

# Callands Community Primary School



## Religious Education Policy 2021

Full Implementation	
To be Revised	
Adopted by GB	
Signed on behalf of GB by COG	

## 1 INTENT

1.1 High-quality Religious Education teaching should instil a sense of 'Awe and Wonder' (philosophical thinking and questioning) and should enable pupils to be aware that human life is not merely material life, and be open to the possibility of transcendent or spiritual life by exploring such experiences in their own lives and the lives of others. It should inspire in pupils, a curiosity and fascination about the world and its people that promotes acceptance and will remain with them for the rest of their lives. Teaching should equip pupils with knowledge about a range of places, people and beliefs, together with a deep understanding of common human values within the local community and global issues facing the human race. As pupils accumulate sufficient knowledge about the world's religions, it will help them to deepen their understanding of the interaction between people, their traditions, their beliefs and values as well as shared human experiences in their search for spiritual meaning. Religious knowledge provides learners with an awareness of other people that explains how people act and how they are both interconnected and are different. At Callands, there is an emphasis on '**acceptance**' (one of our 19 values) and a recognition how this value contributes to a harmonious world.

1.2 The school's Religious Education Curriculum will inspire pupils to investigate and learn about their peers, the community local to Callands, national and wider global issues. Developing a knowledge of religious stories and teachings and using a range of artefacts, pupils will develop an understanding of the community and world they live in. E.g. recent flooding in Warrington allowed pupils to make links with Christian Charities such as Christian Aid who help in natural disasters on a global scale and Christian organisations within the community who offered help and are inspired by the teachings of Jesus. Pupils were able to draw upon reference to flooding in Bible stories such as Noah's Ark from a previous unit.

## 2 IMPLEMENTATION

The Local Agreed Syllabus for Religious Education, adopted in 2014, aims to:

- To establish an entitlement. The Agreed Syllabus secures for all pupils, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities, an entitlement to learning in RE. This contributes to their developing knowledge, understanding, skills and attitudes, which are necessary for their personal fulfilment and development as active and responsible citizens.
- To establish standards. The Agreed Syllabus makes expectations for learning and attainment explicit to pupils, parents, teachers, governors, employers and the public, and establishes standards for the performance of all pupils in RE. These standards may be used to set targets for improvement and measure progress towards those targets.
- To promote continuity and coherence. The Agreed Syllabus for RE contributes to a coherent curriculum that promotes continuity. It facilitates the transition of pupils between schools and phases of education and can provide foundations for further study and lifelong learning.
- To promote public understanding. The Agreed Syllabus for RE will increase public understanding of, and confidence in, the work of schools in RE. Through the SACRE, the religious communities of Lancashire have been involved in its development. This is part of the mission of Lancashire SACRE.

Teaching staff will demonstrate a firm understanding of the school's Religious Education curriculum through the Locally Agreed Syllabus. The sequence of learning Religious Education across the school will meet the needs of all groups of children, especially disadvantaged pupils and those with SEND. Work given to pupils will match their needs and the aims of the school curriculum.

### 2.1 Subject Knowledge and Understanding

Teaching staff demonstrate good subject knowledge, understanding the component knowledge required and how to check for common misconceptions, correcting them when necessary. They present the topics clearly and facilitate detailed discussions through a variety of engaging activities. They will promote a sense of 'Awe and Wonder' and link lessons to wider global issues going on in the world at the time of teaching. Staff have access to a range of online CPD resources e.g. RE:Today and completed an RE staff INSET day with a neighbouring school.

## **2.2 Enquiry Based Learning**

Enquiry Based Learning is used to develop and embed children's Religious knowledge, skills and understanding as well as promote philosophical thinking which can be used to find connections in the world which are not immediately apparent. A key aspect of this approach to teaching and learning is the contribution to the structure of each topic from the children via specifically designed prior learning tasks and transferrable concepts using 'I see...', 'I think...', 'I wonder...'

## **2.3 Cross-curricular teaching of Religious Education**

Religious Education may be taught in a cross-curricular approach across a range of subjects in order to enhance the knowledge and understanding of the world's religions. The teaching of religious skills or knowledge may not always be through a 'Religious Education' lesson.

