

**Whitminster Endowed C of E
Primary School**

RE Policy (taken from guidance from
Diocese of Gloucester model policy)

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Legal Position of Religious Education in School

Religious Education is unique in the curriculum as it is neither a core or foundation subject. In the 1988 Education Act it states, 'Religious Education has equal standing in relation to core subjects of the National Curriculum in that it is compulsory for all pupils'. Whitminster Endowed C of E Primary School is a Church of England Voluntary Controlled School and therefore follows the Gloucestershire Agreed Syllabus for Religious Education 2017 – 2022 (extended until 2025) **APPENDIX ONE**

The Church of England's Statement of Entitlement

The Church of England's *Statement of Entitlement* outlines the aims and expectations for Religious Education in Church of England Schools and guides this school's approach to RE.

It begins by stating: *Religious Education in a Church school should enable every child to flourish and to live life in all its fullness. (John 10:10)* It will help to educate for dignity and respect encouraging all to live well together. Quoting from the Church of England's Vision for Education: Deeply Christian, Serving the Common Good, it continues *Such an approach is offered through a commitment to generous hospitality, being true to our underpinning faith, but with a deep respect for the integrity of other religious traditions (and worldviews) and for the religious freedom of each person.*

Full details of this document can be found in **APPENDIX TWO** or click on the link [Statement of Entitlement](#)

Religious Education and the School's Christian Vision

Our Ethos Statement

Our school aims to serve its community by providing an education of the highest quality within the context of Christian belief and practice. It encourages an understanding of the meaning and significance of faith and promotes Christian values through the experience it offers to all its pupils. Each child is recognised as an individual and encouraged to develop his or her varying talents, interests and potential. We aim to provide an ethos in which pupils can learn and be happy, providing them with a firm and lasting foundation of knowledge and values to serve them as they grow up and take their place in society.

Christian Vision:

A Family, A Foundation, A Future

Our vision begins with Jesus' commandment 'to love one another, just as I have loved you'.

We are A FAMILY, loving and caring for each other; our own family, our friends, our neighbours, our school, our local and global communities. We all flourish because of these relationships.

We ensure children have A FIRM FOUNDATION. This is built on Christian values and enables all to develop an inner strength to live courageously, embrace their own and others uniqueness and love as Jesus did.

We aim to ensure that all have A FUTURE where they look outwards and become the very best they can be to live life to the full.

Associated values:

Wisdom (New Day, New Start) The Two Houses	Courage (Aspire, be challenged and confident in all you do) David, the Shepherd Boy
Peace and Joy (New day, new start) Story of St Francis	Compassion (Give Respect, gain respect) Loaves and Fishes
Dignity (and Respect) Give Respect, gain respect) Moses and the Burning Bush	Thankfulness (Embrace, Enthuse, Enjoy) The man who came back

Community (and Service) (Value yourself and others) Queen Esther serves her people	Forgiveness (New Day, New Start) The Lost Son								
Hope (Aspire, be challenged and confident in all you do) The Rainbow (Noah's Ark)	Perseverance (Create, Learn, Achieve) The Lost Sheep								
Friendship (living well together) (Value yourself and others) Through the Roof	Trust (Embrace, Enthuse, Enjoy) Storm on the Lake								
<p>OUR SCHOOL VALUES</p> <table> <tr> <td>Celebrate and be proud</td> <td>Give respect, gain respect</td> </tr> <tr> <td>Create, learn and achieve</td> <td>Aspire, be challenged and confident in all you do</td> </tr> <tr> <td>Value yourself and others</td> <td>Embrace, enthuse, enjoy</td> </tr> <tr> <td>New day, new start</td> <td></td> </tr> </table>		Celebrate and be proud	Give respect, gain respect	Create, learn and achieve	Aspire, be challenged and confident in all you do	Value yourself and others	Embrace, enthuse, enjoy	New day, new start	
Celebrate and be proud	Give respect, gain respect								
Create, learn and achieve	Aspire, be challenged and confident in all you do								
Value yourself and others	Embrace, enthuse, enjoy								
New day, new start									
<p>Theological grounding firmly rooted in Christian narrative</p> <p>A new command I give you: Love one another. As I have loved you, so you must love one another.</p> <p>John 13:34</p>									

Building on these themes RE in our school contribute to the outworking of our vision by:

- developing knowledge and understanding of Christian beliefs and practices so that they understand the importance of the Bible, the role of the church and recognise that for Christians their faith provides a way of interpreting life and its meaning.
- developing knowledge and understanding of the beliefs and practices of some of the other principal religions in Britain.
- understanding how belief may impact on culture, relationships, values and lifestyle.
- understanding how belief can be expressed in a variety of ways including art, dance, music, ritual celebration and in different cultural settings.
- developing spiritually, morally, culturally and socially by helping them to reflect upon personal feelings, responses and relationships.
- exploring ways in which religious values and teaching have an impact on actions and decisions for people of faith
- being supported in their own search for meaning and purpose in life.
- developing a sense of awe, wonder and mystery.
- developing skills of reflection, empathy, communication, analysis, investigation, interpretation, evaluation and synthesis
- developing attitudes of respect, sensitivity, open mindedness and self-esteem.

