation and science: conflicting or complementary? [Creation] U2.3 Why do Christians believe Jesus was the Messiah? [Incarnation] U2.4 How do Christians decide how to live? 'What would Jesus do?' [Gospel] U2.5 What do Christians believe Jesus did to 'save' people? [Salvation] U2.6 For Christians, what kind of king is Jesus? [Kingdom of God]	3.2 Should Christians be greener than everyone else? [Creation] 3.3 Why are people good and bad? [Fall] 3.4 Does the world need prophets today? [People of God] 3.5 What do people do when life gets hard? [Wisdom] 3.6 Why do Christians believe Jesus was God on Earth? [Incarnation] 3.7 What is so radical about Jesus? [Gospel]
<i>Buddhism</i> <i>Buddha</i> <i>Dhamma</i> <i>Sangha</i>					3.8 The Buddha: how and why do his experiences and teachings have meaning for people today? [Buddha/dhamma/sangha]
<i>The Hindu Traditions</i> <i>Samsara and moksha</i> <i>Brahman (God) and atman</i> <i>Karma and dharma</i>			L2.7 What do Hindus believe God is like? [Brahman/atman] L2.8 What does it mean to be Hindu in Britain today? [Dharma]	U2.7 Why do Hindus want to be good? [Karma/dharma/samsara/moksha]	3.9 Why don't Hindus want to be reincarnated and what do they do about it? [Samsara/moksha/atman/karma/dharma]
<i>Islam</i> <i>God/Tawhid</i> <i>Iman (faith)</i> <i>Ibadah (worship)</i> <i>Akhirah (life after death)</i> <i>Akhlaq (virtue/morality)</i>		1.6 Who is a Muslim and how do they live? [God/Tawhid/ibadah/iman]	L2.9 How do festivals and worship show what matters to a Muslim? [Ibadah]	U2.8 What does it mean to be a Muslim in Britain today? [Tawhid/iman/ibadah]	3.10 What is good and what is challenging about being a Muslim teenager in Britain today? [Iman/ibadah/akhlaq]

Religion/belief	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
<i>Judaism</i> God Torah The People and the Land		1.7 Who is Jewish and how do they live? [God/Torah/People]	L2.10 How do festivals and family life show what matters to Jewish people? [God/Torah/People/the Land]	U2.9 Why is the Torah so important to Jewish people? [God/Torah]	3.11 What is good and what is challenging about being a Jewish teenager in Britain today? [People and the Land]
<i>Sikhi</i> God Values (Nam Simran, kirat karna, vand chhakna, seva) The Gurus Panth (community)					3.12 How are Sikh teachings on equality and service put into practice today? [God/the Gurus/values/Panth]
<i>Non-religious worldviews</i>				U2.11 _b What does it mean to be a Humanist in Britain today?	3.13 What difference does it make to be non-religious in Britain today?
<i>Thematic</i>	F4 Being special: where do we belong? F5 Which places are special and why? F6 Which stories are special and why?	1.8 What makes some places sacred to believers? 1.9 How should we care for others and the world, and why does it matter? 1.10 What does it mean to belong to a faith or belief community?	L2.11 How and why do people mark the significant events of life? L2.12 How and why do people try to make the world a better place? L2.13 _a How do people from religious and non-religious communities celebrate key festivals?	U2.10 What matters most to Humanists and Christians? U2.12 How does faith help when life gets hard? U2.13 _c What can be done to reduce racism? Can religion help? U2.14 _c What do religious and non-religious worldviews teach about caring for the Earth?	3.14 Good, bad; right, wrong: how do I decide? 3.15 How far does it make a difference if you believe in life after death? 3.16 Why is there suffering? Are there any good solutions? 3.17 Should happiness be the purpose of life? 3.18 How can people express the spiritual through the arts?

RE and Worldviews in the Early Years Foundation Stage

RE sits very firmly within the areas of ‘Personal, Social and Emotional Development’ and ‘Understanding of the World’. From an early age, the children at our school learn to develop a positive sense of themselves, and others, and learn how to form positive and respectful relationships as part of their growing sense of self, of their own community and their place within it. They will be supported in this through encountering religious and non-religious worldwide views through special people, books, places and objects and by visiting places of worship. The children will have the opportunity to listen to

and talk about stories. They are introduced to subject-specific words and use all of their senses to explore beliefs, practices and forms of expression. In the Early Years, the children ask questions and reflect on their own feelings and experiences. They use their imaginations and curiosity to develop their appreciation of, and wonder at, the world in which they live.

See page 31 of Agreed Syllabus for more detail on opportunities for RE across the EYFS Profile prime and specific areas.

RE in our Pre-School

Activities children engage in during their pre-school years are experiences which provide the building blocks for later development. Starting with things which are familiar to the children, and providing lots of hands-on activities and learning are an important part of children's learning at this stage.

