

LOVE, COURAGE & RESPECT

Learning and Achieving Through Love, Courage and
Respect

BRIGHSTONE C.E. PRIMARY SCHOOL



Religious Education Policy

Date Agreed: September 2024

Review Date: September 2026

Revision No.	Date Issued	Prepared By	Approved	Comments
1	14 th June 2016	SP	FGB	New policy
2	27 th March 2017	SP/TF	FGB	Changes to reflect introduction of Living Difference III
3	1 st March 2019	ML/LA/TF		Changes to reflect the inclusion of Understanding Christianity and updated Long Term Planning
4	21 st June 2020	LA / RL		Changes to reflect introduction of Living Difference IV, Updated appendix 4- Long term plan, added appendix 5 and 6
5	28 th April 2021	LA/RL		Changes to reflect new Living Difference scheme, long term plan and edited Appendix 5 and 6.
6	11 th October 2023	LA		Added the new SIAMS inspection framework; updated LTP.
7	September 2024	RL		Reviewed

Overview

Brighstone Church of England Aided Primary School is under the control of the joint Education Diocese of Portsmouth and Winchester. As an aided school, knowledge and understanding of Christianity will always remain central to the ethos and teachings of the school, with religious education contributing significantly to the school's Christian character. As an inclusive community, we will encourage learning about and learning from other religions, fostering respect for other religions and world views and above all learning to love through a love of learning.

Definition:

The purpose of Religious Education (RE) is to support the development of children's values and their spiritual, moral, social and cultural understanding. This entails enabling children to interpret and respond to a variety of concepts, beliefs and practices within religions and to their own and others cultural and life experiences. This takes the form of encountering religious stories, festivals, artefacts, places of worship, rituals and beliefs.

Aims of our RE Syllabus

Religious Education is central to the understanding of education and mission. The aims of Religious Education in our church school are:

- *To introduce children to what a religious way of looking at and existing in the world may offer in leading one's life, individually and collectively*
- *To recognise and acknowledge that the question as to what it means to lead one's life with such an orientation can be answered in a number of qualitatively different ways*
- *To understand that to live a religious life means to subscribe to certain propositional beliefs (religion as truth)*
- *To understand that to live a religious life means to adhere to certain practices (religion as practice)*
- *To understand that to live a religious life is characterised by a particular way of living within the world*

with a particular kind of awareness of the faith in the world and in other human beings (religion as existence)

- *To deepen the knowledge and understanding of Christianity for both pupils and staff*

At Brighstone School we:

- Nourish those of Christian faith
- Encourage and respect those who have other faiths
- Understand and respect those who have no faith

Principles of Teaching and Learning - the RE Curriculum:

RE at Brighstone Church of England Aided Primary School is taught using both resources from the Hampshire Agreed Syllabus (Living Difference IV), and Understanding Christianity, the Church of England's resource for schools. Our syllabus has due regard for the National Society Statement of Entitlement for Religious Education and school values. At least 10% of curriculum time is devoted to RE; RE can be taught as either weekly lessons or in blocked units. This is equivalent to 36 hours in EYFS and KS1 and 45 hours in KS2. We teach it weekly the first half of each term and block it in the second half of each term to fit in with religious festivals such as Christmas and Easter. Decisions on which approach works best are made by individual teachers, in consultation with the RE leader, depending on the topic for each half term or whole school topic. We teach a range of religions across the school including Christianity, Hinduism, Judaism, Islam, Humanism and Buddhism. Throughout RE lessons, golden threads (special, belonging, community and love) are discussed alongside the concepts covered. This allows children to link ideas across concepts and religions, exploring themes in more depth.

The Learning Journey

Early Years and Foundation Stage.

The Foundation Stage precedes Key Stage 1; it provides the basis on which children start to develop their dispositions and skills for learning they will use throughout their lives. RE curriculum planning for Reception children should ensure continuity and progression in children's learning towards and throughout Key Stage 1.

The concepts explored in the Early Years provide a basis to the development of understanding in the remaining key stages and are readily accessible in the context of children's experiences. Planning must ensure inclusion of at least two units relating to a Christian context and two units that focus on the religion explored within Key Stage 1 at the school.