RE in this school contributes to the outworking of our vision by ensuring that the staff have high expectations of the children and give them opportunity to explore what people believe in the world around them and enable them to understand the difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills over time needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Religious Education Intent

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

(Gloucestershire Agreed Syllabus 2017-22)

The intent of Religious Education at Whitminster C of E Primary Academy is to explore what people believe; why they believe this; and what difference this makes to how they live. This is so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

This aim falls into the following three strands:

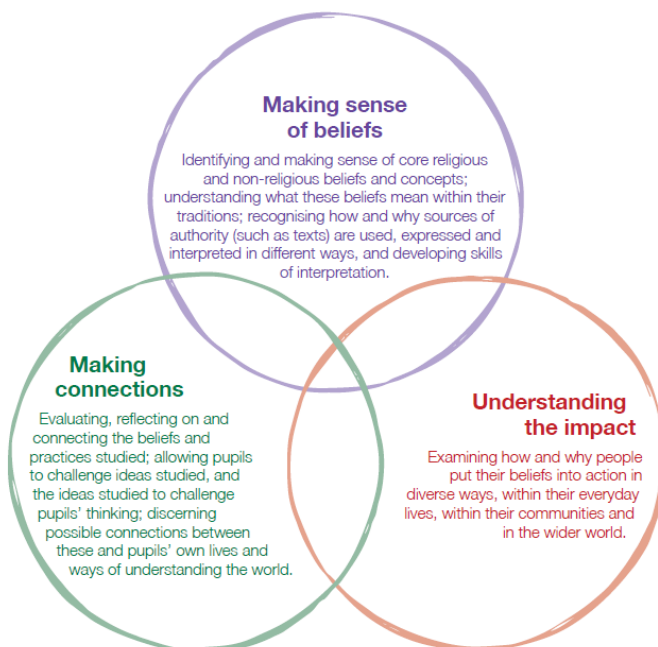
- 1: Making sense of a range of religious and non-religious beliefs
- 2: Making Connections between religious and non-religious beliefs, concepts, practices and ideas studied
- 3: Understanding the Impact and significance of religious and non-religious beliefs

The Curriculum

Using the Gloucestershire Agreed Syllabus 2017- 22, teachers plan and deliver lessons on religions, beliefs and practises studied that build on previous learning. **(APPENDICES THREE and FOUR)** These three core elements, are woven together to provide breadth and balance within teaching and learning:

“This syllabus has identified some core concepts that are at the heart of religions taught. Religions are complex and so any selection is going to be limited, but we think that these are all concepts that are central, so that pupils get a good grasp of them, it will support their learning about religions.”(Gloucestershire Agreed Syllabus – Guidance Page)

Gloucestershire Agreed Syllabus for RE 2017–2022



The spiral nature of this curriculum builds on strong foundations allowing children to encounter and nurture some of the same skills and knowledge as they progress through.

It aims to ensure that all pupils:

1. make sense of a range of religious and non-religious beliefs, so that they can:

- identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary
- explain how and why these beliefs are understood in different ways, by individuals and within communities
- recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation

2. understand the impact and significance of religious and non-religious beliefs, so that they can:

- examine and explain how and why people express their beliefs in diverse ways
- recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world
- appreciate and appraise the significance of different ways of life and ways of expressing meaning

3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:

- evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses
- challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response
- discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding

Through the teaching of RE, it is intended that children develop skills in investigating, reflecting, expressing, interpreting, empathising, applying, discerning, analysing, synthesising and evaluating.

Organisation & Time Allocation

In accordance with the structure of Gloucestershire Agreed Syllabus we have agreed that RE will be given at least 5% of curriculum time i.e. 1 hour per week (at least 36 hours in Foundation Stage and Key Stage 1, at least 45 hours in Key Stage 2).

- RE will be taught either as a discrete subject through weekly lessons.
- In the EYFS teacher will follow a yearly programme of study following the units set out by the Gloucestershire Agreed Syllabus.
- In KS1, LKS2 and UKS2 units will be delivered using a 2 year rolling programme as suggested by Diocese of Gloucester (**APPENDIX FOUR**)
- There will be clear learning outcomes for all units of work, based on the appropriate expectations/levels as set out in the RE syllabus.

- The scheme of work will ensure that there is continuity and progression for pupils and opportunities for assessment
- In line with the agreed syllabus we will be teaching the following subjects:

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

- The school will use Understanding Christianity to deliver the Christianity sections of this agreed syllabus.
- A range of teaching and learning activities will ensure that pupils learn effectively and with interest.
- A range of visitors will be invited to support the teaching of RE, and where possible, there will be planned visits to places of worship.
- Pupil progress and attainment in RE will be tracked and recorded termly.
- Progress in RE will form part of pupils’ annual report to parents

School Approach to Religious Education

In line with all church schools, this school has duty to provide accurate knowledge and understanding of religions and world views.

A wide range of imaginative teaching methods and pupil groupings ensure effective RE sessions. We appreciate the positive impact that local faith communities can have on pupils’ experience in RE. Therefore, this school encourages visits to places of worship and welcomes visitors from different faith communities. We recognise it is vital that teachers demonstrate respectful attitudes towards all faiths; modelling the attitudes and responses we would expect from our pupils.

As identified in the Statement of Entitlement, teaching and learning in RE in this school will provide:

- A challenging and robust curriculum based on an accurate theological framework.
- An assessment process which has rigour and demonstrates progression based on knowledge and understanding of core religious concepts.
- A curriculum that draws on the richness and diversity of religious experience worldwide.
- A pedagogy that instils respect for different views and interpretations; and, in which real dialogue and theological enquiry takes place.
- The opportunity for pupils to deepen their understanding of the religion and world views as lived by believers.
- RE that makes a positive contribution to SMSC development

Resources

Resource books support each unit of Understanding Christianity these are found on the Understanding Christianity website. Practical resources are located in the school store room, these both support Understanding Christianity units, as well as the other curriculum areas. We have access to the NATRE website and resources held on line, and we have a monthly subscription to RE Today magazine.

Visits and Other Activities

Visits and enrichment days can make a valuable contribution to learning in RE. A range of visitors will be invited to support the teaching of RE, and where possible, there will be planned visits to places of worship. Enrichment days and

year. Each class holds a collective worship based on their learning in one of their units in RE once a year. All are planned in line with the school's own guidelines for educational visits and the Gloucestershire LA Policy.

Assessment/Recording & Reporting

The Gloucestershire Agreed Syllabus for Religious Education 2017-2022 sets out a structure for recognising pupil achievements and each pupil can work progressively towards achieving the expected end of key stage learning outcomes as outlined in the syllabus.

