



# Religious Education

**The Lovelace Way**

# The Kingston Syllabus, the Lovelace Way

In 2023, Kingston renewed the Religious Education syllabus (previously introduced in 2018) for all locally maintained schools in the borough. Unlike other areas of the curriculum, which are determined by the government, the RE curriculum is designed by each local authority in order to better represent the religious demographic of the local area.

The Kingston Agreed Syllabus sets the requirements for which principal religions must be explicitly studied, however, at Lovelace we ensure that we know and represent the religions and worldviews of our school community. Reflecting our specific demographic, the key religions studied at Lovelace are Christianity, Judaism, Hinduism and Islam. As Christianity is the largest religion represented nationally within Great Britain and locally within Kingston, it is studied in more depth by each year group.

Alongside these four main Abrahamic and Dharmic religions, the 2018 syllabus included the study of non-religious worldviews such as Humanism. Informed by recent developments in research surrounding worldviews and the current Ofsted framework emphasis of the importance of a broad and balanced knowledge rich curriculum, the renewed 2023 syllabus also introduced more specific, thematic units focused on disciplinary approaches or 'ways of knowing' RE.

## The Lovelace Community:

No answer given - 31%  
No religion - 24%  
Christian- 29.2%  
Muslim- 8.5%  
Hindu- 4.5%  
Other religion (not specified) - 1.8%  
Sikh- 0.3%

There is room in the syllabus to add additional units if necessary to better reflect the religious diversity of our school community. Currently, the syllabus reflects our school community well.

<b>4–5s Reception</b>	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.	Consideration of other religions and non-religious worldviews can occur at any key stage, as appropriate to the school context.
<b>5–7s Key Stage 1</b>	Christians, Jews and Muslims.	
<b>7–11s Key Stage 2</b>	Christians, Muslims, Hindus and Jews.	

## **Time for RE:**

The teaching of RE at Lovelace reflects our commitment to ensuring that outcomes are met and appropriate provision is provided. Our curriculum design and delivery affirm the most recent national guidance that:

- ✓ **RE is legally required for all pupils.** We delivery plural RE that conveys and accords equal respect to different religions and non-religious worldviews. RE is a core subject and an entitlement for all pupils throughout their schooling, from Reception up to and including Key Stage 5. By ensuring consistent, high quality RE provision from our Early Years phase to Year 6, we aim to best prepare our pupils to undertake further study through the Kingston Syllabus in Key Stage 3 and beyond.
- ✓ **RE is different from assembly/collective worship.** Curriculum time for RE at Lovelace is distinct from the time spent on collective worship or school assemblies, although we aim to make links between our collective worship and the purposes and themes of RE wherever possible.
- ✓ **Good RE delivery is flexible but distinct.** At Lovelace, we understand that an RE themed day of study can complement, but not replace, a regular programme of timetabled lessons. Our Lovelace Way is to ensure that our pupils experience distinct, weekly RE lessons, beginning in Key Stage 1. However, teachers at Lovelace will ensure that the timetabling of RE lessons reflects the needs of the pupils in their individual class.
- ✓ **RE should be taught in clearly identifiable time.** At Lovelace, RE is clearly identifiable and taught a discrete subject from Year 1 onwards. In EYFS, our teachers make clear the opportunities they are providing to integrate RE into children's learning whilst supporting and complementing children's progression towards meeting the Early Learning Goals.
- ✓ **Coherence and progression enable achievement.** At Lovelace, we understand that enabling our children to achieve the standards set out in the Kingston Agreed Syllabus depends upon the sufficient allocation of curriculum time and adherence to the syllabus progression map. Whilst our teachers adapt the Kingston Syllabus planning to meet the needs of their individual pupils, they ensure that their planning covers the learning outcomes, success criteria, vocabulary and concepts set out by the syllabus, and secures progression in relation to the end of phase and Key Stage outcomes.

<b>4–5s</b>	<b>36 hours of RE per year</b> (e.g. 50 minutes a week or some short sessions implemented through continuous provision)	
<b>5–7s</b>	<b>36 hours of tuition per year</b> (e.g. an hour a week, or less than an hour a week plus a series of RE days)	
<b>7–11s</b>	<b>4–5s</b>	<b>36 hours of RE per year</b> (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
	<b>5–7s</b>	<b>36 hours of tuition per year</b> (e.g. an hour a week, or less than an hour a week plus a series of RE days)
	<b>7–11s</b>	<b>45 hours of tuition per year</b> (e.g. an hour a week, or a series of RE days or weeks amounting to 45+ hours of RE)

# Intent

"The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living."

- Kingston Standing Advisory Council on Religious Education 2023

*"Religions are different roads converging to the same point. What does it matter if we take different roads as long as we reach the same goal? In reality, there are as many different religions as there are individuals."*

Mahatma Gandhi

At Lovelace, we believe that primary RE provides opportunities for children to begin to explore the biggest questions of life; what it means to be a person and how we can search for meaning, purpose and value in a wonderful but increasingly confusing and complex world. High quality RE at Primary school is the foundation through which we can equip, prepare and encourage children to engage in deeper theological, philosophical, sociological and psychological study in Key Stage 3 and beyond, providing vital cultural capital and enabling them to be successful in later life. RE at Lovelace aims to teach pupils:

- ❖ The **substantive knowledge** about religions and worldviews which will allow pupils to understand the complex picture of religion and non-religion in society, how this picture came to be in Britain and the wider world and enable them to begin to develop their sense of place within it.
- ❖ The **disciplinary knowledge** which will provide pupils with the tools they need to begin to understand, investigate and evaluate the methods through which religions and worldviews are studied and known. This includes using an enquiry approach to introduce pupils to the different 'ways of knowing' RE and develop pupil's understanding of *how* we can know and explore religions and worldviews.
- ❖ Build the **personal knowledge** pupils have of the assumptions, perspectives and positionality through which they personally 'see' and interact with religions and worldviews, enabling them to begin to understand their own relationship to the subject and how this is shaped and influenced by their experiences and values.

