



RE Policy

SEPTEMBER 2020

Oasis Academy Putney Primary School RE Policy

Introduction

Academy's Vision

"Together we learn, grow and achieve."

Religious Education Vision

Oasis charitable trust was founded by Steve Chalke in 1985. He believes "that the most important educational questions are not 'What would I like to do?' or 'How much would I like to earn?' but rather 'Who am I?' and 'Who am I becoming?' The goal of high quality religious education is therefore to offer pupils a space to reflect on these fundamental questions; to explore and grapple with the meaning of life and the impact of faith on individuals, on our local communities and on the future of civilisation."

Steve Chalke, Founder of Oasis Academy

Oasis Ethos & 9 Habits

Jill Rowe, the director of ethos and formation explains our 9 habits "as a statement of who we are, and it is an expression of our character. Rooted in the story and beliefs of Oasis, we describe our ethos through a particular set of values that inform and provide the lens on everything we do.

- A passion to include,
- A desire to treat people equally respecting differences,
- A commitment to healthy, open relationships,
- A deep sense of hope that things can change and be transformed,
- A sense of perseverance to keep going for the long haul.



It is these ethos values that we want to be known for and live by. To help us in this process of personal growth and development we have the Oasis 9 Habits. We know that by living the way of the habits, the Oasis ethos behaviours we aspire to will become second nature to us. To help us in this process of personal growth and development we have the Oasis 9 Habits. We know that by living the way of the habits, the Oasis ethos behaviours we aspire to will become second nature to us.

Jill Rowe, Director of Ethos

Oasis Vision of Education:

The Mission of Religious Education in Oasis Academies

For pupils of all ages to be equipped and able to respond confidently to the questions 'Who am I?' and 'Who am I becoming?'

The Foundation of Religious Education in Oasis Academies

Everything has a beginning, a basis, a root, a foundation – it is this beginning that identifies purpose and creates understanding. And it is this beginning that provides underpinning reason for a course of action, a set of beliefs and a way of life.

Oasis is an organisation inspired by the life, message and example of Jesus. From this we discover our commitment to inclusion of all people and to creating environments in which people are able to discover wholeness of life. The word we use to describe this is SHALOM.

Shalom

Definition: peace; completeness, nothing missing; nothing broken; well-being.

The word shalom is a Hebrew word and covers well-being in the widest sense, incorporating notions of contentment, health, prosperity, justice, unity and redemption - at individual, communal, national, international and creational levels – physically, socially, spiritually, educationally, emotionally, economically and environmentally.

In our twenty first century western culture, far from being an integrated experience, education, socialisation and the development of spirituality have become compartmentalised. Our spiritual ‘side’ is regarded as something ‘a little aside’ from the rest of life. However, according to shalom, with its insistence on an integrated worldview, true wellbeing is dependent on the full integration of the physical, academic, social and spiritual.

In our ‘dis-integrated’ culture, somehow, even in the very process of affirming and valuing spirituality, we too often turn our backs on a greater truth that all of life is a spiritual experience, and therefore can be part of our spiritual development. Our thoughts, feelings, friendships, skills, learning styles, creativity, imagination, work, family – all these things are very human and, at one and the same time, spiritual. Indeed, in Hebrew thought, these elements of life are no less ‘spiritual’ than the prayer or liturgy of the priest or religious leader.

Shalom knows no absolute distinction between the physical, material world, and a wholly separate ‘spiritual’ world. Instead they are inextricably linked.

‘Spirituality is not immaterial as opposed to material; not interior as opposed to exterior; not invisible as opposed to visible. Quite the contrary; spirituality has much to do with the material, the external, and the visible. What it properly conveys is living as opposed to dead.’ Eugene Peterson

Religious Education within Oasis Academies is to be understood and rooted within this foundation of commitment to SHALOM (well-being) for the pupils within our care. Every classroom encounter, each piece of curriculum planning and any assessment planned are all shaped, informed and delivered in the light of it. SHALOM is both the goal and the lens through which we teach, experience, plan, assess and prioritise Religious Education within Oasis Academies.

What is the methodology underpinning this commitment to SHALOM?

Preparing pupils for life, enabling them to achieve the very highest and best they are capable of, should never be reduced to simply passing on required ‘knowledge’ (what some have termed ‘banking theory’), depositing the right information into the pupils whose task is then to remember and regurgitate that knowledge at the right moment and under the right conditions.

As Oasis we are committed to ‘deep’ and life-long learning. The idea of ‘knowing’ in Ancient Hebrew thought (Yada) is far more personal and intimate than the English “to know.” Yada means to encounter and experience in a personal way. Yada is not disembodied knowledge. It is never an abstract, theoretical or academic idea to be contemplated, rather it is something to be embraced and worked with. It is not primarily accessed by the intellect. It is personal and relational. It cannot be obtained and possessed by standing back from life. It is hands-on. It requires on-going active, intentional engagement. It is about more than information – more than theory; it demands a response in the practical domain of behaviour. It assumes a direct and inextricable relationship between the learner and the learning – it is not remote or distant.

Yada

Definition: to know, to see, to perceive, to understand, to know by experience, to have a relationship with.

For instance, in English, we might say that we "know" someone and simply mean that we "know" of his or her existence. However, in Hebrew thought, one can only "know" someone else if they have a personal and intimate relationship together. Learning was always therefore far more than a mere intellectual pursuit. It was never simply about the ability to recall information purely in terms of irreducible, factual 'head' knowledge. Learning was primarily about gaining wisdom – the practical application of knowledge to every area of life.

Religious Education in Oasis Academies has a key role to play in facilitating this kind of learning. But it requires a different understanding of what it means to be a Religious Education teacher.

Today, teachers find themselves too often manoeuvred into the role of simply being purveyors of what their pupils do not yet know or understand. Pupils focus on 'downloading' what their teachers 'know' so that they can achieve a grade, complete a course or pass an exam. In contrast to this, historically in the Middle East, the pupil of a teacher (known in Hebraic culture as a rabbi) had the desire and goal to imitate their rabbi – to become like them. Therefore, to be a rabbi was to be an inspirational role-model and was a huge responsibility. Rabbinic learning was not just of texts and information, but observation and chiefly relationship and example from teacher to pupil. It followed the pattern of life-to-life mentoring and learning, of passing on ancient wisdom from generation to generation. This was at the heart of Hebrew culture and became central to the rabbi's role.

Rabbi

Definition: my teacher, my master, my guide; a term of respect

Anthony Kronman, who served as Dean of Yale University, published, in 2005, "Education's End: Why Our Colleges and Universities Have Given Up on the Meaning of Life." In it he contrasts earlier models of education, where the question of the meaning and purpose of life was central, with our own times, when these questions, he says, have been largely abandoned. He claims that, teachers, who once felt a prime responsibility to guide their pupils in exploring the question of what living is for, have lost confidence in their authority to do so, and even lost sight of the question itself. So, rather than guiding pupils in "the art of living," a culture of political correctness has given rise to the worship of "diversity" as the supreme pedagogical virtue whereby we have largely abandoned the idea that life's most important question is an appropriate subject for the classroom.

By contrast, the Hebrew rabbi's role was dedicated to this bigger task. Their teaching style was, therefore, not primarily about lectures and reading texts, but rather about bringing to their pupils a whole-life, active learning and mentoring experience. The pupils of the rabbis learned not just from formal instruction but also through observation, imitation and practice. They watched their teacher's every move, noting how they acted and thought in any given situation. Their deepest desire was to follow their rabbi so closely that they would start to think and act and 'do life' in the same way. This rabbi-student relationship is famously portrayed in the ancient 2nd Century Hebrew document known as the Mishnah, where students are urged to become 'dusty with the dust of your rabbi's feet; and you should imbibe their words thirstily.' When a rabbi arrived in town, right behind him would be a group of pupils, doing their best to keep up with him as walked and taught. After a long day of travelling directly behind their rabbi, the pupils would be covered in the dust flicked up by his sandals. The more dust, the more like their rabbi the pupils were seeking to be.

What will these foundations look like in RE?

