



**A place to shine ...**

***Let light shine out of darkness and God's light shine in our hearts***

***2 Corinthians ch4, v6***

### **Religious Education policy**

Consultation that has taken place	October 2020
Date formally approved by governors	October 2020
Date policy became effective	October 2020
Review date	October 2021
Person responsible for implementation and monitoring	Miss J Wheatcroft

***'Jesus Christ is the same yesterday and today and forever' (Hebrews 13 verse 8)***

## **Rationale**

The 2016 Statement of Entitlement states that, '*...in Church of England schools the students and their families can expect a Religious Education curriculum that is rich and varied, enabling learners to acquire a thorough knowledge and understanding of the Christian faith*'.

As Central Walker is a Church of England Primary School, we place great importance on the teaching of religious education so as to truly reflect the spirit of the Christian faith. We believe that children need to be introduced to the importance of religion in a global sense in addition to more personal exploration with regard to religious belief and practice.

They can be introduced to religious and spiritual matters across the whole curriculum but more specifically in RE. We follow the Durham and Newcastle Diocesan syllabus and guidance. RE is planned, taught, assessed and monitored with the same rigour as other subjects.

The teaching of Religious Education in Church of England schools is based on two key principles:

- It should be of the highest standard, always striving for excellence.
- It should reflect the school's distinctive Christian character and give pre-eminence to the teaching of Christianity.

## **Aims**

- To enable our pupils to become religiously literate and give them the skills which will enable them to hold balanced and informed arguments as well as being able to address the fundamental questions in life.
- To enable pupils to know about and understand Christianity as a living faith that influences the lives of people worldwide and as the religion that has most shaped British culture and heritage.
- To enable pupils to know and understand about the other major world religions and non-religious worldviews, their impact on society, culture and the wider world, enable pupils to express ideas and insights.
- To contribute to the development of pupils' own spiritual/philosophical convictions, exploring and enriching their own beliefs and values.
- To develop an understanding of religious traditions and to appreciate the cultural differences in Britain today.
- To have respect for other peoples' views and to celebrate the diversity in society.

## **Objectives**

- To acquire a good knowledge of the Christian religion
- To increase awareness of the way religious belief affects the values and behaviour of individuals and communities.
- To gain an understanding of the central beliefs and practices of some of the major world religions.
- To enable pupils to develop empathy with people holding different beliefs.
- To explore fundamental questions of life in a religious context.
- To develop pupils' creativity and imagination as they explore the realm of faith.
- To assist pupils to relate, where applicable, their experience of life to religious beliefs and practices.

- To nurture the spiritual development of pupils and their awareness of the mystery of life.
- To assist pupils in their experience of the living faith as expressed through life and the work of the school and church.
- To value the pupils' own beliefs.
- **Name of RE Subject Leader**

Miss Jenny Wheatcroft

### **Arrangements for Planning**

The responsibility for coordinating planning across key stages is with the subject coordinator. This includes ensuring that staff follow their phases overview for RE. The class teachers are responsible for taking the scheme of work for their year group and developing it into half termly plans.

### **Arrangements for monitoring the delivery of the Curriculum**

It is the class teachers' responsibility to make available a copy of their plans on the school network server. It is also the class teachers' responsibility to discuss with the Subject Leader, progression in planning. Progression in planning should be evident:

- within planned units of work
- from term to the next term
- in pupils learning

It is the Subject Leader's responsibility to review the progression according to the timetable set out at the beginning of the academic year. The information and data should be reviewed with:

- the class teacher
- the Subject Leader for Assessment, Recording and Reporting (if necessary)

### **Quality of Teaching**

Teachers should plan a range of activities, following the Units of Study, including direct teaching about faiths and traditions. They should provide a range of resources which make reference to a variety of faiths, and create ample opportunity for the children to discuss religious issues in an atmosphere of mutual respect. There should be appropriate cross curricular links.

