



RE POLICY

Rationale

Religious Education at Garlinge Primary School and Nursery seeks to make a major contribution to the spiritual, moral, social and cultural development of pupils by helping them gain a knowledge and understanding of major world religions, an appreciation that religions are a way of life and not an abstract system of ideas and the ability to develop their own religious beliefs and worldviews. The aims for the teaching of Religious Education at Garlinge feed in to our school aims and vision.

Aims & Objectives

In order to achieve our aims, we use the following objectives to inform our planning, teaching and assessment.

To acquire knowledge and understanding of Christianity and other principal religions represented in Great Britain:

- to identify and describe the key features of the religions studied, such as key figures, teachings, festivals and sacred writings
- to identify common elements in the religions studied, such as public worship and marriage ceremonies
- to identify individual features of the religions studied, such as the use of the mezuzah in Judaism or views about alcohol in Islam

To appreciate the diversity of religious belief and practice and the rights of others to hold beliefs different from their own:

- to engage with issues which arise from the study of different beliefs and to appreciate the different answers offered by religious and other traditions
- to identify where others hold beliefs different from their own and to acknowledge those differences

To understand the continuing influence of religious beliefs, values and traditions on individuals, communities and cultures:

- to recognise the effect of religious belief on the actions of others
- to understand how the cultures of various peoples have been affected by their long association with certain religions

To develop an understanding of ultimate questions and religious and non-religious responses to them:

- to become aware of ultimate questions which life raises such as: Is there a God? How did the universe come to be? Is there life after death?

To evaluate different responses to religious and moral issues and to form their own reasoned and informed judgements about them:

- to engage with issues which arise from a study of religions, and to appreciate that much of personal value can be gained from a study of the beliefs and practices of others
- to appreciate the different answers to the ultimate questions offered by religious and other traditions.

To be able to learn about religions, and from them:

- to gain knowledge of religions and how they influence the lives of believers
- to gain insight into how others have answered the ultimate questions and how those answers might help to shape their own beliefs.

PRINCIPLES OF TEACHING AND LEARNING

Breadth and Balance

At Garlinge we follow the 'RE Today' scheme of work to guide the teaching of Religious Education. Various religions and worldviews are studied: mostly these are Christianity, Judaism, Islam, Sikhism and Hinduism.

As well as this, other religions and belief systems are incorporated into focus question-based discussions. This scheme of work is approved by the Standing Advisory Council for Religious Education (SACRE) and it also includes the coverage required by the National Curriculum.

Planning

Teachers refer to the RE Today scheme of work when compiling medium term plans, which can all be found on the Resources Drive. An overview of the yearly topics is listed in Appendix 1. Topics are listed in brief on the long-term and medium-term plans. When planning, teachers refer to the progression of skills document to ensure that the tasks and activities are set at the appropriate level to support effective learning. The school has a well-resourced bank of RE resources for both adult and child use, which aids the delivery of RE lessons. These resources can be located in the RE cupboard, but also on the Resources Drive as interactive tools for learning.

Differentiation and Additional Educational Needs

Policy and practice in RE reflects whole school policy and encompasses the full range of ability including the most able. Resources are available which appeal to all abilities and include a variety of religious artefacts. All tasks will be challenging, rewarding and sufficiently demanding to stimulate and engage more able pupils: and to ensure correct understanding without misconceptions. Where a child has an additional educational need due to English being a second or foreign language there is the opportunity to use the religious artefacts as a focus for teaching. The AEN and EAL policies offer further information regarding support for children with additional educational needs and access to English problems.

Lesson Organisation

Pupils experience a wide variety of teaching and learning activities appropriate to the subject matter to be covered. Pupils will have the opportunity to access the RE curriculum through;

- engaging in classroom lessons
- reading texts
- researching their own information in the library and on computers
- discussion
- pair and group work
- use of the media, i.e. videos, artefacts, pictures, music and drama
- visits and visitors

Before inviting any visitors in to an RE lesson, teachers must always consult with the subject leader in order to ensure the RE Policy is adhered to and that the content of the talk will be appropriate. The subject leader has an enrichment list available for teachers to refer to. This is an ongoing list which contains local contact details for faith group leaders.

In Key Stage 1 RE is taught for 36 hours per year and at Key Stage 2 for 45 hours per year. In Reception class RE is taught for 30 minutes per week. We teach religious education to all children in the school unless their parent / carer has stated an acceptable reason to withdraw them from the lessons.

In reception classes, religious education is an integral part of the topic work covered during the year. As the reception class is part of the Foundation Stage of the National Curriculum, we relate the religious education aspects of the children's work to the objectives set out in the Early Learning Goals which underpin the curriculum planning for children aged three to five. This aims to encourage the children to start recognising similarities and differences between religious and cultural communities.

Cross Curricular Skills and Links

RE contributes to the development of general educational abilities as well as analytical and critical thinking skills. Useful links may also be made in particular subject areas, for example History – Tudor Church/State tensions, Geography – use and management of scarce resources and architecture, and Literacy – discussing controversial issues. There are also links with PSHCE where RE enhances the development of spiritual, moral social and cultural awareness and in discussing rules and behaviour makes a valuable contribution to the work on citizenship. We also encourage learning to take place outside of the classroom, be that on the school premises, or as an educational visit. These links are identified during planning and mentioned on the medium-term plan.

Monitoring Assessment, Recording, Reporting and Accountability (MARRA)

Informal assessment is made by the class teacher against the learning intentions for each lesson. This is used to inform and adapt planning for subsequent lessons. Progress in RE is reported to parents as part of the annual report. RE plans and coverage is monitored by the subject co-

ordinator to ensure lessons are following the agreed scheme and are pitched at the appropriate level.