Shalom: RE explores beliefs, practices, stories, hopes, questions that really matter. RE lessons should show how they matter to believers, and also make it clear to pupils that religious and non-religious beliefs are responses to living in the world. As responses to shared human experiences, exploring them is of value to the pupils themselves. All RE should aim to contribute to shalom. This does not shy away from painful, challenging, dark and difficult questions, where appropriate, as these are shared human experiences too. But no RE should be pointless or irrelevant. All activities should contribute to pupils' sense of wholeness, to their developing shalom.

Yada: RE should engage pupils in reflecting, imagining, interpreting, analysing, evaluating, and applying what they learn. Encounters with faiths through people, stories, artwork, poetry, rituals, drama, activism – all of these should help pupils to recognise their importance in the lives of others and also connect with pupils. This is so that their 'knowing' is not impersonal information about religious traditions – instead it is engaged and reflexive, weaving together 'learning about' and the 'learning from' religion.

Rabbi: Teachers therefore need to be passionate explorers of life and wrestlers with the big questions of human experience, modelling the kinds of attitudes we want pupils to develop. This does not mean that they all need to believe the same thing, nor agree with everyone about matters of belief and practice. It does mean that they will recognise that people's responses to life matter to them, and so demand thoughtful engagement.

The aims and purposes of RE in Oasis Academies:

Principle Aim: To explore questions and answers arising from religion and belief, developing deep experiential knowledge (yada), in order to promote the well-being of pupils (shalom).

This is achieved through providing high quality Religious Education that:

- Gives rich opportunities for pupils to question, consider, explore and reflect on the purpose and meaning of life,
- Enables pupils to grow in their understanding of the impact of faith and belief in the transformation of individuals and communities,
- Supports pupils in the process of applying all of this to their own sense of self and life purpose, as they address the key questions of 'Who am I?' and 'Who am I becoming?'

The Purposes of RE in Oasis Academies Oasis Community Learning as a multi-academy sponsor is committed to the delivery of high-quality education that serves to transform lives and transform communities. It is our desire is to see all pupils fulfil their potential, ultimately achieving not only the best possible qualifications but also being equipped with the skills and attitudes they need to contribute positively to, and excel in, a changing world.

A central thread of enabling pupils to discover their God-given potential is to provide them with a dynamic and engaging RE curriculum that connects and interweaves with aspects of our deep commitment to our inclusion policy, well-being, citizenship, PSHE and the 'whole child,' SMSC development and is dynamic for both teacher and learner.

The aims of RE within Oasis Community Learning are to provide all pupils with the opportunity to:

- Discover and understand that faith and spirituality is integral to all other aspects of a healthy life,
- Understand and apply more fully the Oasis ethos in their everyday experience,
- Ask and explore questions about the meaning and purpose of life,
- Become members of local communities and wider society who are equipped to ask and respond to challenging questions about the impact of faith and belief on life,
- Encourage pupils to explore their own beliefs and assumptions and respond appropriately,
- Enable pupils to build their sense of identity and belonging not only to the local community but also as a global citizen,
- Develop respect for others and an appreciation of diversity and inclusivity,
- Understand the core beliefs, values and practices of the Christian faith as well as the other major world religions, or worldviews,
- Prompt pupils to consider their responsibilities and to see themselves as active participants and champions of the transformation of attitudes and, therefore, communities.

The Value of RE for each Learner

RE involves asking the fundamental question 'What is it to be human?' It offers a unique place for pupils to address this question for themselves, in the light of the many responses offered by religion and philosophies through the centuries.

The content of RE includes religious and non-religious responses to shared human experience.

The process of RE involves an interaction between the world of religious belief and practice, and the worlds of the pupils themselves.

In this way, RE is of immense value to pupils in the development of their own identity and their own search for meaning, giving teachers the opportunity to help their pupils to be equipped and able to respond confidently to the questions 'Who am I?' and 'Who am I becoming?'

What is RE for? To provide all Oasis pupils with the opportunity to:	What will this look like in Oasis Academies? Pupils will have the opportunity to:
1. Understand the core beliefs, values and practices of the Christian faith as well as the major world religions, or worldviews.	<ul style="list-style-type: none"> • Encounter Christianity and other major religious faiths as they are lived in the UK today, through individuals, beliefs, practices and ways of living • Learn about the impact of beliefs upon actions and daily life • Engage with original sources and authentic insider perspectives from Christianity and other faith traditions • Develop their abilities to interpret texts, art, symbols, ritual, actions and behaviour, and to evaluate and apply lessons arising from their study of religious and non-religious traditions • Achieve high standards through national accreditation of RE achievements for 14-19s. • Experience an inclusive RE curriculum that inspires all pupils, including those with special educational needs
2. Discover and understand that faith and spirituality are integral to all other aspects of a healthy life	<ul style="list-style-type: none"> • Develop a healthy mind and spirit through activities such as circle time, reflective activities such as stilling and meditation, and reasoned debate • Understand that 'knowing' is not just an intellectual exercise but that it includes personal knowledge and relationships: it is about growing in wisdom • Explore what it means to respect the body, reflecting on religious beliefs and teachings about food and drink, caring for the self and the environment • Explore attitudes to sexual relationships that promote the well-being of all • Develop an interest in religious and spiritual issues that enables life-long learning
3. Understand and apply more fully the Oasis ethos in their everyday experience	<ul style="list-style-type: none"> • Experience a rigorous, challenging, good quality RE curriculum that enables them to learn about themselves and others through exploring religion and the big questions of life • Develop their knowledge and wisdom, through learning about the lives, beliefs and teachings of others and applying ideas to their own lives • Examine the lives of some individuals from different faiths who have persevered in transforming their communities for the good, overcoming injustice or indifference
4. Ask and explore questions about the meaning and purpose of life	<ul style="list-style-type: none"> • Develop their skills in asking thoughtful, deep and insightful questions, to explore religious and non-religious responses to life and human experience • Explore and re-visit the questions, 'What is it to be human? Who am I? Who am I becoming?' • Encounter living faith (e.g. through visits and visitors), with a chance to ask and develop answers to their own questions of meaning and purpose

<p>5. Become members of local communities and wider society who are equipped to ask and respond to challenging questions about the impact of faith and belief on life</p>	<ul style="list-style-type: none"> • Develop the ability to disagree respectfully in a plural world • Experience a curriculum that will allow them to grow and develop into individuals prepared for working life able to flourish in the workplace • Participate in community projects as a result of studying religious and non-religious responses to human experience, e.g. taking part in Oasis Global Partnerships; Stop the Traffik, as an anti-human trafficking movement, raising money to support Christian Aid week as a result of exploring religious teachings on poverty and wealth; campaigning for justice on a local or global issue after looking at the teachings of Jesus in the parable of the sheep and the goats • Explore the teachings of each religion about respect for all and common humanity • Recognise that humans often fail, and that religious faith is not a guarantee of right living; recognising the negative of religion, and developing a readiness to challenge injustice and oppression
<p>6. Encourage pupils to explore their own beliefs and assumptions and respond appropriately</p>	<ul style="list-style-type: none"> • Express their own considered views and ideas on all the questions RE addresses, in the light of their learning about religion and belief • Reflect on the value of security gained from family life, from religious community and ritual, from faith in the transcendent and from other sources • Consider the nature of 'being human' and the positive common bonds found in shared human experiences
<p>7. Enable pupils to build their sense of identity and belonging not only to the local community but also as a global citizen</p>	<ul style="list-style-type: none"> • Develop a positive but realistic self-image by undertaking personal reflection • Explore ideas about the self from different religious traditions • Examine religious and non-religious responses to the question "Who am I?" • Explore concepts of identity, community and belonging in religions, and develop positive views of their own and respect for others • Compare their own experiences and opportunities with those of others from around the world, reflecting on the impact of religious faith on how people develop community
<p>8. Develop respect for others and an appreciation of diversity and inclusivity</p>	<ul style="list-style-type: none"> • Deepen their awareness and understanding of diversity in terms of ethnicity, culture, belief, gender etc. • Encounter diverse representatives of faith traditions in the local, national and global communities, in person or through stories and other resources • Recognise ways in which religious communities are diverse and distinctive • Explore prejudice and discrimination including teachings from faith traditions • Develop open-mindedness in handling questions to which people have different answers • * Recognise that there are significant differences within and between religious traditions, but that there are also common concerns with supporting the most vulnerable, for example, which is shown in some of the faith-based charities working for justice
<p>9. Prompt pupils to consider their responsibilities and to see themselves as active participants and champions of the transformation of attitudes and, therefore, communities</p>	<ul style="list-style-type: none"> • Understand the difference between right and wrong, and be able to make good choices about how to live • Consider rules and principles that guide individuals within communities and support the vulnerable • Consider the implications of religious teachings about humans as being 'in the image of God', or being God's stewards or vice-regents (khalifah), or possessing the Divine spirit within (atman); what role can, or should they play in transforming the world? • Be increasingly able to take responsibility for who and what they are • Consider, and sometimes challenge the meaning of 'economic well-being' through studying the responses of faith to money, wealth, poverty, generosity and responsibility • Explore religious critiques of materialism and consumerism in a balanced way

Programmes of Study for RE

These pages map out the territory for RE in each phase of the Oasis Putney. They offer a framework for Oasis RE, based on the 2004 Non-statutory National Framework but seen through the lens of Oasis Academy mission, foundation and aims for RE.