Key Stage 1

Children in Key Stage 1 will continue to explore and reflect on their own way of life and feelings about this and continue developing an understanding of religious and non-religious ways of living. They will continue to be encouraged to ask questions and recognise that different people may respond in different ways to their questions. Children will be encouraged to explore and share their own experiences of the concepts studied. In this way, they will begin to attend to other people's experiences of concepts found in religious and non-religious ways of life.

Key Stage 2

During Key Stage 2, children will develop their dispositions and skills for enquiry further, which enables them to have a more mature understanding of different religious traditions. They will now be able to identify and make their own responses to some of the issues that arise in their own and others' experience with regard to living a religious or non-religious life. They will be encouraged to develop their ability to ask and pursue more perceptive and complex questions.

Strategies for the Teaching of RE:

RE stands as an academic subject in line with other such subjects within the school and is treated as such. It is taught in accordance with the school's teaching and learning policies. We use a number of strategies to enable us to cover all styles of learning. These include:

- Utilising cross-curricular links wherever possible, which is made clear on RE and foundation subjects planning
- Links are made with creative arts such as drama, music, art and English
- Good use is made of ICT to develop learning in RE, where applicable
- A mix of whole-class, group and individual approaches
- Mixed ability grouping where appropriate
- Any whole class or group work is recorded in the RE "Big Books", which includes initials of children with their verbal responses
- Personal responses are recorded in their own RE books that go up with the children each year to show progression and allow children to make links, building on previous experiences
- Every learning journey starts with a cover page and shows the cycle of enquiry and the outcomes that are expected for each stage of the journey
- Teachers use the RE progression map and Intent, Implementation and Impact statements (Appendix 4) to plan against
- When it is a Christian unit of work, the basis of the learning journey is planned around Understanding Christianity and supplemented with a Living Difference concept and cycle of learning

Wherever possible, we use first hand experiences as a stimulus for learning. We encourage children to question the stories to deepen their own understanding of the concept being studied. We encourage children to form opinions through discussion and debate.

When planning and delivering the curriculum, reference is made to ensure that the health and safety, equalities statements and special needs policies are adhered to.

The school has excellent links with St Mary's Church, where visits for worship and learning are carefully planned to ensure that all children have a quality experience.

Spiritual, Moral, Social and Cultural Development:

Religious Education is a key opportunity for children to develop spiritually, morally, socially and culturally. In RE lessons, as well as in RSE/PHSE and our Collective Worship programme, children are invited to reflect on their personal responses to issues, consider other people's responses and appreciate that for some people's belief in a spiritual dimension is important. We help them to recognise the difference between right and wrong through the study of moral and ethical questions and enhance their social development by helping them to develop a sense of identity in a multicultural society.

Strategies for Progression and Standards:

In RE, the child reveals they are making progress by being able to show their teacher they can:

*Interpret human experience in relation to religion and a religious way of looking at and existing in the world.
(Living Difference IV)*

At Brighstone, we provide a syllabus that ensures that children can make progress in religious education over time.

The RE leader provides long-term planning (example Appendix 1). This is adapted and updated when needed. Individual teaching staff are responsible for the medium and short-term planning of each unit of work to suit the individual needs of the class. Support from the RE leader is always available if needed.

Monitoring of RE teaching, discussion with learners, work scrutiny and moderation will take place by the RE leader, SLT and Governing Body. The aim of any monitoring is to ensure that the quality of teaching, learning and assessment leads to an improvement in the performance of learners across the school.

Assessment of RE will be planned throughout the year using the Age-Related Expectations from Living Difference IV and will cover all of the key skills in the cycle. These are prescribed on the long-term plan.

Strategies for Recording and Reporting:

Assessment procedures for RE follow the assessment and marking policies of the school. Children's attainment and progress in RE is reported to parents annually.

Pupil achievements and learning in Religious Education are celebrated in regularly updated whole-school and class displays in both the classroom and corridors as appropriate.

Evidence of children's progress will be captured in a number of ways; for example, through speaking and listening, drama, art, dialogue and discussion, as well as through a variety of different written activities. The children's progress and attainment is recorded using the school's assessment and recording system, according to which part of the cycle is being assessed in each half term.

Leadership and Management - Strategies for the Use of Resources:

A range of resources are available to enrich the RE curriculum, including artefacts, DVDs, videos and poster booklets. A budget will always be assigned to the development of RE.

Resources are stored in a dedicated area in school (the Roald Dahl room). The library in school is also a valuable resource for Bibles, books about other faiths, religious stories or stories exploring a range of concepts. Resources can also be borrowed from the Education Resource Centre at Westridge.