The Kingston Syllabus coherently sets out the substantive knowledge which must be taught about the different religions and worldviews, and integrates regular opportunities for pupils to develop their personal knowledge. However, the Kingston Syllabus focuses less on the 'ways of knowing' RE and does not explicitly introduce pupils to the different disciplines (theology, philosophy and human/social sciences such as sociology and psychology) through which knowledge about religions is created, or the methods we can use to answer questions about religions and worldviews. To address

this, teachers should think about how children's disciplinary knowledge can be developed when adapting the Kingston Syllabus for their specific classes/Year groups.

## Disciplinary knowledge and teaching the 'ways of knowing' RE

### **Teachers at Lovelace should aim to:**

- ✓ Understand and model the degrees of certainty with which we 'know' claims about RE using language such as "we know for certain that..." "we are less certain that..." "it might be the case that..." "I wonder if..."
- ✓ Make clear to pupils that people have reasons to agree or disagree when debating 'big questions' (such as 'Is there a God?' 'What is good and what is bad?' 'What is the purpose of life?'). Teachers should emphasise that debates like these require good reasons and evidence.
- ✓ Anticipate and address the common pupil misconception about RE that we can study religion through a 'neutral' or 'correct' vantage point. Everyone has a unique and individual perspective or view of religions which is shaped by our experiences and values and cannot ever be truly 'neutral.' Teachers should not give pupils the impression that their own - or pupil's own - 'view' of a religion or worldview is correct or comprehensive.
- ✓ Explicitly encourage pupils to identify their own assumptions and 'position' on concepts in RE (e.g., pupils considering 'What are my assumptions about 'duty?' before contrasting their position on the concept of 'duty' with what duty entails in the story of Rama and Sita when studying Hinduism. This enables pupils to develop personal knowledge of themselves as 'thinkers' and understand their positionality in relation to RE, rather than just developing their ideas of non-RE specific concepts like 'identity' or 'self-understanding.'
- ✓ Help pupils to understand the limitations of what they 'know' about RE. Pupils opinions should be regularly elicited, but should not be accepted uncritically. Basic inaccuracies or factual errors in pupil's assumptions should be addressed, and pupils should be encouraged to consider the differences between the assumptions they bring and the assumptions others bring to discussions about RE. Pupils opinions and feelings about the subject matter are important, but pupils should be 'doing' something with them critical and meaningful *with them*.
- ✓ Units of study should be named and approached as 'big questions' that could be asked about a religion, with the lessons within that unit providing the tools that can be used to answer them. This shows pupils that what is taught is not everything that can or ought to be known about the subject.
- ✓ Model the extraction of generalisations from particulars. Within a unit of study ('big question'), pupils should first be able to grasp a range of concrete examples using different methods or 'ways of knowing' RE, in order to build towards a concept generalisation. E.g., If the unit big question is 'Why do Hindus try to be good?' pupils should explore the Hindu concept of Dharma using a range of 'ways of knowing' such as: interviews to establish Hindu viewpoints on Dharma; analysing statistics to consider ideas about where beliefs about Dharma may be found; observing practises through videos to see how Dharma impacts living Hindu communities; and reading and interpreting Holy texts to discover the place of Dharma in Hindu writing.
- ✓ In Key Stage 1, introduce pupils to the idea that we can learn about religions through religious stories (such as stories from holy books or stories about religious people), but that this gives only part of a picture of what it means to know 'religion'. In Key Stage 2, the claims within Holy texts should be more thoroughly examined to uncover *how* as well as *what* they help us to 'know' about the religion studied.
- ✓ In Key Stage 2, beginning to include and analyse data and statistics (e.g., the national census) and explaining to pupils that this data can be part of what it means to 'know' about religions and worldviews.

- ✓ In Key Stage 2, introducing pupils to the idea that interviews can provide knowledge about people's backgrounds, families, communities and traditions and how these shape their lives. This can be a part of what it means to 'know' religion.

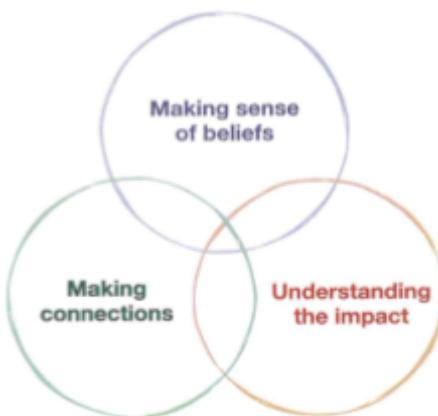
## Teaching and Learning Approach

In response to the national calls for deeper pupil knowledge about religion and the need to increase children's 'religious literacy,' the Kingston Syllabus has been designed to include five 'systematic units' and one 'thematic unit' to be studied in each Year Group over the course of the school year.

**Systematic units** focus principally on one of the Abrahamic or Dharmic religions that are most represented demographically within Kingston (Christianity, Islam, Judaism or Hinduism), although consistent links to other religions and non-religious worldviews are consistently made.

**Thematic units** which build on learning by comparing the religions, beliefs and practices studied. These units are predominantly taught in the last half term of the year, in order to equip pupils with the language and concepts they need to compare and make connections between religions, world views and non-religious beliefs.

The syllabus teaching and learning approach categorises learning and measures progress according to three strands of study. These core elements are woven together to provide breadth and balance within teaching and learning about religions and beliefs.



<b>Making sense of beliefs</b>	<b>Understanding the impact</b>	<b>Making connections</b>
<p>Identify, describe, explain and analyse beliefs and concepts in the context of living religions and non-religious worldviews, using appropriate vocabulary.</p> <p>Explain how and why these beliefs are understood in different ways, by individuals and within communities</p> <p>recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used,</p>	<p>Examine and explain how and why people express their beliefs in diverse ways.</p> <p>Recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world.</p>	<p>Evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses.</p> <p>Challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response.</p>

<p>expressed and interpreted in different ways, developing skills of interpretation</p>	<p>Appreciate and appraise the significance of different ways of life and ways of expressing meaning</p>	<p>Discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding.</p>
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# Implementation

All locally maintained schools in the borough are required to teach according to the Kingston Syllabus, however, schools have the flexibility and responsibility to ensure the curriculum is implemented in a way which reflects the needs of their pupils. The new syllabus is cyclical. Knowledge, stories, people and skills are introduced from EYFS and built upon in subsequent year groups. This is also true across key stages. Christmas and Easter are mostly taught at the appropriate time of year in order to utilise out of classroom experiences for learning.