Short Term assessments are an integral part of every lesson. Their purpose is to check that children have grasped the main teaching points, to correct misconceptions and to move and challenge stereotyping where necessary. They also inform teacher's immediate planning.

Medium Term assessments take place at the end of each unit. They use the agreed syllabus end of unit expectation for that unit and key concepts. They review and record children's attainment using a paper mark book of outcomes. This is then used to make judgements on progress across the three key concepts. This will inform teachers and subject leaders of next steps to inform future teaching and learning. **APPENDIX FIVE**

At the end of the year parents receive an teacher assessment level in their child's report.

SMSC in Religious Education

Special attention will be given to the quality of RE and Collective Worship as significant, although not exclusive, contributors to pupils' spiritual, moral, social and cultural development. We aim to bring SMSC into all aspects of pupils' everyday education across our broad curriculum. We aim to give our pupils opportunities for silence, stillness and reflection.

Learning activities in RE provide for the needs of all pupils, offering a safe space to explore their own religious, spiritual and/or philosophical ways of seeing, living and thinking, believing and belonging. Teachers provide opportunities to engage in meaningful and informed dialogue with those of all religions and worldviews, linking these to pupils' ideas of spirituality and the language of wows, ows and nows where appropriate. (See also Spirituality and SMSC policies) **APPENDIX SIX**

This enables pupil to:

- Express feelings through art drama role play, music and poetry – express creativity.
- Ask questions; reflecting and expressing thoughts and feelings.
- Learning about values and beliefs – rules for living, belonging to groups, religious practices.
- Consider origin of the world and universe; the value of the environment; order and purpose developing sense of awe, wonder and mystery about the world.
- Appreciate their own cultural traditions and the diversity and richness of other cultures.

Responsibilities for RE in School

RE is the responsibility of the Creative Thinking subject leading team. The RE subject leader will ensure that his/her subject knowledge and expertise are kept up to date by means of regular training.

- The team will ensure that staff receive adequate training in the teaching and assessment of RE
- Ensuring personal subject knowledge and expertise are kept up-to-date by participating in CPD for RE and share good practice
- Ensuring the staff are familiar with the syllabus and supporting resources such as Understanding Christianity
- Supporting and clarifying approach to planning, delivery and assessment being clear about the subject's intent, implementation and impact
- Acquiring and organising appropriate resources, managing a budget when necessary
- Regularly monitor the quality of RE teaching across the school. Monitoring the teaching and learning of RE through regular lesson observations, work scrutiny, learning walks, analysis of data and pupil voice and be able to discuss impact and standards
- Contributing to the SIAMS self-evaluation process particularly around Strand 7

- Liaise with the governor who holds responsibility for RE and they will report regularly to the governing body on progress and attainment in RE.
- Ensure that the principles set out in the National Society's Statement of Entitlement for RE are implemented.

The Head Teacher and Governors make sure:

- RE has a high profile within the curriculum
- All pupils make progress in achieving the learning outcomes of the RE curriculum
- The subject is well led and effectively managed and that standards and achievement in RE and the quality of the provision are subject to regular and effective self-evaluation
- Those teaching RE are suitably qualified and trained in the subject and have effective and regular opportunities for CPD
- Teachers newly appointed to church schools are provided with support offered by the diocese to enable them to become effective teachers of RE
- Clear information is provided for parents on the RE curriculum and the right to withdraw
- RE is resourced, staffed and timetabled so that the school can fulfil its legal obligations on RE and pupils make good progress

The Right of Withdrawal from Religious Education

At Whitminster Endowed C of E Primary School we wish to be an inclusive community but recognise that parents have the legal right to withdraw their children from religious education on the grounds of conscience. However, the right of withdrawal does not extend to other areas of the curriculum when, as may happen on occasions, spontaneous questions on religious matters are raised by pupils or there are issues related to religion that arise in other subjects such as history and citizenship.

We would ask any parent considering this to contact the head teacher to discuss any concerns and anxieties about the policy, provision and practice of religious education at our school.

Managing the Right of Withdrawal

The school will ensure that parents who want to withdraw their children from RE are aware of the RE syllabus and that it is relevant to all pupils and respects their own personal beliefs.

- Parents should be made aware of its learning objectives and what is covered in the RE curriculum and should be given the opportunity to discuss this, if they wish.
- The school may also wish to review such a request each year, in discussion with the parents.
- The use of the right to withdraw should be at the instigation of parents (or pupils themselves if they are aged 18 or over), and it should be made clear whether it is from the whole of the subject or specific parts of it. No reasons need be given.
- Parents have the right to choose whether or not to withdraw their child from RE without influence from the school, although a school should ensure that parents or carers are informed of this right and are aware of the educational objectives and content of the RE syllabus. In this way, parents can make an informed decision.
- Where parents have requested that their child is withdrawn, their right must be respected, and where RE is integrated in the curriculum, the school will need to discuss the arrangements with the parents or carers to explore how the child's withdrawal can be best accommodated.
- If pupils are withdrawn from RE, schools have a duty to supervise them, though not to provide additional teaching or to incur extra cost. Pupils will usually remain on school premises.
- Where a pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parent wants the pupil to receive. This RE could be provided at the school in question, or the pupil could be sent to another school where suitable RE is provided if this is reasonably convenient.
- If neither approach is practicable, outside arrangements can be made to provide the pupil with the kind of RE that the parent wants, and the pupil may be withdrawn from school for a reasonable period of time to allow them to attend this external RE.

- Outside arrangements for RE are allowed as long as the LA SACRE (VC schools) is satisfied that any interference with the pupil's attendance at school resulting from the withdrawal will affect only the start or end of a school session.

Equal Opportunities and RE (see also Equal Opportunities Policy)

All children, regardless of gender, race, circumstances or ability have an equal entitlement to access the RE curriculum at an appropriate level. We aim to ensure that RE resources are sensitive to the needs of our children. In RE special attention needs to be given to ensure we avoid religious stereotypes and give pupils equal access to knowledge and understanding of our society's diverse cultural heritage.