Parental Right of Withdrawal:

In accordance with the Education Reform act 1988, parents have the right to withdraw their children from the teaching of RE. In order to avoid misunderstanding, any parent wishing to withdraw their child may arrange a meeting with the Headteacher in order to discuss any issues.

It should be noted that when spontaneous enquiries relating to religion and spiritual issues are raised in other areas of the curriculum, these cannot constitute RE within the meaning of the legislation and a parent could not reasonably insist on a child being withdrawn at such times.

Review

This policy should be reviewed every two years, or earlier if changes are made to the Hampshire Agreed Syllabus or SIAMS Evaluation Schedule.

Appendix 1 – Example of a Long-Term Curriculum Plan

Appendix 2 – SIAMS Grade Descriptors for Religious Education

Appendix 3 - AREs for assessment

APPENDIX 1







RE Long Term Plan 2023-2024

Understanding Christianity Living Difference Jewish traditions Hindu traditions Muslim traditions Buddhist traditions

Golden Threads: Special ☆ Love ♥ Belonging ⦿ Community 👤

Assessments	Autumn 1 Communicate	Autumn 2 Contextualise	Spring 1 Apply	Spring 2 Enquire	Summer 1 Evaluate	Summer 2 Contextualise
EFYS	Thanking Harvest Sukkot (Creation/Fall UC)	Special ☆ Special person (Incarnation UC/ Celebration)	Special ☆ Jewish traditions - special times (Shabbat)	New life (Salvation UC)	Special ☆ Story telling Jewish traditions - Special books	Looking forward
Year 1/2 Year A	Bread as a symbol Creation / Fall (UC)	Love ♥ A special baby Incarnation (UC)	Change Gospel - People Jesus met (UC)	Belonging ⦿ Remembering Jewish traditions Passover	Special ☆ Special person (Buddha) Buddhist traditions	Special ☆ Special books Jewish traditions - Torah
Year 1/2 Year B	Celebrating harvest Creation/ Fall (UC)	Light as a symbol - advent Jewish traditions Hanukkah	Community 👤 Kindness Buddhist traditions	Love ♥ Sad and Happy Salvation (UC)	Authority in Jesus life God (UC)	Special ☆ Special clothing Jewish traditions
Year 3/4 Year A	Community 👤 Buddhist traditions Community	Love ♥ Holy Mary mother of God Incarnation (UC)	Love ♥ Hindu traditions Devotion	Special ☆ Pascal candle - Ritual Salvation (UC)	Community 👤 Places of worship People of God (UC)	Belonging ⦿ Hindu traditions Protection
Year 3/4 Year B	Hindu tradition Good and evil	Love / Special ☆ Angels Incarnation (UC Digging deeper) ♥	Stones as symbols Kingdom of God (UC)	Love ♥ Suffering Salvation (UC)	Belonging ⦿ Buddhist traditions Teaching	Community 👤 Hindu traditions Ritual
Year 5/6 Year A	Love ♥ Buddhist traditions Peace	Special ☆ Warning - the Magi Incarnation/God (UC)	Belonging ⦿ Muslim traditions 5 pillars (Belonging)	Love ♥ Grace Salvation (UC)	Justice Gospel (UC)	Community 👤 Muslim traditions Symbol and

						worship (Places of worship)
Year 5/6 Year B	Community  <u>Stewardship</u> <u>Kingdom of God</u> (UC)	Love  <u>Interpretation of</u> <u>gospels of Luke and</u> <u>Matthew</u> <u>Incarnation/God</u> (UC)	Special  <u>Muslim traditions</u> <u>Pilgrimage (Haji</u> <u>and Zakat)</u>	<u>Resurrection</u> <u>Salvation (UC)</u>	<u>Buddhist traditions</u> <u>Enlightenment/</u> <u>Humanist unit</u>	Belonging  <u>Muslim traditions</u> <u>Peace (Qur'an,</u> <u>sawm, Ramadam)</u>

(This may be subject to change)

APPENDIX 2

SIAMS Grade descriptors: Religious Education

The Statutory Inspection of Anglican and Methodist Schools (SIAMS) is the Church of England and Methodist Church's outworking of the requirements of section 48 of the Education Act 2005. It is a key element of the life of all Church of England and Methodist schools in England.

