

PROMOTING POSITIVE OPPORTUNITIES FOR ALL

***BRIGHSTONE C.E.  
PRIMARY SCHOOL***



**Religious Education  
Policy**

**Date Agreed:**        **March 2017**

**Review Date:**        **May 2018**

**Signed:** \_\_\_\_\_

**Chair of the Board of Governors**

Revision No.	Date Issued	Prepared By	Approved	Comments
1	14 <sup>th</sup> June 2016	SP	FGB	New policy
2	27 <sup>th</sup> March 2017	SP/TF	FGB	Changes to reflect introduction of Living Difference III

*All the governors and staff of Brighstone CE Primary School are committed to sharing a common objective to help keep the children and staff of the school community safe. We ensure that consistent effective safeguarding procedures are in place in order to support families, children and staff of the school.*

### **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 Living Difference III 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.*
- *We 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 live a religious life means to subscribe to certain propositional beliefs (religion as truth)*
- *To live a religious life means to adhere to certain practices (religion as practice)*
- *To live a religious life is characterised by a particular way of being in a and with the world with a particular kind of awareness of the faith in the world and in other human beings (religion as existence)*

### Principles of teaching and learning - The RE Curriculum:

RE at Brighstone Church of England Aided Primary School, is taught in line with the Hampshire Agreed Syllabus (Living Difference III), with due regard to the National Society Statement of Entitlement for Religious Education and school values. 5-10% of curriculum time is devoted to RE, with learning activities from *The complete multi-faith resource for Primary Religious Education by Judith Lowndes*, addressing both learning about and learning from religion. RE can be taught as either weekly lessons or in blocked units. 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.

## 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 year children in the Foundation Stage should ensure continuity and progression in children's learning towards and throughout Key Stage 1.

Each unit of work for RE in a Reception class will be an enquiry into the children's experience of a concept and link strongly to the EYFS characteristics of learning. Concepts that are particularly appropriate for Reception children are **belonging, celebration and specialness**. These concepts 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 which 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 also 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:

- Exploiting cross-curricular links wherever possible, which is made clear on RE and topic based planning
- Links are made with creative arts such as drama, music, art and literacy
- Good use is made of ICT to develop learning in RE
- A mix of whole-class, group and individual approaches
- Mixed ability grouping where appropriate

Wherever possible, we use first hand experience 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, single equalities and special needs policies are adhered to.

The school has excellent links with St Mary's Church, where visits for worship and learning will be 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 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 III)*

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

The RE leader provides long-term (Example Appendix 1). 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. Pupil achievement in RE should be equal or better than comparable subjects.

Assessment of RE will be planned throughout the year using the AREs (Appendix 3) and will cover all of the key skills in the cycle. Evidence of assessment pieces will be kept by the RE lead to assist with SIAMS judgements and as part of the ongoing monitoring of the subject.

#### 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 and young people's progress will be captured in a number of ways, for example through speaking and listening, drama, dialogue and discussion, as well as through a variety of different written activities.

#### Leadership and Management - Strategies for the use of resources:

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

Resources are stored in the staff PPA 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.

#### 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 2015-16

Appendix 2 – SIAMS Grade Descriptors for Religious Education

Appendix3- AREs for assessment.