## **2.4 Religious Education and the wider curriculum**

### **English**

Religious Education makes a significant contribution to the teaching of English in our school because it actively promotes the skills of reading, writing, speaking and listening. We ensure that some of the guided reading texts that we use in English lessons are related to religious Holy Days, traditions and stories. This is because we believe that these activities develop the children's understanding and enable them to use speaking and listening skills; reading skills and writing abilities.

### **Mathematics**

The teaching of Religious Education in our school contributes to children's mathematical understanding in a variety of ways. We teach the children how to... The children study .... They also use ....

### **Computing**

Computing enhances the teaching of Religious Education in our school significantly, because there are some tasks for which the use of technology is particularly useful. It also offers ways of impacting on learning which are not possible with conventional methods. Software is used to take part in virtual tours of religious spaces that are not always possible to visit, Google Earth allows pupils to see where religions were founded, animate religious stories and teachings, listen to and watch people from a range of religions speak about their faiths and demonstrate how they act. It also allows children to investigate religions further through the use of search engines where they can find answers to some of their enquiry questions. Children use Computing to record, present and interpret their findings through the use of Purple Mash, Power Point, Publisher and Paint. Children learn how to find, select, and analyse information on the Internet and on other media.

## **Personal, Social and Health Education (PSHE)**

Religious Education contributes significantly to the teaching of Personal, Social and Health Education. Firstly, the subject matter lends itself to raising matters of citizenship and social welfare as well as ethics, morals and acceptance. For example, children study the way people live and the rules they follow, in EYFS linking to choices of right and wrong and in Year 6 how lives can be changed for better or worse by religion. Secondly, the nature of the subject means that children have the opportunity to take part in debates and discussions linking to global and ethical issues. We allow them to participate in multi-faith activities and share their own personal traditions promoting the acceptance of others. Thus Religious Education in our school promotes the concept of positive citizenship.

## **2.5 Assessment and Feedback**

During sessions, pupils understanding is checked systematically with misconceptions being accurately identified and direct feedback provided. Teaching and learning is adapted to provide for the learning needs of groups. Both summative and formative assessment information is used to check understanding and inform teaching. Staff follow the school policy for assessment and apply this when assessing in RE.

## **2.6 Assessment for Learning**

Children demonstrate their ability in Religious Education in a variety of different ways. Younger children might, for example, rein act a story with puppets, whilst older pupils might produce a PowerPoint presentation based on their investigations of different religious ceremonies. Teachers will assess children's work by making informal judgements during lessons. On completion of a piece of work, the teacher assesses the work and uses this information to plan future learning. Written or

verbal feedback is given to the child to help guide his or her progress, in line with the school's AfTL policy. Older children are encouraged to make judgements about how they can improve their own work.

We assess the children's work in Religious Education while observing them working during lessons. Religious Education is assessed in accordance with the school's assessment policy using the 9 point system and with reference to the relevant year group OTI (On Target Indicator) document. This enables the teacher to make termly and annual assessment of progress for each child, as part of subject analysis and the child's annual report to parents. This information is then passed on to the next teacher at the end of each year.

The subject leader keeps samples of the children's work in a portfolio which shows the expected level of achievement in geography in each year of the school.

The monitoring of the standards of children's work and of the quality of teaching in Religious Education is the responsibility of the head teacher and subject leader. The work of the subject leader also involves supporting colleagues in their teaching, being informed about current developments in Religious Education and providing a strategic lead and direction for this subject in the school. The subject leader reviews and evaluates the action plan, budget and planning annually.

## **2.7 Online learning and marking**

During partial school closure the provision of RE teaching is maintained through live lessons on Microsoft Teams and pupils are able to record and submit work on the schools online platform. All submitted work is then marked by the teacher who provides 'green for growths' where appropriate. Recognition of pupils achievements is upheld with the use of virtual stickers/awards and praise points.