Continuity and Progression

In the teaching of RE, progression and continuity are ensured by adhering carefully to the medium-term plan and the progression of skills document.

Equal Opportunities

RE challenges stereotypes, misinformation and misconceptions about race, gender and religion. It seeks to present religions and worldviews in all their richness and diversity in terms of beliefs, traditions, customs and lifestyle in a sensitive and accurate way in order to encourage a positive attitude towards diversity.

Health and Safety

All staff at Garlinge must be aware of the Health and Safety implications of some activities in RE. Certain activities such as handling artefacts, eating special foods or visiting places of worship may well fall within this category. Some artefacts may be potentially harmful to handle, for example a Sikh kirpan (a ritual dagger) and staff should be aware of the need for close supervision when such artefacts are used. If children are invited to taste special foods in conjunction with an RE lesson, care must be taken to ensure that any child with allergies to certain products are protected; either by checking the contents of the foods, or if that is not possible, by ensuring that child does not eat the food. Places of worship are designed primarily for adults and there may be areas of the building that are less child-friendly than school buildings; all visits to places of worship should, therefore, be preceded by a visit by the member of staff intending to take the group. The subject leader has a list of suitable visits with available contact details. The member of staff will then check the building for any problem areas and either alert the children or not allow them to go to certain areas of the building. An online risk assessment would be created on the EVOLVE website, and a paper version would be uploaded to this system. Please refer to the Health and Safety Policy and the Educational Visits Policy for further details.

Role of the Subject Leader

It is the subject leader's role to ensure:

- that the subject policy, key stage plan and scheme of work are followed by all teachers
- that monitoring of the subject is carried out to ensure a diverse curriculum is being delivered
- that all pupils receive their correct entitlement to RE
- that appropriate resources are available
- that all teachers are aware of what must be taught, what resources are available and what standards are required by the end of the Key Stage
- that all staff are supported in their teaching of RE, and are encouraged to develop their subject expertise via INSET opportunities
- that the strategies to monitor and review implementation of policy, key stage plan, schemes of work, pupil progress and standards of achievement are adhered to
- that personal professional development takes place through external CPD courses
- to attend local area meetings with other RE co-ordinators

- that resources are ordered according to plans and budgetary constraints
- that reports to governors are provided when requested

Resourcing

All physical RE resources are stored in the RE cupboard, near to the main entrance of the school. These resources are generally grouped by religion / theme, however some cross-curricular resources are contained in a separate container. There are a variety of texts which teachers can use to aid their teaching and for the children to gather research from. These can also be found in the RE cupboard, but also in the two school libraries.

Interactive computer programs are also available. These are easily accessible on the Resource Drive and use of these is encouraged.

All teachers are politely encouraged to return resources in their original state and to leave the shared area clean and organised. The Subject Leader checks on this area every so often to ensure that it is easily accessible.

Parents' and Teachers' Rights

Parents have the right to withdraw their child or children from RE lessons. The child remains the responsibility of the school. Any parent wishing to withdraw his or her child must contact the Headteacher. Teachers have the right to withdraw from the teaching of RE. Any teacher wishing to do so must discuss this with the Headteacher. It is also the responsibility of the parent to provide additional work for their child during their withdrawal from RE.

Equality Statement

At Garlinge Primary School and Nursery, we are committed to ensuring equality of opportunity for all pupils, staff, parents and carers irrespective of race, gender, disability, religion & belief, sexual orientation, marital status, pregnancy & maternity, age or socio-economic background. We aim to develop a culture of inclusion and diversity in which all those connected to the school feel proud of their identity and ability to participate fully in the curriculum and school life.

Appendix 1 – Topic Overview

Key Stage 1 – Where eight questions are present, but only six terms are available, it is up to the teachers to cover two topics in a term where needed.

Key Stage 2 – The topics need to be split over two year groups. This is decided upon during yearly planning. Certain topics are extended over shorter terms, in order to give coverage.

Stage	Ref.	Title
F	F1	Which stories are special and why?
F	F2	Which people are special and why?
F	F3	Which places are special and why?
F	F4	What times are special and why?
F	F5	F5 Being special: where do we belong?
F	F6	F6 What is special about our world?
KS1	1.1	Who is a Christian and what do they believe?
KS1	1.2	Who is a Muslim and what do they believe?
KS1	1.3	Who is Jewish and what do they believe?
KS1	1.4	What can we learn from sacred books?
KS1	1.5	What makes some places sacred?
KS1	1.6	How and why do we celebrate special and sacred times?
KS1	1.7	What does it mean to belong to a faith community?
KS1	1.8	How should we care for others and the world?
LKS2	2.1	What do people believe about God?
LKS2	2.2	Why is the Bible important to Christians today?
LKS2	2.3	Why is Jesus inspiring to some people?
LKS2	2.4	Why do people pray?
LKS2	2.5	Why are festivals important?
LKS2	2.6	Why do some people think life is a journey?
LKS2	2.7	What does it mean to be a Christian in Britain today?
LKS2	2.8	What does it mean to be a Hindu in Britain today?
LKS2	2.9	What can we learn from religions about deciding right and wrong?
UKS2	2.1	Why do some people believe God exists?
UKS2	2.2	What would Jesus do? Can we live by the values of Jesus in the twenty-first century?
UKS2	2.3	What do religions say to us when life gets hard?
UKS2	2.4	If God is everywhere why go to a place of worship?
UKS2	2.5	Is it better to express beliefs in art of charity?
UKS2	2.6	What does it mean to be a Muslim in Britain today?
UKS2	2.7	What matters most to Christians and to Humanists?
UKS2	2.8	What difference does it make?