Impact – What will the outcome be

By delivering a 2 year rolling programme the syllabus is being taught rigorously and all the phase outcomes will be met. Progress and attainment will be measured through book looks, learning walks, displays and termly assessment where the children are identified whether they are working below, at or above the unit's objectives and will show that:

- Our children will be able to make sense of core religious and non-religious beliefs.
- Our children will understand the impact of significant religious and non-religious belief and practises
- Our children will be able to make connections between beliefs and practises studied and their own life.
- Through RE they will develop key skills in reflection, empathy, communication, analysis, investigation, interpretation, evaluation and synthesis

Legal requirements: what does the legislation in England say?

RE is for all pupils:

- Every pupil has an entitlement to religious education (RE).
- RE is a necessary part of a 'broad and balanced curriculum' and must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).³
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.⁴
- The 'basic' school curriculum includes the national curriculum, RE and sex education.

RE is locally determined, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.⁵
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus. The Diocese of Gloucester strongly recommends that VA schools use this agreed syllabus for their RE.
- Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- Religious education is also compulsory in academies and free schools, as set out in their funding agreements. Academies may use the local agreed syllabus, or a different locally

agreed syllabus (with permission of the SACRE concerned) or devise their own curriculum. This agreed syllabus has been written to support academies in Gloucestershire to meet the requirements of their funding agreement.

RE is multifaith:

- The RE curriculum drawn up by a SACRE, or by an academy or free school 'shall 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 principal religions represented in Great Britain'.⁶

As education policy changes, the legal requirement for RE for all registered pupils remains unchanged. RE is an entitlement for all pupils, unless they have been withdrawn by their parents from some or all of the RE curriculum.

Right of withdrawal

This was first granted when RE was actually religious *instruction* and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, parents have the right to withdraw their children from RE lessons or any part of the RE curriculum⁷ and the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Where the pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the pupil to receive. These arrangements will be made by the parents; the school is not expected to make these arrangements. This RE could be provided at the school in question, or by another school in the locality. If neither approach is practicable, the pupil may receive external RE teaching as long as the withdrawal does not have a significant impact on the pupil's attendance. Schools should have a policy setting out their approach to provision and withdrawal. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE.

3 School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.

4 The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006 Regulation 5A.

5 Education Act 1996 Schedule 31.

6 Education Act 1996 section 375.

7 School Standards and Framework Act 1998 S71 (3).

Religious Education in Church of England Schools

A Statement of Entitlement

Religious education in a Church school should enable every child to flourish and to live life in all its fullness. (John 10:10). It will help educate for dignity and respect encouraging all to live well together

Such an approach is offered through a commitment to generous hospitality, being true to our underpinning faith, but with a deep respect for the integrity of other religious traditions (and worldviews) and for the religious freedom of each person.⁴

A high-quality sequential religious education⁵ (RE) programme is essential to meet the statutory requirement for all state funded schools, including academies and free schools, to teach a full curriculum that prepares pupils for the opportunities, responsibilities and experiences of life in modern Britain. Central to religious education in Church schools is the study of Christianity as a living and diverse faith, focused on the teaching of Jesus and the Church. There is a clear expectation that as inclusive communities, church schools provide sequenced learning about a range of religions and worldviews⁶ fostering respect for others. In voluntary aided schools, RE must be taught in accordance with the trust deed: this document will help schools interpret that legal requirement. In foundation and voluntary controlled schools with a religious character, RE must be taught according to the locally agreed syllabus for RE unless parents request RE in accordance with the trust deed of the school. In academies and free schools RE must be taught in accordance with the funding agreement.

The effectiveness of denominational education in Church schools is evaluated during the statutory inspection of Anglican and Methodist schools (SIAMS) section 48 inspection. That subsequent judgement will reflect the expectations set out in this document. The SIAMS evaluation schedule assesses the way RE contributes to the

⁴ The Church of England Education Office, *Church of England Vision for Education: Deeply Christian, Serving the Common Good*. (The Church of England Education Office, 2016), available at <https://www.churchofengland.org/more/education-and-schools/vision-education>

⁵ Section 48 of the 2005 Education Act requires the inspection of religious education in schools which have a religious character. The term religious education (RE) is therefore used throughout this document as it is connected to the Section 48 SIAMS inspection and, if and until the law changes we will need to continue to use the term. This does not stop individual schools, MATs or dioceses using other names including Religion and Worldviews for the subject.

⁶ The term worldviews is used throughout the document to refer to a person's way of understanding, experiencing and responding to the world. It can be described as a philosophy of life or an approach to life. It could refer to an 'institutional' worldview to describe organised worldviews including religions as well as Humanism, Secularism and Atheism or a 'personal' worldview for an individual's way of understanding and living in the world which may be drawn from one or many institutionalised worldviews. Based on Commission on Religious Education, *Religion and worldviews: The way forward A national plan for RE* (Religious Education Council for England and Wales 2018) p4.

outworking of church school's Christian vision. It highlights the responsibility of Church school leaders to ensure that pupils flourish academically through the provision of high-quality RE. In addition, in voluntary aided schools, a judgement on standards in teaching and learning in RE is included in the SIAMS report.

The Entitlement: provision, profile and priority

In a Church school the pupils and their families can expect an RE curriculum that enables pupils to acquire a rich, deep knowledge and understanding of Christian belief and practice, this should include the ways in which it is unique and diverse. Parents can expect the use of high-quality resources, for example, the Understanding Christianity resource. Pupils can expect that teaching and learning in Church schools will use an approach that engages with biblical text and theological ideas.