You can see an overview of the religions studied in each year group below:

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
R	Being special	Christianity	Christianity	Christianity	Special places	Special times and stories
Y1	Faith communities	Christianity	Judaism	Judaism	Christianity	Christianity, Judaism and non-religious world views
Y2	Islam	Christianity	Islam	Christianity	Christianity	Christianity and Islam
Y3	Christianity	Christianity	Islam	Judaism	Christianity	Christianity, Islam and non-religious views
Y4	Christianity	Hinduism	Hinduism	Christianity	Christianity	Christianity, Hinduism and non-religious views
Y5	Christianity	Islam	Christianity	Judaism	Christianity	Humanism and Christianity
Y6	Christianity	Christianity and non-religious views	Hinduism	Christianity	Christianity	Faith

The Kingston Syllabus provides justification for the sequence of units taught and their order. At Lovelace, we feel that this sequence best suits the needs of our pupils.

- **The range of religious groups in the UK.** Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- **Notice the language.** ‘Christians’ rather than ‘Christianity’, ‘Hindus’ rather than ‘Hinduism’. This is to reflect the fact that RE starts with encounters with living faiths rather than the history and belief structures of traditions. This also recognises the diversity within and between people of the same and different religions.
- **Non-religious worldviews.** Good practice in RE, as well as European and domestic legislation, has established the principle that RE should be inclusive of both religious and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different faiths and beliefs.
- **Depth rather than breadth.** Learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth
- **Flexible thematic units.** The thematic units offered in this syllabus allow for schools to draw in different traditions, where they fit the theme and question, and where there are representatives of those traditions in the school and local community. At Lovelace, this is reflected in the new units introduced in Years 3 and 6 to address gaps in knowledge and develop our children’s disciplinary knowledge.

## Planning RE

- ✓ Unit plans for each topic have been provided by both Kingston SACRE and Understanding Christianity but these will be adapted to our learners.
- ✓ RE planning is recorded on the Lovelace Medium Term Foundation Subjects plan as outlined below.
- ✓ All teaching should have a clear learning objective and success criteria that are appropriate for the age range of the children.
- ✓ Within planning, teachers should consider how the children are going to record each piece of work and there should be a variety of ways of doing this (see below). Within a unit, it is expected that a minimum of 4 pieces of learning should be recorded in children's RE books. Recording should be varied and should reflect the kind of learning children have experienced in each lesson and the best, time-effective way to evidence this. For example, photographs, mind maps, written answers, shared writing, diagrams and drawings can be used to record children's learning.
- ✓ Every RE lesson will provide children an opportunity to revisit vocabulary and concepts (sticky knowledge) to secure prior knowledge, as well as learning new vocabulary and concepts.
- ✓ Teachers will keep up to date with their knowledge of the theological topics taught. Guidance for teachers on the concepts and beliefs core to each religion taught can be found in the Kingston Syllabus in the RE curriculum folder.
- ✓ In RE, pupils should have opportunities for theological enquiry within each lesson.
- ✓ At Lovelace, we aim to incorporate a visit or visitor representing each religion studied across Key Stage 1 and 2 (this does not include visits and visitors from INSIGHT). For example, children in Year 3 visit a synagogue to consolidate their understanding of Judaism, pupils in Year 6 experience a visit from a Humanist and pupils in Key Stage 1 visit a church.
- ✓ Children with SEND or children who have been identified as finding it difficult to learn history are given opportunities to recap prior knowledge before moving on. They will have the opportunity to pre-teach sessions which will expose them to key vocabulary being taught.
- ✓ RE will be taught for its own sake and not as a learning opportunity for PSHE.

## Planning to ensure continuity and progression

Continuity is achieved by planning from the agreed syllabus and paying careful attention to what has been taught before and what is likely to follow. Progression is the development of knowledge and understanding, skills, concepts and attitudes in a key stage and in relation to previous and subsequent key stages. It is achieved through building on earlier learning. It is not just the accumulation of knowledge, but concerns a developing ability to deepen understanding by making use of reflective, interpretative and evaluative skills. Pupils should increasingly be challenged to discover the underlying messages of the teaching behind religious traditions, stories, artefacts and ceremonies.

Progression is characterised by the provision of opportunities for pupils to:

- Extend their knowledge and understanding of religions and beliefs
- Extend their ability to use religious vocabulary and interpret religious symbolism in a variety of forms
- Deepen their reflection on questions of meaning, offering their own thoughtful and informed insights into religious and non-religious views of life's meaning and purpose
- Explore fundamental questions of beliefs and values in relation to a range of contemporary issues.

Continuity and progression can be achieved when pupils have increasingly challenging opportunities to:

- Appreciate the importance of religion in the lives of many people
- Grow in understanding of the influence of belief on behaviour, values and attitudes
- Consider their own beliefs, values and attitudes
- Consider religious perspectives on contemporary social and moral issues

**The syllabus is written to ensure a progression of knowledge and skills if all the learning objectives from each unit are used.**

This progression can be seen in the learning outcomes for the end of each Key Stage in the new Kingston Syllabus on pages 129-134. G:\Subject Resources\RE\2022-2023

This is an abbreviated example for KS1.

### **Unit outcomes**

The following pages set out all the end of unit outcomes for Years 1-6. These will help to show how pupils are expected to make progress towards the end of phase outcomes.