Opportunities for RE work take place in the following themes:

Myself	People who help us	Special times
My life	Friendship	Our community
My senses	Welcome	Special books
My special things	Belonging	Stories
People special to me	Special places	The natural world

Religious education in the pre-school involves creative play, make-believe, role play, dance and drama. The children dress up and act out scenes from stories, celebrations or festivals. They practice talking and listening to each other; hearing and discussing stories of all kinds, including religious and secular stories with themes such as goodness, difference, the inner world of thoughts and feelings, and imagination. They will take part in work focusing on nature, growing and life cycles or harvest and seize opportunities to link learning with topical, local events such as celebrations and festivals. The children will be introduced to the different ways in which people believe and behave, and be encouraged to ask questions.

Unit F1: God	Unit F2: Christmas	Unit F3: Easter	Unit F4: being special	Unit F5: special places	Unit F6: special times
<i>Learning outcomes</i>	<i>Learning outcomes</i>	<i>Learning outcomes</i>	<i>Learning outcomes</i>	<i>Learning outcomes</i>	<i>Learning outcomes</i>
<ul style="list-style-type: none"> talk about things they find interesting, puzzling or wonderful and also about their own experiences and feelings about the world PSED (SC&SC) re-tell stories, talking about what they say about the world, God, human beings CAL (U) think about the wonders of the natural world, expressing ideas and feelings CAL (S) say how and when Christians like to thank their Creator UW (P&C) talk about what people do to mess up the world and what they do to look after it. UW (TW) <p>Colour key: Making sense Understanding impact Making connections</p>	<ul style="list-style-type: none"> talk about people who are special to them UW (P&C) say what makes their family and friends special to them UW (P&C) recall simply what happens at a traditional Christian festival (Christmas) UW (P&C) begin to recognise the word 'incarnation' as describing the belief that God came to earth as Jesus CAL (S) re-tell religious stories, making connections with personal experiences CAL (S) 	<ul style="list-style-type: none"> Recognise and re-tell stories connected with celebration of Easter UW (P&C) Say why Easter is a special time for Christians UW (P&C) Talk about ideas of new life in nature. UW (TW) Recognise some symbols Christians use during Holy Week, e.g. palm leaves, cross, eggs etc, UW (P&C) and make connections with signs of new life in nature UW (TW) Talk about some ways Christians remember these stories at Easter. UW (P&C) 	<ul style="list-style-type: none"> re-tell religious stories making connections with personal experiences CAL (S) share and record occasions when things have happened in their lives that made them feel special UW(P&C) recall simply what happens at a traditional Christian infant baptism and dedication UW(P&C) recall simply what happens when a baby is welcomed into a religion other than Christianity. UW(P&C) 	<ul style="list-style-type: none"> talk about somewhere that is special to themselves, saying why CAL(S) recognise that some religious people have places which have special meaning for them UW(P&C) talk about the things that are special and valued in a place of worship UW(P&C) begin to recognise that for Christians, Muslims or Jews, these special things link to beliefs about God CAL (U) get to know and use appropriate words to talk about their thoughts and feelings when visiting a church CAL (S) express a personal response to the natural world. CAL(S) UW(TW) 	<ul style="list-style-type: none"> talk about some religious stories CAL(U) recognise some religious words, e.g. about God CAL (S) identify some of their own feelings in the stories they hear PSED (SC&SA) identify a sacred text e.g. Bible, Torah UW(TW) talk about some of the things these stories teach believers (for example, what Jesus teaches about being friends with the friendless in the story of Zacchaeus; what Jesus' story about the ten lepers teaches about saying 'thank you', and why it is good to thank and be thanked; what the Hanukkah story teaches Jews about standing up for what is right) etc. PSED (MF&B)