RE for children in the Early Years Foundation Stage

What do children get out of RE in this age group?

RE sits very firmly within the areas of personal, social and emotional development and understanding of the world. This framework enables children to develop a positive sense of themselves, and others, and to learn how to form positive and respectful relationships. They will do this through playing and exploring, active learning, creating and thinking. They will begin to understand and value the differences of individuals and groups within their own immediate community. Children will have opportunity to develop their emerging moral and cultural awareness.

Breadth of study and Key areas of learning Children should have opportunity to:

- Reflect on the awe and wonder of the natural world around them,
- Ask questions that are philosophically challenging and to have them taken seriously,
- Reflect on the need to develop positive, respectful relationship with their peers and adults,
- Explore their own feelings and emotions and develop empathy for others,
- Have opportunity to talk about and reflect on events, times and places that are important to them, their peers and their community,
- Listen to and talk about stories from a number of different faiths,
- Develop a sense of belonging and with it an awareness of personal responsibility.

Across EYFS pupils will develop an understanding of:

Personal, Social and Emotional Development Managing feelings and behaviour:

How children view themselves and others, talking about a positive sense of themselves and others; developing positive relationships and respect; getting on with others by understanding and handling their own feelings as well as recognising the feelings of others; talking about their own and others' behaviour, and its consequences; recognising that some behaviour is unacceptable; working as part of a group or class, understanding and following the rules; developing confidence and keeping going in the face of difficulties in learning.

Self-confidence and self-awareness:

How children show confidence, trying new activities, speaking in a familiar group, talking about their ideas and choosing appropriate resources.

Making relationships:

How children play co-operatively, taking account of one another's ideas; showing sensitivity to others' needs and feelings, and forming positive relationships with adults and other children.

Understanding of the World People and communities:

Talking about past and present events in their own lives and in the lives of family members; knowing that other children don't always enjoy the same things and being sensitive to this. Knowing about similarities and differences between themselves and others, and among families, communities and traditions.

The RE Programme of Study for ages 5-7

What do pupils get out of RE in this age group?

RE for 5-7 year olds can use play, curiosity and teamwork to explore what matters to them. Pupils will talk about beliefs about God and express their own ideas simply. They will encounter and respond to a range of stories, artefacts and other religious materials. They will begin to understand the importance and values of religion for believers. Pupils will begin to learn about some of the richness of Christianity and at least one other religion in the UK today, from Islam or Judaism. They will be able to use simple information about religion, recognising that ideas are communicated in a variety of ways.

Pupils will be able to reflect on their own feelings and experiences and develop a sense of belonging. They will ask relevant questions, showing that they are developing an enquiring approach to religion and life and a sense of wonder at the world. They will be able to talk simply about what is important to them, valuing themselves. They will be given opportunities to develop a healthy mind and spirit through a range of active and reflective experiences.

Breadth of Study

The minimum coverage of RE should include study of: Christianity, Islam or Judaism, and selected religions represented in the class or school.

Fields of enquiry:

- Religious beliefs, teachings and sources of authority
- Religious practices and ways of living
- Religious and spiritual forms of expression d) Questions of meaning, purpose and truth
- Questions of identity, diversity and belonging
- Questions of values and commitments

Key themes

The fields of enquiry should be addressed through the following themes, by helping children to think about questions to do with:

Story: How and why are some stories special or sacred? What makes these stories important in religion?

Myself: Who I am? What makes me unique as a person in a family and community?

Belonging: Where do people belong? How do we belong? Why is belonging important?

Leaders and teachers: What can we learn from figures who have an influence on others locally, nationally and globally in religion and beliefs?

Celebrations: How and why are celebrations important in religion?

Symbols: How and why do symbols express religious meaning?

Believing: What do different people believe about God, humanity and the natural world?

Across the 5-7 age range, pupils will:	
Learn about religion and belief (AT1)	Learn from religion and belief (AT2)
Knowledge, skills and understanding in finding out about: <ul style="list-style-type: none"> • A wide range of religious stories from sacred writings: learners will talk about their meanings and respond sensitively to them. • Different celebrations and ways of worshipping in religion, noticing some similarities between them. • Signs of belonging to religions, and symbols with meaning for religious people, noticing this makes a difference in life. • Ways in which religious beliefs and ideas can be expressed creatively, e.g. in art, buildings, music and other forms. Pupils respond creatively themselves. • Pupils begin to use a range of religious words. 	Engaging with, reflecting on and responding to questions about: <ul style="list-style-type: none"> • Myself, and community, responding to examples of how religion makes a difference to individuals, families and communities. • Puzzling questions and beliefs, asking and responding imaginatively to puzzling questions and sharing their thoughts. • Values and commitments, engaging with questions about what matters most and thinking about some examples of religious and spiritual feelings, experiences and ideas, for example worship, wonder, praise, thankfulness, concern, joy and sadness.

Achievement and Assessment <ul style="list-style-type: none"> • RE planning must set appropriate and challenging expectations for pupils using the 8-level scale, which describes appropriate achievement for most pupils at particular ages. • By the age of 7 most pupils are expected to attain at Level 2 on the scale and in Oasis Academies, many should attain at level 3, in line with their performance in other subjects. • A large majority of pupils will be working in the range L1-L2. The curriculum also needs to cater for some pupils whose abilities of self-expression and thinking are at L3. Similarly, some pupils with special educational needs will be achieving with reference to the Early Learning Goals and to the 'P' scales. • In practice this means that teachers must plan work that enables pupils to identify and talk about religious materials (e.g. words, objects, festivals, stories, beliefs), moving on through the age range to be able to retell stories, respond sensitively to religious materials and suggest meanings in actions, symbols, words and stories.
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The RE Programme of Study for ages 7-11

What do pupils get out of RE in this age group?

RE for this age group can be a fascinating enquiry, a challenging series of discoveries. From the ages of 7 to 11 pupils will investigate and explore Christianity and at least two other religions (from Islam or Judaism, and Hinduism), finding out about similarities and differences and learning to use key words and concepts. They will learn to recognise the impact of religion and belief locally, nationally and globally, connecting up different aspects of religion and life. They learn about sacred texts and other religious sources and consider their meanings. Recognising diversity in religion and belief, they will be able to think about issues of respect for all. They make connections between their learning and their own lives, considering big questions of identity, meaning and commitment for themselves.

Breadth of Study

The minimum coverage of RE should include study of: Christianity, Islam or Judaism, Hinduism and selected religions represented in the class or Academy.

Fields of Enquiry

- Religious beliefs, teachings and sources of authority
- Religious practices and ways of living
- Religious and spiritual forms of expression
- Questions of meaning, purpose and truth
- Questions of identity, diversity and belonging
- Questions of values and commitments

Key themes

The fields of enquiry should be addressed through the following themes, by raising and addressing key questions:

Beliefs and questions: How do the beliefs of religious and non-religious people about God, the world and others make a difference to their lives?

Teachings and authority: What do sacred texts and other sources say about God, the world and human life?

Worship, pilgrimage and sacred places:

Where, how and why do different people worship, including at particular sites?

The journey of life and death: Why are some occasions sacred to believers? What do people think about life after death?

Symbols and religious expression: How can religious and spiritual ideas be expressed in different ways?