Effective teaching should make clear the relationship between belief and personal and social behaviour. Teachers should establish regular occasions for reflection and the kind of reading and discussions that engage and motivate all their children and enable them to develop a sense of morality as well as gaining factual knowledge, skills and understanding.

### **Quality of Learning**

Good learning in religious education occurs when the children gain an understanding that religion has a practical application to everyday life. Through religious education the children are helped to recognise that the scope of religious education goes beyond the knowledge of Christianity and other major religious traditions and that it relates those traditions to a broad experience of life.

Those who have no background of religious faith should come to recognise that religious beliefs can give guidance and motivation in ethical considerations.

Pupils should gain an increasing understanding of ways in which religion involves believers in corporate celebrations and individual affirmations of faith. The children should be able to form their own views on religious issues, explore them openly, and develop the maturity of their thinking and the skill with which they can analyse them.

### **Legal Requirements/Time Allocation**

In order to deliver the aims and expected standards of the syllabus, the Diocesan Boards of Education for Durham and Newcastle strongly recommend a minimum allocation of curriculum time for RE based upon the law and the Statement of Entitlement 2016. Schools should aim to be close to 10% of curriculum for teaching RE, but must be no less than 5%. In KS1 RE is taught for a minimum of 60 minutes a week compared to KS2 where it is taught for a minimum of 75 minutes a week. In EYFS RE is taught for 50 minutes a week (or through continuous provision).

### **Allocation of Resources**

The Subject Leader will carry out an annual audit and identify the resources needed to support delivery of the Programmes of Study. Staff also have access to the resource library in Church House, North Shields.

### **Arrangements for Staff Development**

It is the responsibility of the R.E. Subject Leader to identify the staff development needs that are required to deliver an effective religious education curriculum. The subject leader will liaise with the Head Teachers to acquire staff training time and trainers. Needs will be identified through an audit of strengths and weaknesses and priorities established as a result of this.

### **Assessment, Recording and Reporting Arrangements**

Learning about religion and exploring human experience includes enquiry into, and investigation of, the nature of religion. It focuses on beliefs, teachings and sources, practices and ways of life and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It includes identifying and developing an understanding of ultimate questions and ethical issues

Learning from religion and responding to human experience is concerned with developing pupils' reflection on, and response to, their own experiences and learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly questions of identity and belonging, meaning, purpose, truth, values and commitments.

In RE we ensure that children are provided with opportunities to:

- express his/her knowledge in a variety of ways.
- reflect upon specific experiences.
- demonstrate an ability to evaluate information.
- recognise that 'atmosphere' is a powerful ingredient in religious practice.
- be still and silent.

- identify and appreciate the creative skills of people who have responded to the religious way of life.
- recognise the diversity of religious expression.

Assessment is not simply about attainment targets, it includes the pupil's personal development and the nurturing of a sense of religious (or spiritual) awareness. Opportunities for assessment will be identified in planning.

We assess children's work in religious education by making informal judgements as we observe them during lessons. We mark a piece of work once it has been completed in line with the school marking policy and we comment as necessary. On completion of a unit of work, we make a summary judgement in relation to the expectations of the unit.

### **Reporting**

Reporting to parents is done twice a year in Parent Consultation Evenings and annually through a written report.

### **Withdrawal from Religious Education**

It is recognised that parents have the right to withdraw their child from Religious Education in its entirety or in part. If a parent chooses to withdraw their child from RE then arrangements are made for that child to be withdrawn during the RE lessons by the class teacher in consultation with the Head Teachers.

### **Special Educational Needs Provision**

Differentiation can be planned in terms of learning objectives, tasks, teaching methods, grouping, teacher intervention, resources. There should be a balance of open ended and structured tasks for all pupils.

### **Health and Safety Issues**

See Health and Safety Policy for guidance on trips out of school. All teachers are expected to complete the appropriate documentation before taking a group of children on a field trip.