#### **KS1 unit outcomes:**

<b>End Ks1 Pupils can ...</b>	<b>1.1 God</b>	<b>1.2 Creation</b>	<b>1.3 Incarnation</b>	<b>1.4 Gospel</b>	<b>1.5 Salvation</b>
<ul style="list-style-type: none"><li>• <i>Identify what a parable is</i></li><li>• <i>Tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father</i></li><li>• <i>Give clear, simple accounts of what the story means to Christians</i></li><li>• <i>Give examples of how people use stories, texts and teachings to guide their actions</i></li><li>• <i>Give examples of ways in which believers put their beliefs into practice</i></li><li>• <i>Think, talk and ask questions about whether the ideas they have been studying, have something to say to them</i></li><li>• <i>Give a good reason for the views they have and the connections they make</i></li></ul>	<ul style="list-style-type: none"><li>• Identify what a parable is</li><li>• Tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father</li><li>• Give clear, simple accounts of what the story means to Christians</li><li>• Give at least two examples of a way in which Christians show their love in God as loving and forgiving people, e.g. by seeing God as welcoming them back, by forgiving others</li><li>• Give an example of how Christians put their beliefs into practice, e.g. by saying 'Sorry to God'</li><li>• Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas</li><li>• Give a reason for the ideas they have and the connections they make</li></ul>	<ul style="list-style-type: none"><li>• Retell the story of creation from Genesis 1:1-2:3</li><li>• Recognise that 'Creation' is the beginning of the 'big story' of the Bible</li><li>• Say what the story tells Christians about God, Creation and the world</li><li>• Give at least one example of what Christians do to say 'thank you' to God for Creation</li><li>• Give examples of ways in which Christians use the story of the Nativity to guide their beliefs and actions at Christmas</li><li>• Think, talk and ask questions about living in an amazing world</li><li>• Give a reason for the ideas they have and the connections they make between the Christian/Jewish Creation story and the world they live in.</li></ul>	<ul style="list-style-type: none"><li>• Give a clear, simple account of the story of Jesus' birth and why Jesus is important for Christians</li><li>• Recognise that stories of Jesus' life come from the Gospels</li><li>• Give examples from the Bible and recognise a link with the concept of 'Good news'</li><li>• Give clear, simple accounts of what Bible texts (such as the story of Matthew the tax collector) mean to Christians</li><li>• Recognise that Jesus gives instructions to people about how to behave</li><li>• Give at least two examples of ways in which Christians follow the teachings about love, about forgiveness and about bringing good news to the friends</li><li>• Give at least two examples of how Christians put these beliefs into practice in the Church community and the world (for example: charity, confession)</li><li>• Think, talk and ask questions about whether Jesus' 'good news' is only good news for Christians, or if there are things for anyone to learn about how to live, giving a good reason for their ideas</li></ul>	<ul style="list-style-type: none"><li>• Tell stories from the Bible and recognise a link with the concept of 'Good news'</li><li>• Tell stories of Holy Week and Easter from the Bible and recognise a link with the idea of salvation (Jesus rescuing people)</li><li>• Recognise that Jesus gives instructions about how to behave</li><li>• Give at least three examples of how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter</li><li>• Think, talk and ask questions about whether the story of Easter only has something to say to Christians, or if it has anything to do with people who are not Christians, e.g. heaven, exploring different ideas and giving a good reason for their ideas</li></ul>	

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**The syllabus is also written to ensure a progression of knowledge for each religion or strand of Christianity if all the learning objectives from each unit are used.**

This progression can be seen in the learning outcomes for each religion on the <G:\Subject Resources\RE\2022-2023>

Islam						
		Make sense of belief	Understand the impact of belief	Make connections		
R	Y1	Y2	Y3	Y4	Y5	Y6
		1.6 Who is a Muslim and how do they live?	L2.9 How do festivals and worship show what matters to a Muslim?		L2.8 What does it mean to be a Muslim in Britain today?	
		<ul style="list-style-type: none"> <li>Recognise the words of the Shahadah and that it is very important for Muslims</li> <li>Identify some of the key Muslim beliefs about God found in the Shahadah and the 99 names, and give a simple description of what some of them mean</li> <li>Give examples of how stories about the Prophet show what Muslims believe about Muhammad</li> <li>Give examples of how Muslims use the Shahadah to show what matters to them</li> <li>Give examples of how Muslims use stories about the Prophet to guide their beliefs and actions (e.g. care for creation, fast in Ramadan)</li> <li>Give examples of how Muslims put their beliefs about prayer into action</li> <li>Think, talk and ask questions about Muslim beliefs and ways of living</li> <li>Talk about what they think is good for Muslims about prayer, respect, celebration and self-control, giving a good reason for their ideas</li> <li>Give a good reason for their ideas about whether prayer, respect, celebration and self-control have something to say to them too.</li> </ul>	<ul style="list-style-type: none"> <li>Identify some beliefs about God in Islam, expressed in Surah 1</li> <li>Make clear links between beliefs about God and ibadah (e.g., how God is worth worshiping; how Muslims submit to God)</li> <li>Give examples of ibadah (worship) in Islam (e.g., prayer, fasting, celebrating) and describe what they involve</li> <li>Make links between Muslim beliefs about God and a range of ways in which Muslims worship (e.g. in prayer and fasting, as a family and as a community, at home and in the mosque)</li> <li>Raise questions and suggest answers about the value of submission and self-control to Muslims, and whether there are benefits for people who are not Muslims</li> <li>Make links between the Muslim idea of living in harmony with the Creator and the need for all people to live in harmony with each other in the world today, giving good reasons for their ideas.</li> </ul>	<ul style="list-style-type: none"> <li>Identify and explain Muslim beliefs about God, the Prophet and the Holy Qur'an (e.g. Tawhid; Muhammad as the Messenger; Qur'an as the message)</li> <li>Describe ways in which Muslim sources of authority guide Muslim living (e.g., Qur'an guidance on Five Pillars; Hajj practices follow example of the Prophet)</li> <li>Make clear connections between Muslim beliefs and ibadah (e.g. Five Pillars, festivals, mosques, art)</li> <li>Give evidence and examples to show how Muslims put their beliefs into practice in different ways</li> <li>Make connections between Muslim beliefs studied and Muslim ways of living in Britain today</li> <li>Consider and weigh up the value of e.g. submission, obedience, generosity, self-control and worship in the lives of Muslims today and articulate responses on how far they are valuable to people who are not Muslims</li> <li>Reflect on and articulate what it is like to be a Muslim in Britain today, giving good reasons for their views.</li> </ul>		

An example of the progression and sequencing of learning about Islam.