Inspirational people: Who is an inspiring figure? What impact do inspiring people have on us and on the wider world?

Religion and the individual: What is expected of a person in following a religion or belief?

Religion, family and community: How do religious families and communities practise their faith? What contributions does this make to local life in Oasis Academy communities?

Beliefs in action in the world: How do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?

Across the 7-11 age range, pupils will be enabled to:

Learn about religion and belief (AT1)

Knowledge, skills and understanding in finding out about:

Beliefs and teachings: Pupils will investigate and describe key beliefs and teachings of the religions and beliefs they study;

Practices and ways of living: Pupils will explore and describe some ways religions and beliefs have an impact on life in families, communities and wider society;

Ways of expressing meaning: Pupils will find out about and consider different forms of religious and spiritual expression including music, architecture, sacred texts, festivals, worship and pilgrimages.

Learn from religion and belief (AT2)

Engaging with, reflecting on and responding to questions of:

Identity, belonging and diversity- Pupils will reflect on questions about their sense of identity and their understanding of diversity in and between the religions and beliefs they study;

Meaning, purpose and truth- Pupils will express their own understanding of key beliefs, stories and leaders, and reflect on the sources of wisdom and inspiration in their own lives;

Values and commitments- Pupils will explore and reflect on some ideas of right and wrong, good and evil, understanding diverse ideas and expressing ideas of their own thoughtfully.

Achievement and Assessment

- RE planning must set appropriate and challenging expectations for pupils using the 8 level scale, which describes appropriate achievement for most pupils at particular ages.
- By the age of 11 most pupils are expected to attain at Level 4 on the scale and in Oasis Academies many should attain at level 5, in line with their performance in other subjects.
- Whilst the vast majority of pupils will be working in the range L3-L5, there will be some pupils whose abilities of self-expression and thinking are at L6. Similarly some pupils with special educational needs will be achieving at L1 or L2, or with reference to the 'P' scales.
- In practice this means that teachers must plan work that enables pupils to describe religion and belief, making links to their own lives, progressing to work that enables pupils to use religious words and concepts accurately to show their understanding of diverse religions and beliefs and to apply religious and spiritual ideas for themselves.

What do we have to do?

RE and the Law in Academies:

As set out in their Funding Agreements, all Academies are required to provide RE for all pupils, from Reception to 6th form, except those whose parents exercise their right to withdrawal.

There is no requirement for an Academy to adopt a locally agreed syllabus, as long as its own RE syllabus or curriculum meets the requirements for a locally agreed syllabus, set out in section 375(3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998. The requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principle religions represented in Great Britain'.

Parents may withdraw their children from RE lessons and the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Where the pupils has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the pupil to receive. This RE could be provided at the Academy in question, or by another school in the locality. If neither approach is practicable, the pupils may receive external RE teaching as long as the withdrawal does not significantly impact on the pupil's attendance. Schools should have a policy setting out their approach to provision and withdrawal.

Oasis RE and the Locally Agreed Syllabus:

This Oasis Programme of Study for RE is not an agreed syllabus, but it has its roots in the Non-statutory National Framework for RE (2004), against which Academies would be inspected.

We are following the Wandsworth agreed syllabus and have woven elements of the Oasis guidance throughout the scheme of work.

How do we do this?

Expectations, Assessment and Reporting in RE

In Oasis Academies there is the expectation that pupils will achieve well in RE. One key way of assessing this achievement is through the 8 Level Scale, based on the 2004 Non-statutory National Framework for RE. This Framework has wide currency, and the levels sit behind many of the locally agreed syllabuses in England, so there can be some assessment of standards across the Oasis Academy family. Oasis Academy Putney is a Primary setting and we will be assessing our pupils up to 6 level scale.

The 8 level scale is used in conjunction with the two attainment targets and the fields of enquiry. The level descriptions describe the types and range of skills and understanding that pupils working at each level should characteristically demonstrate.

The assessment of pupils' learning is intended to support and inform teaching and learning. The levels are helpful guides for teachers when planning, to enable them to set activities and tasks that are at an appropriate level for the pupils in their classes.

We are required to assess and report to parents on pupils' attainment and progress in Religious Education annually and at the end of each of key stages 1 - 2, in line with national reporting requirements.

The use of the levels to inform expectations about what pupils will achieve at particular key stages should be approached with caution: the Oasis Programme of Study assumes a minimum of 5% of curriculum time for RE, and where this is not allowed, achievement will surely be affected. Nonetheless, where provision is in line with the requirements set out, a very large proportion of pupils' achievements may be expected to be as follows:

5-7s at Key Stage One: Pupils will be working from levels one to three. The expectation is that most pupils will be achieving at level two at the end of key stage one.

7-11s at Key Stage Two: Pupils will be working from levels two to five. The expectation is that most pupils will be achieving at level four at the end of key stage two.

Oasis Academy Putney is a Primary school and pupils will be assessed from level one to six across the school. (KS1 - KS2)

The RE 8 Level Scale

A ladder of key skills for assessing RE



This simple ladder uses skill terms extracted from the 8 level scale. The ladder intends to clarify and make explicit the progression of skills in the levels. It is to be used with reference to the full text of the scale.

Good teaching will share the appropriate skills with pupils and make explicit opportunities, through well-designed learning opportunities for pupils to acquire, practice and develop these central skills in RE. The use of numbered levels with pupils should be sparing, reflecting the best practice of assessment for learning.

Oasis Academy Putney is a Primary setting and we will be assessing our pupils up to 6 level scale.

The RE Six Level Scale to be used in Oasis Putney:

Level description	Attainment target 1: Learning about religion and belief	Attainment target 2: Learning from religion and belief in the light of their learning about religions
1. Recognising and talking about religion	Pupils: <ul style="list-style-type: none"> • use some religious words and phrases to recognise and name features of religious life and practice; • can recall religious stories, actions, celebrations and recognise religious symbols, words, gestures and artefacts. 	Pupils express and talk about: <ul style="list-style-type: none"> • their own experiences, feelings and celebrations; • what they find interesting or puzzling; • what is of value and concern to themselves and to others.
2. Retelling stories, identifying religious materials and asking questions	Pupils: <ul style="list-style-type: none"> • use religious words and phrases to identify some features of religion and its importance for some people; • begin to show awareness of similarities in religions; • retell and suggest meanings for religious stories, actions and symbols; • identify how religion is expressed in different ways. 	Pupils: <ul style="list-style-type: none"> • ask, and respond sensitively to, questions about their own and others' experiences and feelings; • recognise that some questions cause people to wonder and are difficult to answer; • in relation to matters of right and wrong, recognise their own values and those of others.
3. Describing religion and making links to their own experience	Pupils: <ul style="list-style-type: none"> • use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences; • make links between beliefs and sources, including religious stories and sacred texts; • begin to identify the impact religion has on believers' lifestyles; • describe some forms of religious expression. 	Pupils: <ul style="list-style-type: none"> • identify what influences them, making links between aspects of their own and others' experiences; • ask important questions about religious beliefs and lifestyles, linking their own and others' responses; • make links between values and commitments, and their own attitudes and behaviour.
4. Showing understanding of religion and applying ideas themselves	Pupils: <ul style="list-style-type: none"> • use developing religious vocabulary to describe and show understanding of sources, authorities, practices, beliefs, lifestyles, ideas, feelings and experiences; • make links between them, and describe some similarities and differences both within and between religions; • describe the impact of religion on people's lifestyles; • suggest meanings for a range of forms of religious expression. 	Pupils: <ul style="list-style-type: none"> • raise and suggest answers to questions of sacredness, identity, belonging, meaning, purpose, truth, values and commitments; • apply their ideas to their own and other people's lives simply; • describe what inspires and influences themselves and others.