Pupils can expect that a Church school RE curriculum will engage and challenge them through an exploration of core concepts and questions. They can expect Church schools to provide meaningful and informed dialogue with a range of religions and worldviews. There should be opportunities for them to understand the role of foundational texts, beliefs, rituals, and practices and how they help form identity in a range of religions and worldviews. Pupils should explore how these may change in different times, places and cultures. RE will go beyond a sociological study of religious phenomena and will introduce pupils to a range of relevant disciplines including theology, philosophy and the human and social sciences. In all Church schools progress in RE should be significant and attainment high enabling pupils to develop confident religious literacy.

Parents and pupils can expect that in a Church school RE will have a high profile within the curriculum and will be a priority for senior leaders. The RE curriculum is intrinsic to the outworking of a Church school's Christian vision in enabling all pupils to flourish. In addition, the RE curriculum will contribute to British values and spiritual moral social and cultural development

Learning activities must provide fully for the needs of all pupils. Pupils should develop a wide range of skills including enquiry, analysis, interpretation, evaluation and reflection. Pupils should have a safe space to explore their own religious, spiritual and/or philosophical ways of seeing, living and thinking, believing and belonging. They should have opportunities to engage in meaningful and informed dialogue with those of all religions and worldviews.

Curriculum statement: challenging, accurate and diverse

In all Church schools religious education must be considered an academic subject. All pupils are entitled to religious education that is delivered in an objective, critical and pluralistic manner. Pupils are entitled to a balanced RE curriculum which enquires into religions and worldviews

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through theology, philosophy and the human and the social sciences. It should be a coherent curriculum that enables progress through ordered and sequential learning developing both knowledge and skills. There should be a clear curriculum vision and intent, a structure for implementation and provision and a process for evaluating impact.

Aims and objectives

- To know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- To gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- To engage with challenging questions of meaning and purpose raised by human existence and experience.
- To recognise the concept of religion and its continuing influence on Britain's cultural heritage and in the lives of individuals and societies in different times, cultures and places.
- To explore their own religious, spiritual and philosophical ways living, believing and thinking.

Curriculum balance and time: sufficient, appropriate and balanced

Reflecting the school's trust deed or academy funding agreement parents and pupils are entitled to expect that in Church schools Christianity should be the majority religion studied in each year group and should be at least 50% of curriculum time. Sufficient dedicated curriculum time, meeting explicitly RE objectives, however organised, should be committed to the delivery of RE. This should aim to be close to 10% but must be no less than 5% in key stages 1-4.

All pupils in Church schools should follow a recognised and appropriate qualification or course in RE or Religious Studies at KS 4. This includes pupils who have SEND. The study of Christianity will be a significant part of any Religious Studies qualification offered.

The school must make it possible for those students who achieve suitable grades at GCSE or equivalent to follow appropriate A level courses. This should be in addition to the provision of core RE entitlement for all students at KS5 which should continue to develop student's understanding of Christianity and other religions and worldviews.

Schools must take note that the RE entitlement is totally separate from requirements for collective worship. Collective worship must not be considered curriculum time for RE or the teaching of RE.

Developing staff expertise and knowledge: confidence specialism professionalism

Pupils in Church schools are entitled to be taught by teachers who have a secure subject knowledge and are confident in helping them navigate and challenge cultural and religious stereotypes, prejudice and extremism. It should be a priority in Church schools to build up staff expertise in RE specifically, but not exclusively, working towards:

- at least one member of staff having RE qualifications or receiving specialist training.
- secondary schools employing specialist RE teachers and deploying them effectively to ensure pupils receive specialist teaching.
- all staff teaching RE having access to subject specific professional development.
- all staff teaching RE knowing how to create and maintain classrooms in which academic rigour is balanced with respect for different personal beliefs and identities.
- all teaching staff and governors understanding of the distinctive role and purpose of RE within church schools.
- a governing body which is monitoring standards in RE effectively.

The role of the Diocesan Boards of Education

One function of Diocesan Boards of Education (DBEs) is to promote, or assist in the promotion of, religious education in schools in the diocese. This should be fulfilled by monitoring the quality of religious education in Church schools through taking note of SIAMS inspection reports and by securing high quality training for all schools throughout the diocese. This will help ensure that the provision for religious education is effective and is able to fulfil the expectations of this statement.

Support for effective and excellent RE

Teachers in Church schools belong to a wider educational and church community. They are entitled to expect positive support in providing effective and excellent religious education from:

- a named member of staff responsible for religious education and where that person is the headteacher someone who shadows the role
- their senior management team and their governing body, especially foundation governors or academy equivalents
- their local Diocesan Board of Education, including a school's adviser with an appropriate religious education background
- the Church of England Education Office
- local clergy and other ministers and Christian communities.

Derek Holloway
School Character and SIAMS Development Manager

February 2019

Guidance Document

APPENDIX THREE – 2 Year Rolling Programme

Religious Education Long Term Plan (Understanding Christianity/ 2017 – 2024 Gloucestershire Agreed Syllabus)

Understanding Christianity	2017 – 2024 Gloucestershire Agreed Syllabus			
Christianity	Judaism	Hinduism	Islam	Thematic

TWO YEAR ROLLING PROGRAMME CYCLE B

	1	2	3	4	5	6
EFYS	F6 Being Special Where do we belong?	U.C F2 INCARNATION Why is Christmas special to Christians.	FS What times/ Stories are special and why?	U.C F3 SALVATION Why do Christians put a cross in an Easter garden?	U.C F1 GOD/CREATION Why is the word 'God' so important to Christians?	F4 What places are special and why
KS1	1.7 Who is Jewish and how do they live? (Part 1)	U.C 1.3 INCARNATION Why does Christmas matter to Christians	1.7 Who is Jewish and how do they live? (Part 2)	U.C 1.5 SALVATION Why does Easter matter to Christians?	U.C 1.4 GOSPEL: What is the good news Jesus brings?	1.8 What makes some places sacred to believers?
LKS2	L2.7 What do Hindus believe God is like?	U.C INCARNATION 2a.3 What is the Trinity?	L2.8 What does it mean to be a Hindu in Britain today?	U.C 2a.5 SALVATION Why do Christians call the day Jesus died 'Good Friday'?	U.C 2a.6 KINGDOM OF GOD: When Jesus left what was the impact of Pentecost	L2.11 How and why do people mark the significant events of life?
UKS2	U2.7 Why do Hindus want to be good?	U.C CREATION 2b.2 Creation and science: conflicting or complementary?	U.C SALVATION 2b.6 What did Jesus do to save human beings? [Y5]	U.C KINGDOM OF GOD 2b.8 What kind of king is Jesus?	U2.12 How does faith help people when life gets hard?	