Christianity - Incarnation (Christmas)						
		Make sense of belief	Understand the impact of belief	Make connections		
R	Y1	Y2	Y3	Y4	Y5	Y6
		1.2 Why is Christmas special for Christians?	1.3 Why does Christmas matter to Christians?		U2.3 Why do Christians believe Jesus was the Messiah?	
		<ul style="list-style-type: none"> <li>Begin to recognise the word 'Incarnation' as describing the belief that God came to Earth as Jesus</li> <li>Relate religious stories</li> <li>Recall simply what happens at a traditional Christian festival (Christmas)</li> <li>Make connections between personal experiences and religious stories</li> <li>Talk about people who are special to them</li> <li>Say what makes their family and friends special to them</li> </ul>	<ul style="list-style-type: none"> <li>Give a clear, simple account of the story of Jesus' birth and why Jesus is important for Christians</li> <li>Recognise that stories of Jesus' life come from the Gospels</li> <li>Give examples of ways in which Christians use the story of the Nativity to guide their beliefs and actions at Christmas</li> <li>Decide what they personally have to be thankful for, giving a reason for their ideas</li> <li>Think, talk and ask questions about Christmas for people who are Christians and for people who are not.</li> </ul>	<ul style="list-style-type: none"> <li>Explain the place of Incarnation and Messiah within the 'big story' of the Bible</li> <li>Identify Gospel and prophecy texts, using technical terms</li> <li>Explain connections between biblical texts, Incarnation and Messiah, using theological terms</li> <li>Show how Christians put their beliefs about Jesus' Incarnation into practice in different ways in celebrating Christmas</li> <li>Comment on how the idea that Jesus is the Messiah makes sense in the wider story of the Bible</li> <li>Weigh up how far the idea of Jesus as the 'Messiah' — a Saviour from God — is important in the world today and, if it is true, what difference that might make in people's lives, giving good reasons for their answers.</li> </ul>		

An example of how the topic of incarnation is sequenced for progression.

Christianity - God						
		Make sense of belief	Understand the impact of belief	Make connections		
R	Y1	Y2	Y3	Y4	Y5	Y6
	1.1 What do Christians believe God is like?			L2.3 What is the 'Trinity' and why is it important for Christians?	U2.1 What does it mean if Christians believe God is holy and loving?	
	<ul style="list-style-type: none"> <li>Identify what a parable is</li> <li>Tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father</li> <li>Give clear, simple accounts of what the story means to Christians</li> <li>Give at least two examples of a way in which Christians show their belief in God as loving and forgiving (e.g. by saying 'sorry', by seeing God as welcoming them back; by forgiving others)</li> <li>Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God)</li> <li>Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas</li> <li>Give a reason for the ideas they have and the connections they make.</li> </ul>			<ul style="list-style-type: none"> <li>Recognise what a 'Gospel' is and give an example of the kinds of stories it contains</li> <li>Offer suggestions about what texts about baptism and Trinity mean</li> <li>Give examples of what these texts mean to some Christians today</li> <li>Describe how Christians show their beliefs about God the Trinity in worship in different ways (in baptism and prayer, for example) and in the way they live</li> <li>Make links between some Bible texts studied and the idea of God in Christianity, expressing clearly some ideas of their own about what Christians believe God is like.</li> </ul>	<ul style="list-style-type: none"> <li>Identify some different types of biblical texts, using technical terms accurately</li> <li>Explain connections between biblical texts and Christian ideas of God, using theological terms</li> <li>Make clear connections between Bible texts studied and what Christians believe about God, for example, through how cathedrals are designed</li> <li>Show how Christians put their beliefs into practice in worship</li> <li>Weigh up how biblical ideas and teachings about God as holy and loving might make a difference in the world today, developing insights of their own.</li> </ul>	

An example of how the topic of God is sequenced for progression.

## Ensuring vocabulary progression

Reflecting the aims and content of the Kingston Syllabus, key vocabulary for each unit is identified within the Vocabulary Progression document, which can be viewed at [G:\Subject\\_Resources\RE\2022-2023](G:\Subject_Resources\RE\2022-2023).

The vocabulary progression map outlines the core vocabulary pupils should encounter for each unit, in order to help teachers to build on children's prior learning and prepare them for future learning within a religion or topic.

Vocabulary in **blue** indicates vocabulary which is new for the children and will require explicit defining/introduction (blue is new!). Other vocabulary in **black** indicates vocabulary to which children should have previously been introduced, however, this may have been in prior units/year groups/phases and is likely to require a recap of definitions. As a guideline, vocabulary in black should be evident in some capacity within planning.

Teachers should be aware that vocabulary originating from other languages (Hebrew, Arabic, Sanskrit etc.) may be especially challenging for children to grasp.

An example of vocabulary progression for Jewish units can be seen below.