<p>5. Explaining the impact of religion and expressing their own views of religious questions</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • use an increasingly wide religious vocabulary to explain the impact of beliefs upon individuals and communities; • describe why people belong to religions; • know that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this; • explain how religious sources are used to provide authoritative answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions. 	<p>Pupils:</p> <ul style="list-style-type: none"> • pose and suggest answers to, questions of sacredness, identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives; • explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.
<p>6. Explaining and interpreting religion and expressing their own insights</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • use religious and philosophical vocabulary to explain religions and beliefs, explaining reasons for diversity within and between them; • explain why the impact of religions and beliefs upon individuals, communities and societies varies; • interpret sources and arguments, explaining different answers, from different traditions to ultimate questions and ethical issues; • interpret the significance of different forms of religious spiritual and moral expression. 	<p>Pupils:</p> <ul style="list-style-type: none"> • use reasoning and example to express insights into the relationships between beliefs, authorities teachings and world issues; • express insight into their own and others' views on questions of sacredness, identity and belonging, meaning, purpose and truth; • consider the challenges of belonging to a religion in the contemporary world, focussing on values and commitments.

Achievements for pupils with special educational needs:

Pre-level 1 'performance descriptors', known as 'P' levels, describe achievements for pupils working below level one. These levels, developed from 'P' levels for RE published by the QCA, describe the expectations and progression for pupils working below level one. They are intended to guide the planning of teachers of pupils with a range of special educational needs.

Performance Descriptions for pupils achieving below level one in RE students...		Summary
P1 (i)	<ul style="list-style-type: none"> • encounter activities and experiences. • may be passive or resistant. • may show simple reflex responses, e.g. startling at sudden noises or movements. Any participation is fully prompted 	Encounter (pupils present during activity)
P1 (ii)	<ul style="list-style-type: none"> • show emerging awareness of activities & experiences. • may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects e.g. becoming still in response to silence. • may give intermittent reactions e.g. vocalising occasionally during group celebrations and acts of worship 	Awareness (fleeting focus)
P2 (i)	<ul style="list-style-type: none"> • begin to respond consistently to familiar people, events and objects. They react to new activities and experiences e.g. briefly looking around in unfamiliar environments. • begin to show interest in people, events and objects e.g. leaning towards the source of a light, sound or scent. • accept and engage in co-active exploration e.g. touching a range of religious artefacts and objects in partnership with a member of staff. 	Attention and response (deliberate but inconsistent)
P2 (ii)	<ul style="list-style-type: none"> • begin to be proactive in their interactions. • communicate consistent preferences and affective responses e.g. showing that they have enjoyed an experience or interaction. • recognise familiar people, events and objects e.g. becoming quiet and attentive during a certain piece of music. • perform actions, often by trial and improvement, and they remember learned responses over short periods of time e.g. repeating a simple action with an artefact. • co-operate with shared exploration and supported participation e.g. performing gestures during ritual exchanges with another person performing gestures. 	
P3 (i)	<ul style="list-style-type: none"> • begin to communicate intentionally. • seek attention through eye contact, gesture or action. • request events or activities e.g. prompting a visitor to prolong an interaction. • participate in shared activities with less support. • sustain concentration for short periods. • explore materials in increasingly complex ways e.g. stroking or shaking artefacts and objects. • observe the results of their own actions with interest e.g. when vocalising in a quiet place. 	Participation (with support)

	<ul style="list-style-type: none"> remember learned responses over more extended periods e.g. following a familiar ritual and responding appropriately 	
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P3 (ii)	<ul style="list-style-type: none"> use emerging conventional communication. greet known people and may initiate interactions and activities e.g. prompting an adult to sing or play a favourite song. can remember learned responses over increasing periods of time and may anticipate known events e.g. celebrating their peers achievements in assembly. may respond to options and choices with actions or gestures e.g. choosing to participate in activities. actively explore objects and events for more extended periods e.g. contemplating the flickering of a candle flame. apply potential solutions systematically to problems e.g. passing an artefact to a peer in order to prompt participation in a group activity. 	Awareness (memory, responsive)
P4	<ul style="list-style-type: none"> use single elements of communication e.g. words, gestures, signs or symbols, to express their feelings. show they understand 'yes' and 'no'. begin to respond to the feelings of others e.g. matching their emotions and laughing when another pupil is laughing. join in with activities by initiating ritual actions and sounds. demonstrate an appreciation of stillness and quiet. 	Involvement (active/ intentional)
P5	<ul style="list-style-type: none"> respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. respond to a variety of new religious experiences e.g. involving music, drama, colour, lights, food or tactile objects. take part in activities involving two or three other learners. may also engage in moments of individual reflection. 	
P6	<ul style="list-style-type: none"> express and communicate their feelings in different ways. respond to others in group situations and co-operate when working in small groups. listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. carry out ritualised actions in familiar circumstances. show concern and sympathy for others in distress e.g. through gestures, facial expressions or by offering comfort. start to be aware of their own influence on events and other people. 	Gaining skills and understanding
P7	<ul style="list-style-type: none"> listen to and follow religious stories. can communicate their ideas about religion, life events and experiences in simple phrases. can evaluate their own work and behaviour in simple ways, beginning to identify some actions as right and wrong on the basis of consequences. can find out about aspects of religion through stories, music, or drama, answer questions and communicate their responses. may communicate their feelings about what is special to them e.g. through role play. can begin to understand that other people have needs and to respect these. can make purposeful relationships with others in group activity. 	
P8	<ul style="list-style-type: none"> can listen attentively to religious stories or to people talking about religion. can begin to understand that religious and other stories carry moral and religious meaning. are increasingly able to communicate ideas, feelings or responses to experiences or retell religious stories. can communicate simple facts about religion and important people in religions. can begin to realise the significance of religious artefacts, symbols and places. can reflect on what makes them happy, sad, excited or lonely. 	

	<ul style="list-style-type: none"> • are able to demonstrate a basic understanding of what is right and wrong in familiar situations. • are often sensitive to the needs and feelings of others and show respect for themselves and others. • treat living things and their environment with care and concern. 	
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Planning Good RE

Recent findings from Ofsted suggest that teachers of RE are not always confident about planning good RE (Transforming RE Ofsted 2010). This section offers some simple guidelines and a planning process to support teachers.

Good planning will need to take into account the following:

Clarity of purpose: Teachers should have the Oasis principle aim in the forefront of their thinking. Is planning going to contribute to this?

Principle Aim: To explore questions and answers arising from religion and belief, developing deep experiential knowledge (yada), in order to promote the well-being of pupils (shalom).

Overview: planning should be coherent across key stages, so mapping key themes to the ages and abilities of pupils is essential.

A relevant key theme: Programmes of Study provide themes related to each key stage.

Key questions: High quality RE will involve pupils in enquiry, so teachers need to set up thoughtful and engaging questions, allowing pupils to explore them openly. Enabling pupils to develop their own questioning and enquiry skills will be an important feature of RE. Good RE questions will need to be related to the Fields of Enquiry.

Outcomes: Whilst exploring RE questions may well lead in unexpected directions, it is helpful to identify clear learning outcomes in order to assess pupils' progress. These outcomes need to reflect the broad levels from the 6 level scale. Writing pupil-friendly 'I can...' statements, specifically related to the levels can help pupils to see what they need to do to improve their understanding and skills.

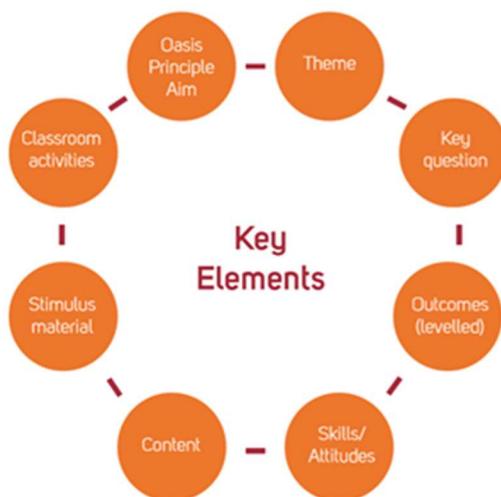
Relevant content: Exam specifications give lists of content which drive learning. The current Coalition education policy also sees the curriculum in this way.

However, Oasis Academies should see the key questions as driving the learning, with pupils encountering relevant content as required to enable them to address the questions. The Oasis Principle Aim for RE includes the idea of engaged knowing – i.e. deep, experiential knowledge (yada), rather than a superficial storing up of facts.

Engaging teaching and learning activities: Once they know what they want their pupils to be able to understand and do, teachers will need to find a range of engaging, interactive ways of enabling pupils to achieve this.