## **2.8 Resources**

We use a variety of teaching and learning styles in our Religious Education lessons and make use of well-resourced artefact boxes. We believe in whole-class teaching methods, and we combine these with enquiry-based research activities. We encourage children to ask as well as answer philosophical and 'wondering' questions, utilising their prior learning in order to integrate new learning. We offer them the opportunity to use a variety of resources, such as artefacts, Holy books, virtual tours of religious spaces, religious stories, prayers and sayings, photographs, illustrations religious artwork and subscription to RE websites with further resources, to support the accumulation of knowledge. We enable them to use ICT in Religious Education lessons where this serves to enhance their learning. Children take part in role-play and discussions, and they perform and present information to the rest of the class. Wherever possible, we involve the children in investigating current religious issues around the world.

## **2.9 Inclusion**

We recognise the fact that there are children of widely different abilities in all classes, and we provide suitable learning opportunities for all children by matching the task to the ability of the child whilst maintaining an appropriate level of challenge. We achieve this by:

- setting tasks which are open-ended and can have a variety of responses;
- setting tasks of increasing difficulty;
- providing resources of different complexity, according to the ability of the child;
- Using teaching assistants to support the work of individual children or groups of children.
- Using technology to record pupil responses

### 3 IMPACT

3.1 By the end of their primary journey, pupils should have a curious fascination about the world and its people that will remain with them for the rest of their lives. Pupils will develop detailed knowledge and skills over time about a range of places and people. In addition, pupils will have a deep understanding of some of the global issues facing the planet and why these are important to their generation. Pupils will be able to communicate their learning verbally, in writing and using technology where appropriate.

The use of live lessons during partial school closure at the start of 2020 ensured COVID 19 has had minimum impact on learning for the majority of pupils. A bespoke action plan has been written December 2020 following the impact of COVID 19 and a focus has been placed on enabling SEN pupils to record in a variety of ways and helping pupils from disadvantaged backgrounds to make progress towards age related outcomes.

3.2 By the end of the academic year 2021, the aim for focus pupil groups is outlined below:

- **Boys** – the gender gap will be closing across all year groups. Tasks are to be made practical wherever possible with the use of artefacts and recorded in a range of ways that do not deter them from showing their understanding e.g. extended writing.
- **Disadvantaged pupils** will benefit from being part of teacher focus groups during lessons and will have access to religious texts and non-fiction books linking to the next RE topic during reading carousels as part of guided reading to increase familiarity with the range of religions taught in their year group.
- **SEND pupils** to make at least one point progress each term, even with limited literacy skills with the help of assistive technology
- **All** pupils will be able express the intent of RE at Callands

### 3.3 British Values

Religious Education allows children to develop and demonstrate skills and attitudes that will allow them to participate fully in, and contribute positively to, society and life in modern Britain. The cultural development of children is shown by their understanding of and respect for the range of different religions and cultures within school and further afield as an essential element of their preparation for life in modern Britain.

R.E. lessons at Callands Community Primary School reinforce messages of acceptance and respect for others. This is done by learning about faiths and beliefs other than one's own and celebrating different faiths and cultures in R.E. in the calendar. A detailed programme of SMSC events will aim to actively promote diversity and the British values of tolerance, mutual respect between those of different faiths and beliefs, democracy, the rule of law and individual liberty

### 3.4 Spiritual, Moral, Social and Cultural Development

We offer children in our school many opportunities to examine the fundamental questions in life through the medium of Religious Education. For example, their work in topics such as 'Who should we Follow?' and 'How is life like a journey?' lead children to ask questions about the nature of people and the meaning of life. We encourage the children to reflect on the impact of beliefs and the paths they take. Through teaching about contrasting localities, we enable the children to learn about possible inequalities and injustices in the world. We help children to develop their knowledge and understanding of different cultures, so that they learn to avoid stereotyping other people, and acquire a positive attitude towards others. We help contribute to the children's social development by teaching them about how society works to resolve difficult issues of economic development. Religious Education contributes to the children's appreciation of what is right and wrong by raising many moral questions during the programme of study.

### 3.5 Homework

Religious Education homework is set as part of the optional tasks each half-term where children are invited to take part in a range of practical activities which are linked to their learning in school.