### Judaism

<b>Year 1</b> (Spring 1 & 2) <i>Who is Jewish and how do they live?</i>	<b>Year 3</b> (Spring 2) <i>How do festivals and family life show what matters to Jews?</i>	<b>Year 5</b> (Spring 2) <i>Why is the Torah so important to Jewish people?</i>
<b>Chanukah</b> (a festival) <b>Jew/Jewish People</b> <b>Judaism</b> <b>Menorah</b> (candelabra) <b>Mezuzah</b> (doorpost) <b>Children of Israel</b> <b>Shabbat</b> (festival) <b>Sherma</b> (A Jewish prayer) <b>Sukkot</b> (A festival) <b>Tenakh</b> (Jewish Bible) <b>Torah</b> (First 5 books of the Old Testament/Hebrew Bible) God	<b>Chametz</b> (Risen bread) <b>Deliverance</b> <b>Exodus</b> <b>Hebrew</b> <b>Moses</b> <b>Passover</b> (A festival) <b>Repentance</b> <b>Rosh Hashanah</b> (A festival) <b>Seder meal</b> <b>Tashlich</b> (Casting off sins) <b>Ten commandments</b> <b>Yom Kippur</b> (A festival) Jew/Jewish Judaism Torah Synagogue Children of Israel	<b>Kosher</b> (Permissible food/beverages) <b>Orthodox Judaism</b> <b>Progressive Judaism</b> <b>Sefer Torah</b> (Handwritten Torah) <b>Siddur</b> (Book of daily prayers) <b>Tefillin</b> (Verses of the Torah worn by some Jews) <b>Tenakh</b> (Holy Book of the: Torah - the law; Nevi'im - the Prophets and Ketuvim - the writings) Torah Commandments Community God Jew/Jewish Judaism Synagogue Sherma (A Jewish prayer)

## **Assessment of RE**

RE is assessed during and at the end of each unit by the class teacher against the learning outcomes from the new Kingston Syllabus. These unit outcomes can be found in the unit plans saved in the G:

G:\Subject Resources\RE\2022-2023

RE assessment should not be a reflection of the child's writing skills and learning should ensure that all children can access and demonstrate their learning in other ways if necessary.

After each unit / scheme of work an assessment sheet should be completed. These can be found on the R Drive and G Drive. This is used as a record of the child's progress through the curriculum and a starting point for the next schema.

[https://docs.google.com/document/d/1GOyKCBko7qgN9TRAuX7GVtZmaOLq7ND9lw2wC9Nkg9E/edit?usp=drive\\_link](https://docs.google.com/document/d/1GOyKCBko7qgN9TRAuX7GVtZmaOLq7ND9lw2wC9Nkg9E/edit?usp=drive_link)

Lovelace Primary School - Curriculum Summative Assessment

Continual informal assessment throughout each lesson will help identify any gaps within the pupils' learning and monitor pupil progress. By doing this the teacher is able to respond effectively and efficiently, taking steps to close the gap. This would also include a teacher's decision to revisit a concept as a whole class or make further changes to planning to address gaps. This will add to the overall assessment made at the end of the topic.

Teacher unit assessments will check that the curriculum content is remembered long term. It will assess substantive knowledge (including vocabulary and concepts), disciplinary knowledge and personal knowledge of RE.

## **ARE in RE Year 6**

- Identify and explain core beliefs of Christianity, Hinduism, Judaism and Islam using examples from sources of authority.
- Describe how people use texts and sources of authority to make sense of beliefs and concepts.
- Compare their own ideas with believers' interpretations of texts or sources of authority.
- Make clear connections between what people believe and how they live (as individuals and communities).
- Use evidence and examples to show how and why people put their beliefs into practice in different ways.
- Make connections between beliefs and practices of Hindus, Muslims, Jews and Christians.
- Evaluate and explain the importance of beliefs and practices to different people (believers and atheists).
- Reflect on and articulate lessons people might gain from the beliefs studied.
- Recognise that other may think differently to themselves.
- Consider and weigh up how the ideas studied relate to their own experiences.
- Give reasons for the views they have and connections they make.

## **Mastery**

- Children have systematic knowledge and understanding of a range of religions and beliefs.
- Children discover, explore and consider religions and beliefs in local, national and global contexts.
- Children can articulate clearly and coherently their personal beliefs, ideas, values and experiences, while respecting the right of others to differ.
- Children can explore, consider and answer challenging questions about the meaning and purpose of life, beliefs about God, reality, right and wrong, and what it means to be human.
- Children have and deploy a range of skills to understand and evaluate texts, sources of authority and other evidence.
- Pupils have developed an aptitude for dialogue so that they can participate positively in our society, with its diverse religions and beliefs.