Planning process: Oasis RE wants to empower teachers to be creative planners of high quality RE units, lessons and activities.

Oasis teachers recognise the importance of considering the following elements as part of planning high quality RE:



The planning process itself need not follow the order of the diagram above, but it will need to take account of all of the elements.

Having **clear outcomes** is important, and usually these should come before developing classroom activities – once teachers are clear about what students should be able to know, understand and do, they can devise ways of enabling pupils to achieve these.

One possible route through, having reiterated the principle aim of RE in Oasis, is to start with a theme, devise a key question, set out the general learning outcomes, choose the content that enables you to address the key question, devise specific levelled outcomes, and then design activities to allow students to achieve the specific outcomes.



Developing Good Questions in RE

Oasis Academies seek to encourage curiosity and a questioning spirit amongst their pupils. This encourages an attitude that supports pupils in engaging with the world. It is more than an interest in gathering facts, although we want pupils to know a lot. It ties in more with the terms yada and rabbi, where knowledge has a personal and relational aspect, and inspiring questions is a significant part of a teacher's role. Raising questions and exploring answers are central to good RE, and part of a path towards wisdom for living.

There are many ways of encouraging pupils to ask questions, through providing excellent stimulus material and allowing them to express any ideas that puzzle them.

Analysing these questions can be done in a number of ways. Younger children may sort them into big and little questions. Older pupils might sort them according to whether they have a single correct answer (even if it is difficult to find that answer) or many possible answers.

One correct answer:

- Which questions are about understanding facts?
- Which questions would need some specialist knowledge?

Many possible answers:

- Which questions make you speculate and use your imagination?
- Which ones open up a good enquiry?

A good way of ensuring that the questions explored are good RE questions is to focus them through the lens of the Fields of Enquiry. For example, for KS2 pupils exploring baptism, questions might relate to the fields of enquiry as follows:

Religious beliefs, teachings and sources of authority:

What is the significance of baptism for Christians?

Religious practices and ways of living:

What are the similarities and differences between baptism and dedication?

Religious and spiritual forms of expression:

How do baptism and dedication show what is important to Christians?

Questions of identity, diversity and belonging:

How might baptism help someone to feel they are part of a family? What helps you feel that you belong?

Questions of meaning, purpose and truth:

How might someone find purpose for life through their baptism or dedication/confirmation? Are there any celebrations in your life that give you a sense of purpose?

Questions of values and commitments:

What difference might being baptised make to a person's life?

Assessment for Learning described for teachers of RE

This description of assessment for learning may be helpful for teachers who are seeking to develop better practice in continuous assessment:

"Assessment for Learning is the process of seeking and interpreting evidence for use by learners and their teachers to decide where the learners are in their learning, where they need to go and how best to get there."

Assessment for learning in RE:

- **Is part of effective planning:** Teachers plan lessons with assessment criteria from the RE 8 level scale in mind. These criteria should be shared with learners in classroom friendly language and in feedback on work related to the criteria.
- **Focuses on how pupils learn:** Lesson planning should take into account the study- and thinking skills students need to acquire and practice in order to complete tasks as much as - even more than - subject content. The skills of RE thus inform assessment.
- **Is central to classroom practice:** In lessons where teachers talk with pupils about their learning and make decisions together about the next steps forward, good assessment practice is already taking place. Learning how to learn in RE (metacognition) becomes more significant than merely learning new words about religions.
- **Is a key professional skill:** Teachers need to be given opportunities to develop their understanding of RE assessment in initial and continuing professional development. The syllabus guidance on assessment provides some first steps for this. An extensive set of exemplary 'I can...' statements are provided on the Agreed Syllabus disc of support materials.
- **Is sensitive and constructive:** Diagnostic marking should reflect on the work, not the person. Confidence and enthusiasm for learning in RE should be built up, not dented by teacher comment. Assessment should emphasise progress and achievement in relation to specific RE objectives. Praise that is real is a motivator, and an incentive.
- **Motivates:** Evidence suggests that assessment can motivate learning when it protects learner autonomy, provides some choice and constructive feedback, creates opportunity for self-direction. Avoiding a repeated 'failure and blame' cycle is a key sensitivity in RE's uses of assessment for learning.
- **Promotes understanding of goals and criteria:** Learners will increasingly understand what they are trying to achieve when they are involved in setting goals and identifying criteria. The criteria need to be expressed in the grassroots, classroom friendly language of 'I can...', so that pupils know increasingly clearly what progress in RE means for them.
- **Helps learners know how to improve:** Learners need clear and specific feedback in order to improve their work. Setting targets for improvement to pupils, using comment-only marking is most effective, especially when related to the specific RE objectives of a task or unit of work.

- **Develops the capacity for self-assessment:** By involving learners in weighing up their own skills through peer and self-assessment in RE.
- **Recognises all educational achievement:** The positive emphasis in assessment for learning can enable any pupil – all pupils - of all abilities to see progress in their work in RE

Guidance on Assessment

Teaching and Learning in RE should follow the expectations outlined in each Academy's Teaching and Learning policy. As with all teaching, the objectives as given in the programme of study should be clearly stated at the outset of the lesson. These should be provided in written and verbal format in a way that is appropriate to the age and ability of the pupils and available for learners to refer to throughout the lesson.

The teacher should revisit the objective during the lesson and the objective and learning outcomes should be reviewed in the plenary. Pupils should be encouraged to reflect on what they have learned so that they and the teacher can evaluate the progress made by groups and individuals. The teacher should build on this evaluation to plan the next steps in learning for the class as a whole and any groups or individuals.

This reflection and evaluation will support the assessment of pupils learning in RE.

Using the Eight Level Scale (pg. 14)

The key indicators of attainment in RE are contained in the two attainment targets, AT1 (Learning about religion and belief) and AT2 (Learning from religion and belief).

The purposes of assessing RE are to be those concerned to inform teaching and learning. There is no intention to use RE assessment information for purposes associated with comparability or accountability. Assessment in RE is for learning.

Guidance on using the Eight Level Scale

1. The professional judgement of the teacher of RE about the pupils' achievements is the most important factor in the assessment process.
2. The Agreed Syllabus eight level scale for RE is to be used to set high standards of learning. It is intended to provide teachers with a supportive professional tool, and to enable teachers to be confident in their RE work.
3. Pupils may achieve different levels with regard to AT1 and AT2 in RE. In these cases, schools should level the achievements in consistent ways.
4. In planning, teachers will find that using the levels provides helpful focus for a differentiated curriculum that enables continuity and progression towards the highest possible standards for each pupil.
5. Learning activities planned for particular classes will often focus upon a small or particular aspect of pupils' attainment, or a single phrase within the level descriptor. Again, the teacher's professional judgement is central to monitoring pupils' progress.
6. It is good practice, when assigning a level to a piece of evidence of a pupil's achievement to base the decision upon the teacher's judgement of the 'best fit' description. A single piece of work will only rarely show achievement with reference to the whole of the level descriptor.
7. Pupils will usually demonstrate some parts or aspects of a level before they can consistently and securely achieve all that the level descriptor includes. They are working towards the levels described.
8. Teachers working together, for example in the same school, or in a 'pyramid' family or cluster of schools, will often find it helpful to discuss the application of the levels to pupils' work.
9. There are some significant difficulties attached to using the levels for regular feedback to children about their week - to - week work. For example, there is little incentive in getting 'level three' week after week, and pupils will not learn much from such general feedback. Teachers are encouraged to give pupils informative,

clear and diagnostic feedback, specific to RE objectives, through the on-going marking of work. Setting targets for improvement is effective.

10. Schools may judge that it is appropriate to report levels to parents at the end of each year or key stage.

11. Most Agreed Syllabuses require schools to give parents an annual report on each child's attainment and progress in Religious Education, but use of the levels is not statutory.

12. RE has important aspects which are not open to individual assessment. These include RE's contributions to providing opportunities for spiritual development, or to developing positive attitudes to those who hold different beliefs to oneself. The Oasis Programme of Study for RE recognises this. Academies may want to find ways to credit and celebrate such achievements.