TWO YEAR ROLLING PROGRAMME **CYCLE A**

	1	2	3	4	5	6
EFYS	F6 Being Special Where do we belong?	U.C F2 INCARNATION Why is Christmas special to Christians.	FS What times/ Stories are special and why?	U.C F3 SALVATION Why do Christians put a cross in an Easter garden?	U.C F1 GOD/CREATION Why is the word 'God' so important to Christians?	F4 What places are special and why
KS1	U.C CREATION 1.2 Who made the world?	1.10 What does it mean to belong to a faith community?	U.C GOD 1.1 What do Christians believe God is like?	1.7 Who is Muslim and how do they live? (Part 1)	1.7 Who is Muslim and how do they live? (Part 2)	1.9 How should we care for the world and for other, and why does it matter?
LKS2	U.C CREATION/ FALL 2a.1 What do Christians learn from the Creation story?	L2.10 How do festivals and family life show what matters to Jewish people?	U.C PEOPLE OF GOD 2a.2 What is it like to follow God?	L2.9 How do festivals and worship show what matters to a Muslim?	U.C GOSPEL 2a.4 What kind of world did Jesus want?	L2.12 How and why do people try to make the world a better place?
UKS2	U2.8 What does it mean to be a Muslim in Britain today?	U.C INCARNATION 2b.4 Was Jesus the Messiah?	U.C GOD 2b.1 What does it mean if God is holy and loving?	U2.9 Why is the Torah so important to Jewish people?	U.C GOSPEL 2b.5 What would Jesus do?	U2.11 Why do some people believe in God and some people not? OR U2.10 What matters most to Humanists and Christians?



MEDIUM TERM PLANNING

SUBJECT: RE Unit 1.7 Who is Jewish and how do they live? CLASS: R/1 Y1/2 Y3/4 Y5/6
 AUTUMN 1 AUTUMN 2 SPRING 1 SPRING 2 SUMMER 1 SUMMER 2 2020/21

Progression SMSC/ Values	WALT	Teaching activities	WILF
1	WALT understand that special objects support people’s belief.	<p>Sub Question: What special objects are important to the Jewish faith?</p> <p>As a way in, discuss what precious items pupils have in their home. Why are they important? Talk about remembering what really matters, what ideas they have for making sure they do not forget things or people, and how people make a special time to remember important events.</p> <p>Find out what special objects Jewish people might have in their home (e.g. ‘Through the keyhole’ activity, looking at pictures of a mezuzah, candlesticks, challah bread, challah board, challah cover, wine goblet, other kosher food, Star of David on a chain, prayer books, chanukiah, kippah). Gather pupils’ questions about the objects.</p> <p><i>Reflection: How do you keep your special item safe?</i></p>	<p><i>Give an example of how some Jewish people might remember God in different ways</i></p> <p>I can give examples of objects that help Jewish people think about God.</p>
2	WALT understand prayer helps support faith.	<p>Sub Question: What special words are important to the Jewish Faith?</p> <p>Can children think of any special words that are said in Christianity? Introduce Jewish beliefs about God as expressed in the Shema (<i>Deuteronomy 6:4–9</i>) i.e. <i>God is one, that it is important to love God. (Note that some Jewish people write G-d, because they want to treat the name of God with the greatest respect.)</i> Explore the meaning of the words, what they teach Jews about God, and how they should respond to God. Use this as the background to exploring mezuzah, Shabbat and Jewish festivals – how these all remind Jews about what God is like, as described in the Shema, and how festivals help</p>	<p><i>Recognise the words of the Shema as a Jewish prayer</i></p> <p>I know the Shema is a Jewish Prayer. I can recognize some of the words of the Shema.</p> <p><i>Give an example of how some Jewish people might remember God in different ways</i></p> <p>I understand that Jewish people have a Mezuzah in their homes.</p>

		<p>Jewish people to remember him. Talk about the People of Israel as God's Chosen or Favoured People.</p> <p>Look at a mezuzah, how it is used and how it has the words of the Shema on a scroll inside. Find out why many Jews have this in their home. Ask pupils what words they would like to have displayed in their home and why. – Give children their own scroll to write their ideas on.</p> <p><i>Reflection: Do you have any special words you say at home to your loved ones that might help you remember them?</i></p>	
3	WALT understand the Jewish celebration of Shabbat.	<p>Sub Question: <i>How do Jewish people celebrate special times?</i></p> <p>Find out what many Jewish people do in the home on Shabbat, including preparation for Shabbat, candles, blessing the children, wine, challah bread, family meal, rest. Explore how some Jewish people call it the 'day of delight', and celebrate God's creation (God rested on the seventh day). Put together a 3D mind-map by collecting, connecting and labelling pictures of all of the parts of the Shabbat celebrations. Talk about what would be good about times of rest if the rest of life is very busy, and share examples of times of rest and for family in pupils' homes.</p> <p>Making Challah bread</p> <p><i>Reflection: How do you celebrate special times in your family?</i></p>	<p><i>Give examples of how Jewish people celebrate special times (e.g. Shabbat, Sukkot, Chanukah)</i></p> <p>I can identify some of the ways Jewish families celebrate Shabbat</p>
4	WALT understand the meaning behind Jewish celebrations.	<p>Sub Question: <i>How do Jewish people show they are thankful?</i></p> <p>Use a variety of interactive ways of learning about the stories, meanings and what happens at Sukkot: read the story, linking the Favoured People's time in the wilderness and the gathering of harvest; find out why this is a joyous festival; build a sukkah and spend some time in it; think about connections pupils can make with people who have to live in temporary shelter today; Explore how these experiences encourage times of reflection, thanksgiving, praise and remembrance for Jewish people.</p> <p>Children to make their own Sukkas and write in inside what they are thankful for.</p> <p><i>Reflection: How do you show you are thank you in your life</i></p>	<p><i>Talk about what they think is good about reflecting, thanking, praising and remembering for Jewish people, giving a good reason for their ideas</i></p> <p>I understand that Sukkot is a times for Jewish thanksgiving.</p> <p><i>Give a good reason for their ideas about whether reflecting, thanking, praising and remembering have something to say to them too.</i></p>