## **Feedback and Marking**

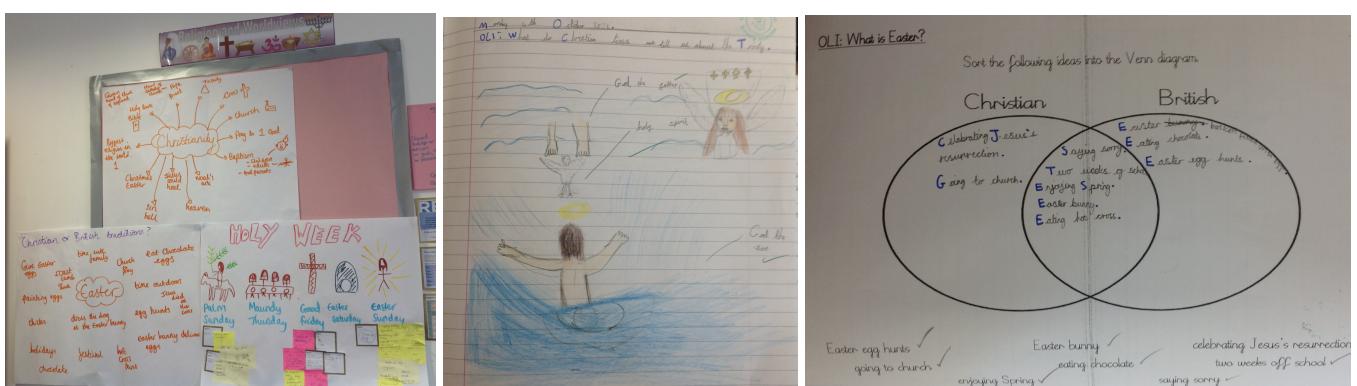
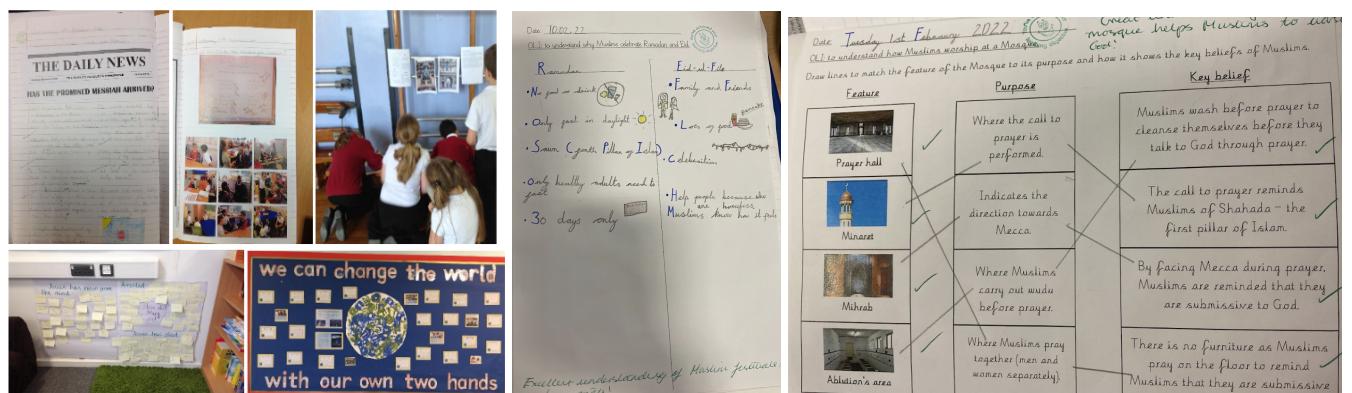
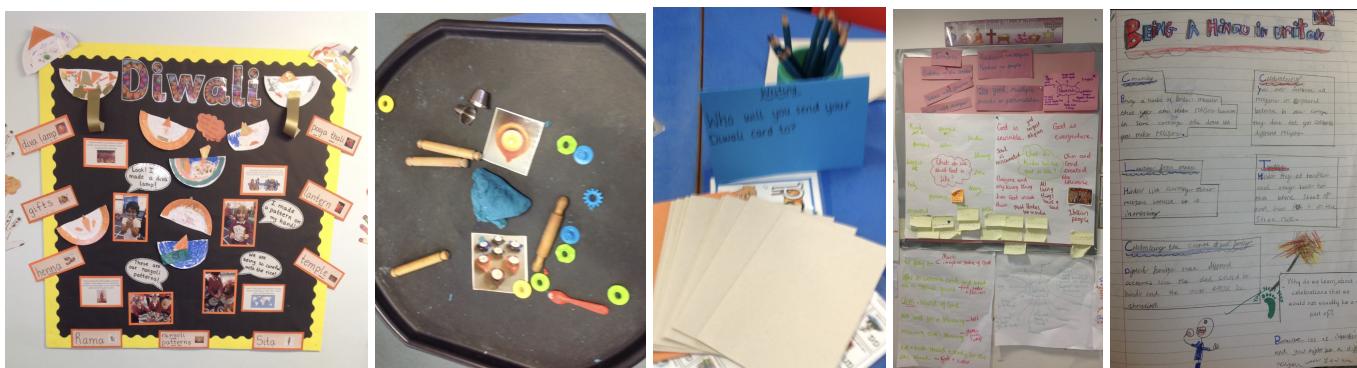
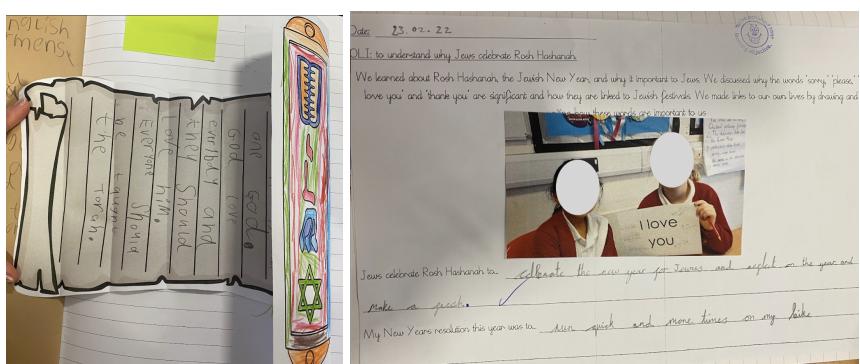
- ✓ Assessment at the point of teaching is absolutely key to address misconceptions and move pupils on and to check understanding
- ✓ Assessment during lessons is used to adapt the delivery of teaching to try to maximise the children's understanding and achievement ensuring that essential knowledge is learnt and remembered
- ✓ History work is marked by the teacher in green pen and according to the Lovelace Marking Policy (see separate document).
- ✓ Children should be given 'Next Step' progressive marking, where appropriate and should be given adequate time to respond to that marking, when convenient to the class.

- ✓ Children should up-level work and respond to marking in their purple polishing pen, this means that sometimes a feedback dialogue might occur. Children should be encouraged to correct spellings particularly of specialist history vocabulary or names of people, places or events.

## Recording RE learning

Much of the new syllabus is based on discussion, belief and the application of knowledge to 'big questions'. Not all learning has to be in written form in books, although evidence of learning is needed. RE books are currently passed up through Y3-6. Here are some examples of suggested activities from the new Kingston Syllabus alongside some examples of work in books, displays and working walls.