Example key questions for units of work

(grouped wherever there is overlap, rough sorted for age group)



Youngest	Older Primary
<p>Why? Questions that puzzle us. Pupils ask and explore big questions through simple activities</p>	<p>Life as a journey: Where are we going and what will help us along the way?</p>
<p>Identity + Community: Who am I? Who are you? Same and Different: How and Why?</p>	<p>Sacred Spaces, Sacred Words. Does place matter? Do we all have special places? What happens there? What can we learn from places of worship?</p>
<p>Friends: How can I be a good friend? How can I have good friends? Can people be friends with God?</p>	<p>Heroes and Villains: expressions of commitment we admire. What is commitment? Who do people follow and why?</p>
<p>What matters to me? What matters to other people? How does it show?</p>	<p>Jesus: an inspiration? The claims, the life, the death and the impact of Jesus – 7-11?</p>
<p>Where is God? Who is God? What do different people believe about God? How can a person seek God?</p>	<p>What is a full life? How will I be able to live one? What are the values that matter? How can wisdom from religions help us?</p>
<p>Caring: How does it show? Why should we care? What do some stories of Jesus teach us?</p>	<p>Forgiveness. Are there some things too bad to forgive? Who can forgive? Who should forgive?</p>
<p>Food: Why does it matter? What do special foods tell us about different people? Can we say thank you better?</p>	<p>What makes a diverse country respectful? Why are we all so different and how can we live well together?</p>

Planning Template

Age Group - As you devise your key question, consider the Principal Aim, the areas of enquiry and the themes for your key stage (see below). You may need to re-draft this key question several times.

Key Question:

Does your key question help to meet the Principal Aim?

This unit contributes to meeting the Principal Aim for RE in Oasis Academies:

To explore questions and answers arising from religion and belief, developing deep experiential knowledge (yada), in order to promote the well-being of pupils (shalom).

Does your key question address two of the strands/areas of enquiry for RE? Is it a good RE question?

AT 1: Learning about Religion	AT 2: Learning from Religion
• Beliefs, teachings and sources of wisdom / authority	• Questions of Identity, Diversity and Belonging
• Ways of living	• Questions of Meaning, Purpose and Truth
• Ways of expressing meaning	• Questions of Values and Commitments

Does your key question relate to one of the themes of the KS1 or KS2 RE curriculum?

• story	• celebrations
• myself	• symbols
• belonging	• believing
• leaders and teachers	

KS2

• Beliefs and questions	• Inspirational people
• Teachings and authority	• Religion and the individual
• Worship, pilgrimage and sacred places	• Religion, family and community
• The journey of life and death	• Beliefs in action in the world
• Symbols and religious expression	

What do you want your pupils to be able to know, understand and do by the time you complete this unit? What are your expected outcomes?

EXPECTATIONS:	At the end of this unit:
Level 1 Pupils working towards the expected standard will be able to:	* * * *
Level 2: Pupils working at the expected standard will be able to:	* * * *
Level 3: Pupils working above the expected standard will be able to:	* * * *
Level 4: Pupils working well above the expected standard will be able to:	* * * *

Pupils do not need to achieve with reference to all the points above: teachers should look for the 'best fit' in describing pupils' levels of achievement. Assessment for learning in RE is best when integrated into the activities of teaching and learning rather than set as separate assessment tasks.

Now that you know what you want your pupils to achieve, how will you help them to achieve these outcomes? Use the planning grids on the next pages to help you outline the kinds of activities that you will set up to help your pupils develop knowledge, understanding and skills to be able to address the key question clearly and thoughtfully.

Key question for unit:			
Focus question for this session:			
Learning Objectives pupils should:	TEACHING AND LEARNING, including experiences and opportunities. Teachers are advised to select ideas and develop their own from those below.	LEARNING OUTCOMES (levelled) pupils:	POINTS TO NOTE

Additional Information for your scheme of work:

What is the purpose of this unit? How does it contribute to the principal aim?

About this unit:

What skills and attitudes will students be developing through this unit?

The unit will provide these opportunities.

-
-
-
-

CONCEPTS:

What are the key religious concepts at the heart of this unit?

Additional background information:

Contributions to spiritual, moral, social and cultural development of students

• **Opportunities for spiritual development come from**

-
-

• **Opportunities for moral development come from ...**

-
-

• **Opportunities for social development come from ...**

-
-

• **Opportunities for cultural development come from...**

-
-

Aims of RE at Oasis Academy Putney:

1. To help the pupils develop knowledge and understanding of different religions in the world.
2. To provide an environment that enables the pupils to enquire and reason, they are able to identify and ask questions about things they find interesting or confusion.
3. To enable the pupils, recognise importance of belonging, to reflect and make connections between their own experiences and ideas from religions.

What approach we are going to take; what will help the pupils to understand different beliefs that are used to set morals and how we will be helping them to develop an ability of analysing and evaluating the aspects of religion and beliefs.

Approach:

1. Learning about the religion.

It will:

- inform the pupils of different beliefs and practises through accurate religious concepts.
- help the pupils to understand how it influences the individuals and communities.
- help the pupils gain understanding of similarities and differences within and between different beliefs.

2. Learning from the religion.

It will:

- support the pupils develop an ability to analyse and evaluate different aspects of religions and beliefs.
- help the pupils consider different point of views and as they move on to different key stages, they will use evidence to support argument.

Role of the RE Subject Leader

1. To monitor the subject and be able to comment accurately on:
 - standards throughout the school
 - progression of skills throughout the school
 - trends over time
2. Know the strengths and weaknesses in the subject and implement an action plan in line with school policy.
3. Write, maintain and develop a policy for the delivery of your subject in the school.
4. Advice and assist members of staff within the school in the delivery of the subject.
5. Order and maintain resources so the subject can be successfully delivered throughout the school.
6. Manage the religious education budget.
7. Maintain professional development of the subject leaders and staff within the school in regard to religious education.
8. Lead staff meetings and feedback to staff on any undertaken CDP.
9. Work alongside the SENCO and staff to support the provision for identified pupils.

Curriculum Time for RE in Oasis Putney

In order to deliver the aims and expected standards in RE it is a strong recommendation that a minimum allocation of curriculum time for RE based upon the law and DfE guidance: a minimum 5% of curriculum time is required for teaching RE. Oasis Academies are asked to justify how much time they give to RE in relation to this recommendation. In 2010, QCDA advised schools about time for each curriculum area (Religious Education in English Schools QCDA, 2010).

These recommendations are further supported in Designing the Curriculum, Special Schools and Academies Trust, 2008. Whilst it is for Principals to determine the curriculum time given to any subject, it is not possible to deliver high quality RE, including coherence and progression across key stages, meeting the aims and purposes of Oasis RE, without sufficient curriculum time.

This means in practice that Oasis Academies are expected to allocate:

3-5s:	36 hours of RE per year , integrated into learning, e.g. part of Personal, Social and Emotional Development, and Understanding the World.
5-7s:	36 hours of tuition per year (e.g. 50 minutes a week, or an RE week each term where 12+ hours of RE are taught)
7-11s:	45 hours of tuition per year (e.g. an hour a week, or a series of RE days where 45+ hours of RE are taught)

This means that RE can be delivered in, for example, approximately an hour a week.

Breadth of Study for RE

Oasis Academies must plan, in line with the law, to study a range of religions across the 4 -11 age range, to enable breadth and depth in learning. Alongside learning from these religions, it is also appropriate to plan to study non-religious beliefs. Lessons should take into account the views of pupils within the classroom, many of whom describe themselves as spiritual but not religious, with many others who are agnostics or atheists. RE is to be inclusive.

The minimum coverage of RE is to include studies of:

4-7	Christianity	<ul style="list-style-type: none"> • Religions represented in the class and school • Islam or Judaism
7-11	Christianity	<ul style="list-style-type: none"> • Religions represented in the class and school • Islam or Judaism • Hinduism

Below is the list of religions we will be studying, focusing on different aspects of them each half-term:

- Christianity
- Islam
- Hinduism
- Judaism

Within these religions we will study:

- What do they believe in?
- What are their places of worship?
- Who leads the worship?
- What are their special books or significant stories?
- What is their lifestyle?
- What are their religious festivals or celebrations?