## **APPENDIX 1**

### **Additional Information**

#### **Artefacts**

Religious artefacts provide primary source material for studying religious life, belief and practice and as such provide a powerful and evocative means of entry into the realm of religion and religious faiths.

If used wisely and well with pupils artefacts can:

- provoke curiosity and questioning
- excite and maintain interest, attention and motivation
- stimulate the imagination
- focus attention on the contemporary nature of religious life
- bring alive the reality and relevance of religious faith and practice
- encourage exploration of religious symbolism and language
- raise awareness of the holy and sacred for believers.
- For teachers artefacts can:
  - Provide visual material from religious life, practice and ritual
  - provide the opportunity to engage pupils in sensory experiences
  - be used to illustrate or focus down on a key teaching point
  - provide a means of developing the effective dimension of religious education
  - be a valuable approach to and tool for the delivery of religious education.

#### **Some Considerations**

- Be selective and ensure appropriateness in your use of artefacts
- Use our awareness of P4C techniques to explore issues through questioning and thought processes
- be thoroughly familiar and comfortable yourself with the artefacts to be used
- be aware of possible sensitivities
- be open to correction, e.g. from a pupil of the faith concerned
- remember that you are engaged in education rather than faith nurture
- try to include experience of artefacts in the religious education programme at each key stage

- handle artefacts appropriately and encourage pupil to do the same
- be careful about where you place particular artefacts, e.g. don't just use the floor
- replace artefacts when necessary - hidden messages are transmitted when pupils see or handle artefacts in poor or damaged condition
- store artefacts carefully, not only to preserve and protect them but also because faith groups often honour artefacts by the way in which they are kept
- think carefully before displaying artefacts from different faiths together - it might not be appropriate to mix them
- prepare especially carefully before showing clothing
- remember that, though religious artefacts might be very precious for member of a faith, they might also be affected by fashion, trends or culture
- remember that there is no neat dividing line between 'religion' and 'culture'
- remember that attitudes towards particular artefacts, or towards artefacts in general, can vary within a particular religion or culture
- try using non-religious beliefs - they also provide a 'window' to people's beliefs, values and way of life.
- Try to use P4C techniques to explore issues that have arisen

### **Two major methods of use:**

**PASSIVE OR IMPLICIT USES** - where religious artefacts form part of the 'general learning environment'.

As such they are not the direct focus of activity though they have the potential of becoming so. Examples include;

- a display on a cabinet;
- on a shelf or a table in the classroom;
- in a corridor,
- at a parents or open evening.

Having religious artefacts 'around' in the every day environment is one way of counteracting the tendency to marginalise religion in schools and life more generally.

**ACTIVE OR EXPLICIT USES** - where religious artefacts are a deliberate and intentional part of the learning activity.

Examples include:

- use of an artefact as a visual aid;
- use of an artefact to provide a point of contact with and living framework or context for understanding, exploring and remembering aspects of a particular religion;
- use of an artefact to encapsulate elements of religious belief and practice so that they are more accessible for pupils and enable them to relate these to their own lives and experience.

## Notes

- 1 The atmosphere and context in which religious artefacts are introduced, handled and experienced is vital;  
  
To create a conducive atmosphere, stilling exercises might for example be used and the artefacts presented in and carefully taken from a velvet bag.
- 2 It is important to know what is considered appropriate treatment for each artefact, for example some artefacts should not be handled at all.
- 3 Artefacts should be used systematically and as part of a planned teaching programme, for example:  
  
to **INVESTIGATE**, i.e. examine the artefact closely through the use of the senses in order to describe and then make deductions about what the artefact is, its possible uses, its meaning and value etc. This process is sometimes called the puzzling stage;  
  
as a **SUPPLEMENT**, i.e. the investigator cannot discover all that the artefact symbolises nor deduce its significance but is prompted by the experience to see further information;  
  
as a way into the **AFFECTIVE DIMENSION** of religious education, i.e. encouraging reflection and consideration about how what has been discovered about the artefact and its world relates to one's own world. A leap of imagination is often required to achieve this.