**APPENDIX 1**

**Whole School Long term Planner : RE Starting Spring 2017**

	<b><u>Autumn EYFS</u></b>		<b><u>Spring EYFS</u></b>		<b><u>Summer EYFS</u></b>		<b><u>Autumn Year 1</u></b>		<b><u>Spring Year 1</u></b>		<b><u>Summer Year 1</u></b>	
<b>Christianity Judaism</b>	<b><u>Aut 1</u></b>	<b><u>Aut2</u></b> Celebration  Celebrating Birthdays	<b><u>Spr 1</u></b> Storytelling  Stories Jesus told	<b><u>Spr 2</u></b> Celebration  Celebrating New Life	<b><u>Sum 1</u></b> Remembering  Shabbat	<b><u>Sum2</u></b> Special  Special clothes Judaism	<b><u>Aut 1</u></b> Thanking  Harvest and Sukkhott	<b><u>Aut 2</u></b> Journeys End  Nativity journeys	<b><u>Spr 1</u></b> Authority  Key events in Jesus' life	<b><u>Spr 2</u></b> Welcoming  Easter	<b><u>Sum 1</u></b> Remembering  Passover	<b><u>Sum 2</u></b> Special Places Judaism and Christianity
	<b><u>Autumn Year 2</u></b>		<b><u>Spring Year 2</u></b>		<b><u>Summer Year 2</u></b>							
	<b><u>Aut 1</u></b> Special Bible and Torah	<b><u>Aut 2</u></b> Light as a symbol	<b><u>Spr 1</u></b> God	<b><u>Spr 2</u></b> Sad and Happy  Easter	<b><u>Sum 1</u></b> Story Stories from different religions	<b><u>Sum 2</u></b> Change  People Jesus met						
	<b><u>Autumn Year 3</u></b>		<b><u>Spring Year 3</u></b>		<b><u>Summer Year 3</u></b>		<b><u>Autumn Year 4</u></b>		<b><u>Spring Year 4</u></b>		<b><u>Summer Year 4</u></b>	
<b>Christianity Hinduism</b>	<b><u>Aut 1</u></b> Message  Jesus' teachings	<b><u>Aut 2</u></b> Holy  Mary Mother of God	<b><u>Spr 1</u></b> Good and Evil  Holi	<b><u>Spr 2</u></b> Suffering  Key events of Holy week	<b><u>Sum 1</u></b> Sacred Place  Places of worship	<b><u>Sum 2</u></b> Protection  Raksha Bandhan	<b><u>Aut 1</u></b> Temptation  Making choices	<b><u>Aut2</u></b> Angels	<b><u>Spr1</u></b> Myth	<b><u>Spr2</u></b> Ritual  Paschal Candle	<b><u>Sum1</u></b> Devotion  Hindu Worship	<b><u>Sum2</u></b> Symbol  Stones as symbols
	<b><u>Autumn Year 5</u></b>		<b><u>Spring Year 5</u></b>		<b><u>Summer Year 5</u></b>		<b><u>Autumn Year 6</u></b>		<b><u>Spring Year 6</u></b>		<b><u>Summer Year 6</u></b>	
<b>Christianity Islam</b>	<b><u>Aut 1</u></b> Belonging  Shahada	<b><u>Aut 2</u></b> Interpretation  Christmas the two birth narratives	<b><u>Spr 1</u></b> Ceremony Death Ceremonies	<b><u>Spr 2</u></b> Justice  Stories of Justice	<b><u>Sum 1</u></b> Sacred Places  Places of Worship	<b><u>Sum 2</u></b> Umma  Hajj and Zakat	<b><u>Aut 1</u></b> Laws  Jesus the law breaker	<b><u>Aut 2</u></b> Prophecy  The Magi	<b><u>Spr 1</u></b> Ritual  Wudu and Eid-ul-Fitr	<b><u>Spr 2</u></b> Resurrection  The empty cross	<b><u>Sum 1</u></b> Stewardship  Creation	<b><u>Sum 2</u></b> Peace  Revelation of the Qur'an of sawm and Ramadan

**APPENDIX 2**

**SIAMS Grade descriptors: Religious Education**

<b>Outstanding (1)</b>	<b>Good (2)</b>	<b>Satisfactory (3)</b>	<b>Inadequate (4)</b>
Standards of attainment of all learners are in line with national expectations with a significant number attaining higher than the national average. *	Standards of attainment for the large majority of learners are at least in line with national expectations and often higher.	Standards of attainment for the majority of learners are in line with national expectations.	Standards of teaching, learning and assessment are inadequate with the result that standards of attainment and rates of progress, for the majority of learners and groups of learners, are consistently lower than national expectations.
Attainment is high and progress is rapid in developing an understanding of Christianity and a broad range of religious beliefs.	Learners make good progress given their starting points. Or, standards of attainment are average but learners make rapid and sustained progress given their starting points over a period of time.	Progress is satisfactory with learners making at least comparable progress to national expectations. Or, attainment is low but there is accurate and convincing evidence that progress over a sustained period of time is improving strongly and securely.	The religious education curriculum makes little contribution to the Christian values of the school and its promotion of spiritual, moral, social and cultural development is limited.
In exceptional circumstances, where groups of learners attain below those nationally, the gap is narrowing dramatically over a period of time as shown by attainment data.	In exceptional circumstances overall attainment may be slightly lower than national expectations but with some groups of learners making outstanding progress.	The quality of learning and engagement within the subject are generally good but with some variation in some year groups or key stages.	Insufficient opportunities exist to develop learners' knowledge and understanding of Christianity or other faiths and the impact on the lives of believers.
Learners are inspired by the subject and learn exceptionally well. They develop and apply a wide range of higher level skills to great effect in their enquiry, analysis, interpretation, evaluation and reflection of their understanding of the impact of religion on believers.	Learners understand the value of the subject and they mostly learn well. They develop a range of skills including some of the following: enquiry, analysis and interpretation, evaluation and reflection. Learners have a good ability to apply these skills to understanding the impact of religion on believers.	Teachers sometimes, though not always, ensure that lessons are structured around the development of skills such as enquiry and reflection.	Subject leadership is poor. Procedures for the monitoring and evaluation of religious education are weak and fail to identify essential improvements in teaching and learning.
Learners are impressive in the way that they use creativity and originality to apply their knowledge and skills in religious education to their own personal reflections on questions of meaning and purpose.	Learners show originality and creativity in applying their knowledge and skills in religious education and are developing the ability to apply this to questions of meaning and purpose.	Learners have a satisfactory knowledge and understanding of Christianity and some religions and beliefs but their ability to answer questions of meaning and purpose is limited.	<b>Inspectors should use their professional judgement in making this judgement. The effectiveness of RE may be inadequate if more than one of the above apply:</b>
The majority of teaching is outstanding and it is never less than consistently good.	The majority of teaching is good.	The majority of teaching is satisfactory and there is likely to be some good teaching.	
Highly effective use of assessment informs teaching and learning in religious education and exemplar evidence demonstrates progress made by learners.	Assessment procedures are in place and these inform planning, teaching and learning.	The religious education curriculum caters for the learning needs of some learners but those needing either reinforcement or more challenging learning activities are not routinely planned for.	
Religious education has a very high profile within the school curriculum and learning	Religious education has a high profile within the school curriculum and learning activities	Some assessment takes place but this is inconsistent across year groups and does not	