			I can reflect on what I am thankful for in my life.
Leave till Christmas term. If safe to take part in some of the celebrations	WALT give example of Jewish people reflect and remember God.	<p>Sub Question: <i>How does Jewish people reflect and remember God?</i></p> <p>Chanukah: look at some art (e.g. www.artlevin.com); Watch The Story of Hannukah on Religions of the World BBC and identify key themes and words. Look at the Menorah and the Chanukah, what is different about them? Learn about find out about how they link to the story of Chanukah. How do Jewish people celebrate Hannukah? Watch https://www.bbc.co.uk/newsround/35030671 to think about what it means to Jewish people. Challenge children to pick 5 objects from Chanukah to draw and label that Jewish people might use to remember God.</p> <p><i>Who do you want to remember that is special in your life? Take some time to think about them.</i></p>	<p><i>Talk about what they think is good about reflecting, thanking, praising and remembering for Jewish people, giving a good reason for their ideas</i></p> <p>I can explain some of the ways Jewish people celebrate Chanukah and how it helps them to remember God.</p> <p><i>Give a good reason for their ideas about whether reflecting, thanking, praising and remembering have something to say to them too.</i></p> <p>I can reflect on something special in my life.</p>
	WALT reflect on times of celebration and remembrance in our lives.	<p>Sub Question: <i>How do you reflect and celebrate in your own life??</i></p> <p>Consider the importance and value of celebration and remembrance in pupils' own lives.</p> <p>Ask children to plan a party, what would we need for it?</p> <p>Make connections with the ways in which Jews celebrate, talk and remember, and talk about why this is so important to Jewish people, and to others.</p> <p><i>Reflection: How does celebrating special times make us feel?</i></p>	<p><i>Give a good reason for their ideas about whether reflecting, thanking, praising and remembering have something to say to them too.</i></p> <p>I can explain how I celebrate an even in my own life.</p> <p>I can make connections with how I celebrate and how Jewish people celebrate.</p>

KEY VOCABULARY	Judasim Jewish, Channukah Shabbat sukkot sukka shema mezuzah challah
RESOURCES	Range of Jewish artefacts, BBC clips

HEALTH AND SAFETY (when relevant)	N/A If COVID19 is still bad then there will be no party, but if it has gone we will have a celebration of Chanukah and Christmas . We will also have to limit resources and sharing out the Jewish artefacts. There will be no visit or visitors.....look into a zoom visit?
ASSESSMENT	Mark book
EVALUATION	

APPENDIX FIVE – Example of Assessment



Religious Education (Glos Agreed Syllabus 2015-2025)
 KS1 End of Unit Assessment

1:6 JEWS Who is Jewish and how do they live?

	Childs Name Here															
Recognise the words of the Shema as a Jewish prayer																
Re-tell simply some stories used in Jewish celebrations (e.g. Chanukah)																
Give examples of how the stories used in celebrations (e.g. Shabbat, Chanukah) remind Jews about what God is like																
Give examples of how Jewish people celebrate special times (e.g. Shabbat, Sukkot, Chanukah)																
Make links between Jewish ideas of God found in the stories and how people live																
Give an example of how some Jewish people might remember God in different ways (e.g. mezuzah, on Shabbat)																
Talk about what they think is good about reflecting, thanking, praising and remembering for Jewish people, giving a good reason for their ideas																
Give a good reason for their ideas about whether reflecting, thanking, praising and remembering have something to say to them too.																

Date:	Year:	Teacher:
Year Group/s:	Boys:	Girls:
Pupil premium children:	SEND children:	Teacher's role
		Looked after children:
		Disadvantaged children:
UNIT NAME		
Key Concept	Making sense of Belief	
Those pupils are working at age related are:	Secure – Pupils are able to... Copy Understanding the Impact outcomes in focus	
	'On Track' for Age Related Expectations:	
For some their ability to complete outcomes are:	Developing	Exceeding
	Percentage of developing	Percentage 'On track'
		Percentage at exceeding
Key Concept	Understanding the Impact	
Those pupils are working at age related are:	Secure – Pupils are able to... Copy Understanding the Impact outcomes in focus	
	'On Track' for Age Related Expectations:	
For some their ability to complete outcomes are:	Developing .	Exceeding
	Percentage of developing	Percentage 'On track'
		Percentage at exceeding
Key Concept	Making Connections	
Those pupils are working at age related are:	Secure – Pupils are able to... Copy Understanding the Impact outcomes in focus	
	'On Track' for Age Related Expectations:	
For some their ability to complete outcomes are:	Developing ==	Exceeding
	Percentage of developing	Percentage 'On track'
		Percentage at exceeding
Pupils who are of specific concern,		
Class Teacher response and next steps		

APPENDIX 6 SMSC in RE GUIDANCE – GLOS AGREED SYLLABUS

Activities for spiritual development in RE

The 'spiritual' should not be confused with 'religious'. Spiritual development refers to the aspects of the child's spirit which are enhanced by school life and learning, and may describe the 'spirit' of determination, sharing or open-mindedness. Spiritual development describes the ideal spirit of the school. RE can support this by promoting:

- **self-awareness:** offering opportunities for pupils to reflect on their own views and how they have been formed, as well as the views of others
- **curiosity:** encouraging pupils' capacity for critical questioning, such as by keeping big questions in a 'question box' or as part of a wall display, and allowing time and space where these questions can be addressed to show that they are important
- **collaboration:** utilising lesson techniques which engender group collaboration and communication such as Community of Enquiry/P4C, circle time, debates, Socratic Circles or group investigations
- **reflection:** providing a space to reflect on pupils' own values and views, as well as those of others, and to consider the impact of these values
- **resilience:** promoting a spirit of open enquiry into emotive or complicated questions, in order to learn how to cope with difficult ideas when they arise in the future
- **response:** exploring ways in which pupils can express their responses to demanding or controversial issues
- **values:** promoting an ethos of fairness and mutual respect in the classroom and compassion and generosity in pupils through exploring inspiring examples of these qualities in others
- **appreciation:** encouraging pupils' ability to respond with wonder and excitement by exploring some of the marvels and mysteries of the natural world, of human ingenuity, and examples of the capacity of humans to love, create, organise and overcome adversity

Activities for moral development in RE

Moral development is about exploring and developing pupils' own moral outlook and understanding of right and wrong. It is also about learning to navigate the fact of moral diversity in the world. RE is extremely well-suited to exploring social and personal morality in significant ways:

1. **Valuing others:** in exploring the views of others, young people are well-prepared in RE to appreciate the uniqueness of all humans and their moral value, and to act in the world and towards others accordingly.
In the classroom: offer activities which enable teamwork and trust and require empathy. Welcome speakers or visit places of worship to learn from people of different backgrounds; explore case studies centring on forgiveness, generosity and other beneficial social moral values; use puppets, toys or persona dolls with younger children to develop their sense of moral connection with others.
2. **Moral character development:** RE offers a safe space where pupils can learn from their mistakes, appreciate ideas of right and wrong, continue to strive after setbacks, take the initiative, act responsibly and demonstrate resilience. RE should present pupils with the challenge of responding in real and concrete ways to some of moral questions they face.
In the classroom: encourage your pupils to take part in whole-school endeavours to enlarge their characters. Involve them in establishing appropriate moral codes for classroom, school and the wider community. Suggest participation on the school council or the school play, in sport, music and debates, to contribute to charity events or take part in mentoring or 'buddy' schemes.
3. **Moral diversity:** activities in RE lessons should help pupils feel confident when taking part in debates about moral issues. Debates and discussions should prepare pupils for the fact that there will always be disagreement on matters of morality and their right of expression is balanced by a responsibility to listen to the views of others.
In the classroom: choose age-appropriate topics which allow exploration of different moral outlooks such as religious texts about right and wrong, codes for living, treatment of animals and the environment, gender roles in religion, religious views of homosexuality, and so on.

Activities for social development in RE

Social development refers to the ways young people are shaped in schools with an eye on the sort of society we wish to create in the future. Developing children and young people socially means giving them the opportunities to explore and understand social situations and contexts they may encounter in school or outside. In the RE classroom, such social situations may include exploring:

- **shared values:** opportunities to consider values which are or should be part of society, such as those associated with right and wrong, treatment of others or diversity
- **idealised concepts:** topics which require reflection on the abstract concepts our society is built on, such as justice, fairness, honesty and truth, and specific examples of how they affect our common life, such as in relation to how people treat each other in the classroom and school, issues of poverty and wealth, crime and punishment
- **moral sources:** a chance to reflect on *where* ideas about how we should behave come from, whether religious or non-religious texts, teachings or traditions, in order to more fully understand social and behavioural norms
- **influences:** opportunities to explore and reflect on the great influence on individuals of family, friends, the media and wider society, in order to understand how our behaviour is affected for good or ill
- **social insight:** a chance to acquire insight into significant social and political issues which affect individuals, groups and the nation, such as how churches and gurdwaras may contribute practically to needs in their local communities, or how some religious and non-religious charities fight to change government policies where they are unjust
- **role models:** teachers should model the sort of behaviour we expect of our children and young people, and RE should explore role models, from the famous like Desmond Tutu, to the many local examples in the school and its community
- **experiential learning:** pupils should have opportunities to embody for themselves expected behavioural and social norms, whether through class discussions, group work and ongoing behaviour expectations, or through special events such as school visits or drama workshops

Activities for cultural development in RE

There are two meanings associated with 'cultural' development, and RE embodies both of them. Firstly the term refers to the pupils' own home culture and background, whether religious or not, and secondly the term describes our national culture. Schooling should prepare all young people to participate in Britain's wider cultural life, whatever their own background. Cultural development could be evident in RE in two major ways:

1. **Own culture:** RE is the perfect subject in which to explore Britain's rich diversity of religious, ethnic and geographical cultures. Although all children share Britain's common life, cultural diversity is part of that life and no child should feel their cultural background is a barrier to participation. Some common RE activities which promote children's understanding of communities and cultural groups, including their own, could include the following:
In the classroom: explore food, festivals, music, art, architecture and other forms of religious and cultural expression. Where possible, visit areas with a strong cultural flavour to observe shops, cafes, people and houses. Some parents may be willing to come and talk about their home culture, or send personal artefacts to school with their children such as books, photos or clothes. Students who belong to a particular cultural group should be encouraged to share their experiences in class discussion, give a talk or even an assembly.
2. **Wider culture:** schooling is a preparation for adult life in terms of behaviour and expectations as well as in achieving qualifications. This wider cultural education prepares children for adulthood.
In the classroom: cultural education is found whenever children make sense of the world around them and explore why we act the way we do. Provide opportunities for participation in classroom and whole-school events, including art, music, drama, sport, activism and serving others; explore what it is like to encounter difficulties in learning and relationships, and be open about the sorts of behaviours that are expected.