SIAMS explores ways in which each school's theologically rooted Christian vision drives its work and enables the school to live up to its foundation as a Church school. It does so by seeking to answer six or (in the case of Voluntary Aided schools) seven Inspection Questions (IQs).

IQ1: How does the school's theologically rooted Christian vision enable pupils and adults to flourish?

IQ2: How does the curriculum reflect the school's theologically rooted Christian vision?

IQ3: How is collective worship enabling pupils and adults to flourish spiritually?

IQ4: How does the school's theologically rooted Christian vision create a culture in which pupils and adults are treated well?

IQ5: How does the school's theologically rooted Christian vision create an active culture of justice and responsibility?

IQ6: Is the religious education curriculum effective (with reference to the expectations set out in the Church of England's Statement of Entitlement for Religious Education)?

IQ7: What is the quality of religious education in voluntary aided and former voluntary aided schools, and in former voluntary controlled schools in which denominational religious education is taught?

SIAMS inspection focuses on the impact of the Church school's Christian vision on pupils and adults. This involves looking at the school's Christian vision, the provision the school makes because of this vision and how effective this provision is in enabling all pupils to flourish. Church schools will employ a variety of strategies and styles appropriate to, and reflective of, their particular context in order to be distinctively and effectively Christian in their character and ethos. SIAMS inspectors therefore do not look for a set template of what a Church school should be like, but rather take the particular context of the school into account and base their evaluation on the outcomes rather than the process.

Inspectors make one of two judgements:

The inspection findings indicate that the school is living up to its foundation as a Church school, and is enabling pupils and adults to flourish.

Or

The inspection findings indicate that the school has strengths, but that there are also issues that leaders need to address as a matter of priority.

APPENDIX 3

End of year expectations (EYE) outline what children are expected to have encountered in each year and are taken into account when planning a unit of study. EYEs must be used to describe what children will have experiences and as a consequence be able to do at the end of the unit. These EYEs may be over one or two years in primary school.

End of Year 1	The Living Difference IV end-of-year expectations (EYEs)	End of Year 2	The Living Difference IV end-of-year expectations (EYEs)
Communicate	Children can express creatively their response to their own experiences of the concepts/words introduced.	Communicate	Children can express creatively their response to their own experiences of the concepts/words introduced.
Apply	Children can recognise their responses relate to events in their own lives.	Apply	Children can recognise (in a different way to Y1) how their responses relate to events in their own and sometimes other people's lives.
Inquire	Children can recognise what has been taught about the concept/word and how they are used in the tradition studied.	Inquire	Children can simply describe what has been taught about how the concept/word and how it is used in the tradition studied.
Contextualise		Contextualise	
Evaluate	In simple terms, children recognise something of the value of these concepts/words in the lives of those living in the traditions studied as well as for their own lives and communities.	Evaluate	In simple terms, children can discern something of the value of these concepts/words in the lives of those living the traditions studied as well as for their own lives and communities.
End of Year 4	The Living Difference IV end-of-year expectations (EYEs)	End of Year 6	The Living Difference IV end-of-year expectations (EYEs)
Communicate	Children can express creatively as well as describe their response to their own experiences of the concepts/words introduced.	Communicate	Children can respond creatively as well as begin to explain their response to their own experiences of the concepts/words introduced.
Apply	Children can recognise and describe how their responses relate to events in their own and sometimes other people's lives.	Apply	Children can explain some examples of how their responses relate to events in their own and other people's lives.
Inquire	Children can accurately describe what has been taught about the meanings of concepts/words (taught at the Inquire step).	Inquire	Children can accurately explain meanings of concepts/words in the traditions encountered and studied (taught at the Inquire step).
Contextualise	Children can accurately describe some variations in ways in which the concept/word is shown in lives of people encountered and studied (taught at the Contextualise step).	Contextualise	Children can accurately explain the way the concepts/words in the traditions encountered and studied impact the lives of those in the traditions with examples (taught at the Contextualise step).
Evaluate	Children can discern and describe the value of these concepts/words in the lives of those living in the traditions encountered and studied as well as recognising some of the issues this might raise. Children can discern possible value for their own lives and communities (not only assessed through summative assessment).	Evaluate	Children can discern the value of these concepts/words in the lives of those living in the traditions encountered and studied, as well as recognising some of the issues this might raise. Children can discern possible value in the concepts/words for their own lives and communities (not only assessed through summative assessment).