activities provide fully for the needs of all learners.	are differentiated to meet the needs of different groups of learners.	always accurately inform future teaching and learning.	
The religious education curriculum is rich and varied enabling learners to acquire a thorough knowledge and understanding of the Christian faith through a wide range of learning opportunities.	Learners display a secure knowledge of many of the key aspects of Christianity and the Bible and the main practices and beliefs of the other faiths and cultures studied.	The religious education curriculum offers some opportunities to enhance the spiritual, moral, social and cultural development of learners.	
The religious education curriculum provides opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths studied.	Religious education makes a good contribution to the Christian values of the school and to the learners' spiritual, moral, social and cultural development.	The religious education curriculum offers learners some opportunities to understand the main teachings, beliefs and practices of Christianity and some other world faiths but implementation is inconsistent and is therefore not fully effective. As a result, learners do not have sufficient knowledge or understanding of religions nor of respect between diverse faith communities.	
Links with the Christian values of the school and spiritual, moral, social and cultural development are intrinsic to the religious education curriculum and they have a significant impact on learners.	Effective use is made of a range of routine monitoring and evaluation procedures that accurately identify strengths and focus on raising standards that lead to improvement in pupil performance.	Religious education has modest links to some aspects of the school's Christian values but these are not made explicit and are not consistently identified in teachers' planning.	
Rigorous and extensive monitoring and evaluation results in well focused action plans that demonstrably lead to improvement.	The subject leader effectively communicates expectations to senior leaders, governors and staff about improvement in teaching and learning in religious education and is well informed on current developments in religious education.	There is regular monitoring of some aspects of religious education and self-evaluation is broadly accurate in identifying priorities for improvement that offer adequate challenge.	
Subject leadership has the highest level of subject expertise and the vision to realise ambitious expectations and improvement.		The subject leader is aware of current developments in religious education and incorporates some of these in his/her practice.	

*\*'National standards' throughout the descriptors for religious education refers to the levels set out in the syllabus adopted by the governors of the school and the extent to which they may reflect the QCA's 8 point scale.*



Appendix 3

<b>End of Year 1</b>	<b>The Living Difference III age-related expectations (AREs)</b>	<b>End of Year 2</b>	<b>The Living Difference III age-related expectations (AREs)</b>
Communicate	Children can talk about their own responses to their experiences of the concepts explored.	Communicate	Children can describe in simple terms their responses to their experiences of the concepts studied.
Apply	They can identify how their responses relate to events in their own lives.	Apply	They can identify simple examples of how their responses relate to their own lives and those of others.
Enquire	They can identify and talk about key concepts explored that are common to all people (Group A concepts).	Enquire	They can describe in simple terms key concepts explored that are common to all people (A concepts) and identify and talk about concepts that are common to many religions (B concepts).
Contextualise	They can recognise that the concept is expressed in the way of life of the people studied.	Contextualise	They can simply describe ways in which these concepts are expressed in the context of the ways of life of people living a religious life in the religion studied.
Evaluate	They can evaluate human experience of the concept by talking about it in simple terms and its importance to people living a religious life, and by identifying an issue raised.	Evaluate	They can evaluate the human experience of the concepts studied by describing in simple terms their value to people who are religious and by dialoguing with others recognise an issue raised.
<b>End of Year 4</b>	<b>The Living Difference III age-related expectations (AREs)</b>	<b>End of Year 6</b>	<b>The Living Difference III age-related expectations (AREs)</b>
Communicate	Children can describe their own responses to the human experience of the concepts studied.	Communicate	Children and young people can explain their own response to the human experience of the concepts explored.
Apply	They can describe examples of how their responses are, or can be, applied in their own lives and the lives of others.	Apply	They can explain examples of how their responses to the concepts can be applied in their own lives and the lives of others.
Enquire	They can describe key concepts that are common to all people as well as those that are common to the lives of many living a religious life (A and B concepts).	Enquire	Children and young people can explain key concepts that are common to all people (A concepts) as well as those that are common to many religions (B concepts) and they can describe some key concepts that are particular to the specific religions studied (C concepts.)
Contextualise	They can describe how these concepts are contextualised within some of the beliefs and/or practices and/or ways of life of people living a religious life in the religion studied.	Contextualise	They can explain how these concepts are contextualised within the beliefs and/or practices and/or the ways of life of people living a religious life in the religions studied.
Evaluate	They can evaluate human experience of the concepts by describing their value to people and through dialoguing with others can recognise, identify and describe some issues raised.	Evaluate	They can evaluate the concepts by explaining their value to people living a religious life by drawing on examples. Dialoguing with other children will enable them to discern for themselves and so identify and describe in increasingly complex ways some of the issues they raise.