Progression of key knowledge, skills and understanding - KS1/2

End of phase outcomes taken from the 2024 Agreed Syllabus

Teaching and learning approach	End KS1	End lower KS2	End upper KS2	End KS3
<p>Element 1: Making sense of beliefs</p> <p>Identifying and making sense of religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways, and developing skills of interpretation.</p>	<p>Pupils can ...</p> <ul style="list-style-type: none"> identify core beliefs and concepts studied and give a simple description of what they mean give examples of how stories show what people believe (e.g. the meaning behind a festival) give clear, simple accounts of what stories and other texts mean to believers 	<p>Pupils can ...</p> <ul style="list-style-type: none"> identify and describe the core beliefs and concepts studied make clear links between texts/sources of authority and the core concepts studied offer informed suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers 	<p>Pupils can ...</p> <ul style="list-style-type: none"> identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts give meanings for texts/sources of authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority 	<p>Pupils can ...</p> <ul style="list-style-type: none"> give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied taking account of context(s), explain how and why people use and make sense of texts/sources of authority differently in the light of their learning, explain how appropriate different interpretations of texts/sources of authority are, including their own ideas
<p>Element 2: Understanding the impact</p> <p>Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world.</p>	<ul style="list-style-type: none"> give examples of how people use stories, texts and teachings to guide their beliefs and actions give examples of ways in which believers put their beliefs into practice 	<ul style="list-style-type: none"> make simple links between stories, teachings and concepts studied and how people live, individually and in communities <ul style="list-style-type: none"> describe how people show their beliefs in how they worship and in the way they live identify some differences in how people put their beliefs into practice 	<ul style="list-style-type: none"> make clear connections between what people believe and how they live, individually and in communities using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures 	<ul style="list-style-type: none"> give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. denominations, times or cultures; faith or other communities) show how beliefs guide people in making moral and religious decisions applying these ideas to situations in the world today
<p>Element 3: Making connections</p> <p>Evaluating, reflecting on and connecting the beliefs and practices studied; allowing pupils to challenge ideas studied, and the ideas studied to challenge pupils' thinking; discerning possible connections between these and pupils' own lives and ways of understanding the world.</p>	<ul style="list-style-type: none"> think, talk and ask questions about whether the ideas they have been studying, have something to say to them give a good reason for the views they have and the connections they make 	<ul style="list-style-type: none"> make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live give good reasons for the views they have and the connections they make 	<ul style="list-style-type: none"> make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists) reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently consider and weigh up how ideas studied in this unit relate to their own 	<ul style="list-style-type: none"> give coherent accounts of the significance and implications of the beliefs and practices studied in the world today evaluate how far the beliefs and practices studied help pupils themselves and others to make sense of the world respond to the challenges raised by questions of belief and practice, both in the world today and in their

			experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make	own lives, offering reasons and justifications for their responses
--	--	--	--	--

Implementation

The children are offered visits and experiences to enrich their learning and bring other cultures and traditions to life including visits from cultural champions and exploring places of worship. They are given the opportunity to build links with their own school, local church and community to nurture their sense of identity and belonging.

Teachers link with key dates and religious festivals, providing opportunities to celebrate festivals and religions with greater relevance and consistency which enhances a cross-curricular approach.

Knowledge Organisers are used to provide a summary of important facts, key vocabulary and essential knowledge that children need to acquire in each unit. These help with recall at the start of each lesson, consolidating prior learning before moving on.

A focus on QFT (Quality First Teaching) ensures that we have high expectations and that all children (including SEND, PP and the lowest 20%,) are supported, when appropriate, to access our full and rich RE curriculum.

While we recognise RE has its own distinctive subject matter, it does make an important contribution to other aspects of children's learning, by providing opportunities for promoting Fundamental British Values, developing SMSC and supporting their personal development and mental wellbeing. Links are also made with other curricular areas, particularly history, art, music, drama, computing and literacy.

Learning is not always recorded or captured in a formal written way. Children are given the opportunity to use discussion, drama and art to interpret and present their understanding in different ways. Evidence of learning can be found in RE workbooks, class scrapbooks/Sway and on Tapestry.

EYFS - 36 hours of RE	
(e.g. 50 minutes a week or some short sessions implemented through continuous provision)	
KS1	KS2
36 hours of tuition per year (e.g. An hour a week, or less than an hour a week plus a series of RE days)	45 hours of tuition per year (e.g. An hour a week, or a series of RE days or weeks amounting to 45+ hours of RE)

Christians, Jews and Muslims

Christians, Muslims, Hindus and Jews

Consideration of other religions and nonreligious worldviews can occur at any key stage, as appropriate to the school context.

To assess impact

In line with the school policy on assessment and recording it is expected that each teacher will be responsible for the regular assessment of their pupils to judge the impact of teaching and learning in RE. Getting better at RE means knowing more, remembering more (receptive expertise) and therefore being able to 'do' more in RE (productive expertise).

Teachers look at the learning journey of each unit studied, being aware of what the children need for their next learning and what they can take from prior learning. End of phase outcomes from the Agreed Syllabus represent progress in relation to knowledge, understanding and skills. Teachers use the specific learning outcomes in each unit to plan content and assess progress and these relate directly to the end of phase outcomes.

Ongoing assessment for learning informs teaching and learning within the unit, using a variety of methods, ie listen, watch, quiz, question, check for misconceptions etc.

Children's progress is also monitored using end of unit summative assessments, which relate to the content taught in the unit.

Teachers need to be clear on how the children will show their learning, through a presentation, art work or extended writing for example, providing opportunity for pupils communicate their learning in a variety of ways. Not all will be able to show their best achievement through writing or art or discussion, so over time there needs to be a rich diet of forms of communication. Likewise, all the skills in RE need to be used and developed, so employing creative assessment tasks which draw on a range of these skills is essential.

Monitoring of R.E. consists of: book scrutiny, assessment information and pupil conferencing which occur regularly as part of our monitoring cycle, together with learning walks and lesson observations.