FS1	KS1
<ul style="list-style-type: none"> <li>-Draw/paint/collage</li> <li>-Discussion</li> <li>-Singing</li> <li>-Playdough</li> <li>-Acting</li> <li>-Matching</li> <li>-Mime</li> <li>-Object boxes</li> </ul>	<ul style="list-style-type: none"> <li>- Discussion</li> <li>- Songs</li> <li>- Writing prayers</li> <li>- Sequencing</li> <li>- Story trails</li> <li>- Ordering values</li> <li>- Statements of belief and opinions</li> <li>- Thought bubbles</li> <li>- Sorting</li> <li>- True or false</li> <li>- Agree or disagree</li> <li>- Diaries</li> <li>- Photos</li> <li>- Interviews</li> <li>- Comparing</li> </ul>
<ul style="list-style-type: none"> <li>-Discussion</li> <li>-Matching</li> <li>-Thought bubbles</li> <li>-Sorting</li> <li>-True or false</li> <li>-Agree or disagree</li> <li>-Diaries</li> <li>-Photos</li> <li>-Interviews</li> </ul>	<ul style="list-style-type: none"> <li>- Comparing</li> <li>- Instruction</li> <li>- Newspapers</li> <li>- Hot seating</li> <li>- Comparing</li> <li>- Research</li> <li>- Evidence</li> <li>- Ranking and ordering</li> <li>- Adverts</li> <li>- Poems</li> </ul>



# Impact

Upon leaving in Year 6, Lovelace pupils will be successful and enthusiastic learners of RE who wish to continue theological study in Key Stage 3 and beyond. They will have a sound understanding of substantive knowledge, vocabulary and concepts of the religions and worldviews studied, and a deeper religious 'literacy' as a result. Pupils will be able to identify and make sense of religious and non-religious beliefs, understand what these beliefs mean and recognise how and why sources or authority are used, expressed and interpreted in different ways. Children will be able to examine how and why people put their beliefs into action in diverse ways, within their everyday lives, within their communities and in the wider world. Our pupils will be able to evaluate, reflect on and connect the beliefs and practises they have studied, challenging ideas and making connections between their own lives and ways of understanding the world. This understanding will be evident in the vocabulary children can use to articulate their own and others' beliefs, and their awareness of the different approaches and disciplines we can use to 'know' RE.

Pupils' work will demonstrate that RE is taught at an age-appropriate standard across each year group with opportunities planned for pupils working at greater depth and support for pupils that would benefit. Work is of good quality and demonstrates pupils are acquiring knowledge, skills and vocabulary in an appropriate sequence. The impact of RE at Lovelace will be continually monitored and assessed by teachers throughout each unit. Formative assessments within lessons will inform the planning of each topic, and will contribute to teachers' overall judgement of children's outcomes. At the end of the academic year, this impact will be recorded in each child's end of year report, drawing on the various end of unit assessments carried out throughout the year.

## Kingston SACRE Award

In recognition of the 'excellent RE work' at Lovelace, we were awarded the Kingston SACRE Award for Quality Religious Education Provision in September 2021.



SACRE is the local Standing Advisory Council for Religious Education in the Royal Borough of Kingston. The purpose of this award is both to celebrate the excellent work in teaching and learning in RE that is taking place and to raise the quality of RE within the borough through sharing good practice. We are currently working with two other Kingston schools to share our good practice and to further develop our own teaching and learning of RE.

## Local Places of Worship and speakers

### Christianity

The Kings Centre – Coppard Gardens (walk) (INSIGHT also come to us)

St Pauls Church – Hook Road (walk)

### Hinduism

Shree Ghanapathy Temple – Wimbledon (train to Wimbledon)

### Judaism

Kingston Liberal Synagogue – Surbiton/Long Ditton (bus) (Willing to come to us)

### Islam

The Fazl Mosque – South Wimbledon (train and tube) (Willing to come to us)

Wimbledon Mosque – Wimbledon Park (train and tube)

Kingston Mosque – Central Kingston (bus)

### Other world views

<https://humanism.org.uk/education/teachers/request-volunteer-school/> - request a speaker

We are aiming to have one visit or visitor per year group or to at least cover every religion across each Key Stage.

	<b>Christianity</b>	<b>Hinduism</b>	<b>Judaism</b>	<b>Islam</b>	<b>Other views</b>
R	Insight - Spring				
Y1	Insight – Autumn Could Y1 visit a church?				
Y2	Christmas Journey -Autumn Insight - Summer				
Y3	Insight – Autumn Insight - Summer		Synagogue visit		
Y4	Insight - Summer	Speaker - Autumn Temple visit - Summer			
Y5	Easter Experience – Spring Insight - Summer			Speaker	
Y6	Insight transition - Summer				Humanist speaker

## **Resources and links**

- Kingston SACRE and Understanding Christianity have provided us with unit plans and matching resources. These can be found on the R: here <G:\Subject Resources\RE\2022-2023>
- There are hundreds of books, photo cards, religious texts, religious clothing and religious artefacts in the PPA room. They are in boxes labelled by religion. Please make use of them, take care of them and return them.

## **Current News Relating to Religious Education**

Religious intolerance

<https://www.theguardian.com/uk-news/2018/jul/20/record-number-anti-muslim-attacks-reported-uk-2017>

<https://www.independent.co.uk/voices/antisemitism-europe-far-right-nationalism-jewish-racism-a9205406.html>

Consequences of poor RE teaching (!)

<https://www.bbc.co.uk/news/education-43073161>

<https://www.bbc.co.uk/news/education-41282330>

<https://www.bbc.co.uk/news/education-24399813>

Withdrawal from RE

<http://theconversation.com/parents-are-pulling-children-from-re-lessions-so-they-dont-learn-about-islam-95235>

Collective worship

<https://humanism.org.uk/education/parents/collective-worship-and-school-assemblies-your-rights/>

<https://www.theguardian.com/teacher-network/teacher-blog/2014/aug/06/collective-worship-schools-students-religious-devotion>

Religion freedom vs British Values

<https://www.secularism.org.uk/news/2019/03/birmingham-school-suspends-diversity-lessons-despite-ofsted-backing/>

<https://www.bbc.co.uk/news/uk-england-48351401>

Inclusion of non-religious worldviews

<https://www.bbc.co.uk/news/education-45451489>

<https://www.theguardian.com/education/2018/sep/09/religious-education-schools-overhaul-reflect-diverse-world>

<https://www.theguardian.com/politics/2018/jul/17/religious-education-needs-overhaul-to-reflect-uk-says-report>