Christianity:

- Christian belief about God.
- What happens in church?
- Special book – bible
- Old testament/new testament
- Significant stories/people - Adam and Eve, David and Goliath, Daniel in the lion's Den, Jonah in the big fish, The Good Samaritan
- Festivals: Christmas, Lent, Easter December, March/April,

Islam:

- What do Muslims believe about Allah?
- What happens in mosque?
- Special book –Quran
- Pillars of Islam.
- Significant stories/people- prophets, The story of Bilal-the call to prayer/last address of prophet Muhammed/stories of Mohammed
- Festivals- Eid-ul-Fitr, Eidul-Azah, Eid mailad-ul nabbi
- Islamic Pilgrimages-Hajj and Umrah May, July, throughout the year

Hinduism:

- Beliefs and aspects of God.
- What happens in temples and Mandirs?
- Special book- Bhagwat Gita
- Significant stories/people – Ram and Sita,
- Primary symbols associated with Hinduism- Om and Swastika
- Festivals- Rakhi, Holi, Diwali August, march, November

Judaism:

- Teachings of Judaism about God.
- Basic beliefs of Judaism.
- Holy book- Torah
- How do Jews pray? Place of worship.
- Significant stories- The wooden Bowl, The bird trap, How to Give blessing- Rabbis - the religious leaders
- Festivals-Passover, Rosh Hashanah, Yom Kipper April, September, September

RE Curriculum Overview -EYFS/KS1

Key Themes

- Pupils should also have the opportunity to learn that there are those who do not hold religious beliefs and have their own philosophical perspectives.
- Breadth of study/Fields of enquiry should include study of:
 1. Religious beliefs, teachings and sources of authority.
 2. Religious practices and ways of living.
 3. Religious and spiritual forms of expression.
 4. Questions of meaning, purpose and truth.
 5. Questions of identity, diversity and belonging.
 6. Questions of values and commitments.

	Autumn		Spring		Summer	
	Big questions: LFR -Learning from religion LAR –Learning about religion		Big questions: LFR -Learning from religion LAR –Learning about religion		Big questions: LFR -Learning from religion LAR –Learning about religion	
Reception Christianity & religions represented in the class	Myself/Community Who am I? Who am I becoming?	What special occasions do people celebrate? Birthdays Anniversaries Religious festivals- Holi, Passover Christmas Diwali	What stories are important to people? Jonah and whale Prophet stories Moses and the pass over	Easter (New Life) How do Easter symbols help to understand Christians the true meaning of Easter? What was special about Jesus’ meal with his friends? Why did Jesus go to a special garden? Why is the cross special?	How do we show kindness to others? Story of the good Samaritan School habits	What makes a place special? Church Mosque Temple Synagogue
Year 1 Christianity, Islam and religions represented in the class	Nature and purpose of different festivals and celebrations. Harvest festival Eids Rites of passage Thank you cards, Rites of passage Place of worship (visit)	The promise of a leadership What is a promise? Noah’s Ark Story telling Leaders Trust Game School Contract Global Christmas	Special Books How and why are some books special or sacred? What makes these books important in religion? Story of creation – Genesis 1-2	Teachers and Leaders Inspirational people 10 commandments What is Muhammad important to Muslims? Jesus and the parables.	What relationships are important and how do we look after others? Families The role of the priest Story telling Charity The environment	How do people worship? Puja Salah Eucharist- last supper Amrit ceremony
Year 2 Christianity, Islam, Judaism and religions represented in the class	What is the bible and how do its teachings affect people? Trinity Gospel stories Inspirational people Psalms	What is a promise? What types of promises do religious people make? Promise and commitment to ourselves as learners.	What does ‘belonging’ mean? To describe the meaning of belong and consider the different communities people belong to.	How do we change and grow? Easter in church Springtime Simchat Torah- Jewish holiday Life and death Easter	The journey of life Muslim celebrations Eid-ul fitr Mailad-e nabwi Hajj Ashura	Beliefs in Action around the World What is Lord’s prayer and why is it important for Christians?

		7 promises that Jesus made Life, acceptance, reward, revelation, friendship with God, joy and trials.	Communities The 5 K's Baptism Naming ceremony Langar			Description of God in Bible What are God rules for living? Pillars essential to Muslims
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RE Curriculum Overview – KS2

Key themes

- Pupils should also have the opportunity to learn that there are those who do not hold religious beliefs and have their own philosophical perspectives.
- Breadth of study/Fields of enquiry should include study of:
 7. Religious beliefs, teachings and sources of authority.
 8. Religious practices and ways of living.
 9. Religious and spiritual forms of expression.
 10. Questions of meaning, purpose and truth.
 11. Questions of identity, diversity and belonging.
 12. Questions of values and commitments.

	Autumn		Spring		Summer	
	Big questions: LFR -Learning from religion LAR –Learning about religion		Big questions: LFR -Learning from religion LAR –Learning about religion		Big questions: LFR -Learning from religion LAR –Learning about religion	
Year 3 Christianity, Islam, Judaism, Hinduism and religions represented in the class	What matters to me? What matters to other people? Introduction to Hinduism What it means to be a Hindu? To look at ways in which Hindus worship. To discuss reasons why Hindus worship in such ways.	How do Jews remember God and the Torah? Moses as a leader To know about the life of Moses To understand what leadership skills, he showed To reflect upon how difficult, it is to be a leader	Jewish Festivals Easter (Jerusalem journey) Jewish beliefs Shabbath Hannukah Passover Sukkot	Belief in Actions around the world What can we learn from stories shared by Christians, Muslims and Jews?	The journey of life and death Part I How and why do some religions see life as a journey? Where does the journey of life lead? Islam Five pillars of Islam Aqqa ceremony Marriage Judgement day	The journey of life and death Part II How and why do some religions see life as a journey? Where does the journey of life lead? Hinduism Reincarnation Naming ceremony Hindu rites
Year 4 Christianity, Islam, Judaism, Hinduism and religions represented in the class	Beliefs in Action around the World Why do some people think Jesus is inspirational? Symbols of Jesus Inspirational people Jesus a good teacher Foundations	Teachers and Leaders- Who were the Gurus? To describe different Gurus in Sikhism and how they influence the lives of Sikhs today.	What is the ummah? To describe the meaning of ummah and how Muslims work to help others in the world today	Signs and Symbols How world religions use signs and symbols to express ideas about God	The journey of life and death Part III Christianity How did God influence the life of Christians? Is a holy journey necessary for believers? Can we compare the life and death journey of a Muslim, a Christian and a Hindu?	Beliefs and questions What is belief? How do our own beliefs change? Belief vs Fact Sharing beliefs Belief and behaviour
Year 5 Christianity, Islam, Judaism,	Beliefs and questions Does living out parents' religious	Christmas Christmas as a celebration- a family day, feasting and	The journey of Life and Death How big is your love?	Easter Similarities between Easter and pass over	Beliefs in Action around the World How does Christianity	Prayer/worship /sacred text Do Muslims need the Qur'an?

<p>Hinduism and religions represented in the class</p>	<p>beliefs/traditions take away someone's freedom or add to his/her sense of identity? Problem of personal identity What is it like when you are really quiet? Why do believers of Christianity value silence?</p>	<p>drinking or a devotional practice Compare Christianity and Hinduism- Do Hindus celebrate Christmas?</p>	<p>What does Islam teach about forgiveness? What does Islam teach about mercy?</p>	<p>Why Jews don't see Easter the way Christians do?</p>	<p>teach you to listen and see what is important? What does Hinduism teach about the spiritual journey to perfection?</p>	<p>Do Sacred texts have to be true to help people understand their religion? Does participating in worship help people feel closer to God or their faith community?</p>
<p>Year 6 Christianity, Islam, Judaism, Hinduism and religions represented in the class</p>	<p>Beliefs and questions What is Humanism? To explain some Humanist beliefs</p>	<p>Beliefs and questions Do you have to earn God's love and grace? What is the Islamic view about it? What is the Christian belief? How would we compare both? What will be your rationale?</p>	<p>Teachers and Leaders Caliphate system Inspirational people Do clothes express beliefs?</p>	<p>Symbols What symbols belong to different faiths? Cross Om and Swastika – What does Quran symbolise</p>	<p>Beliefs in Action around the World Are books enriching? What does 'Torah' mean? Was it written by Moses himself? What are the rules of Torah?</p>	<p>Teachers and Leader Why do some people do extraordinary things?</p>