### **3.6 Religious Education Curriculum Planning**

The school uses the Locally Agreed Syllabus as the basis of its curriculum planning, enriched and enhanced with a range of physical resources and subscription to NATRE. The Syllabus has been further adapted to the local circumstances of the school in that we encourage pupils from EYFS to share their own families religions as part of their People and Communities area of learning and invite visitors and family members in to demonstrate some of their traditions, aiming to develop acceptance from an early age. We have chosen the subsequent religions after Christianity, which as stated in the LSA is taught for the minimum 51% of the time, based on the intake of the school.

Our long-term planning maps the Religious Education units studied in each term during in each year group. The subject leader devises this plan in conjunction with teaching colleagues in each year group. In some cases we combine the Religious study with work in other subject areas, especially in EYFS.

Our medium-term/ short-term plans give details of each unit of work for each term. Each class teacher is responsible for writing these plans for each lesson. These plans list the specific learning objectives, expected outcomes of each lesson and include relevant warm-up activities to enable over learning of the key knowledge and skills. In this way we ensure that children have complete coverage of the Locally Agreed Syllabus

We plan the topics in Religious Education so that they build on prior learning and enable pupils to show progression. Children of all abilities have the opportunity to develop their skills and knowledge in each unit and, through planned progression built into the scheme of work, we offer them an increasing challenge as they move up the school.

### **3.7 The Foundation Stage**

We teach Religious Education in reception classes as an integral part of the topic work covered during the year. As the reception class is part of the Early Years Foundation Stage of the National Curriculum, we relate the religious aspects of the children's work to the objectives set out in the Early Learning Goals (ELGs) which underpin the curriculum planning for children aged three to five. Religious Education makes a significant contribution to the development of each child's understanding of People and Communities (P&C), through activities such as role playing different stories, singing hymns and listening to prayers from different religious, or investigating what makes a 'good' playground. To ensure a meaningful transition from EYFS to KS1, children begin to develop knowledge and skills from the KS1 curriculum through P&C, such as:

### **3.8 Additional Activities**

Trips and visits are integral to good Religious Education teaching, and we include as many opportunities as we can to involve children in practical Religious Education research and enquiry.

## **4 Religious Education Research**

Regular research is conducted to ensure the subject leader, and therefore the school is up to date with developments within the subject. The prime source of information is NATRE and RE:Today via their website and magazine. In addition, the subject leader keeps up to date with any developments with online services and teacher forums.

## **5 Religious Education and Inclusion**

At our school we teach Religious Education to all children, whatever their ability and individual needs. Geography forms part of the school curriculum policy to provide a broad and balanced education to all children. Through our teaching about Religions we provide learning opportunities that enable all pupils to make good progress. We strive hard to meet the needs of those pupils with special educational needs, those with disabilities, those with special gifts and talents, and those learning English as an additional language, and we take all reasonable steps to achieve this. For further details see individual whole-school policies: Special Educational Needs; Disability Non-Discrimination; Gifted and Talented; English as an Additional Language (EAL).

When progress falls significantly outside the expected range, the child may have special educational needs. Our assessment process looks at a range of factors –classroom organisation, teaching materials, teaching style, and differentiation–so that we can take some additional or different action to enable the child to learn more effectively. Assessment against the National Curriculum allows us to consider each child's attainment and progress against expected levels. This helps ensure that our teaching is matched to the child's needs.

The Phonic Policy for EYFS and KS1 within the school ensures all children reach an age related standard before underpinning non-core subjects. The relevant reading bands have been added to subject OTIs for RE.

We enable all pupils to have access to the full range of activities involved in learning about Religions. Where children are to participate in activities outside the classroom, such as visits, we carry out a risk assessment prior to the activity, to ensure that the activity is safe and appropriate for all pupils.

## **6 Equality**

Our Religious Education curriculum positively promotes equality and diversity.

## **7 Legal Requirements**

Religious Education must be taught to all registered pupils in maintained schools, including those in the sixth form, except to those withdrawn by their parents. The usual interpretation of this clause is that withdrawal on grounds of conscience is implied. Religious Education should be provided for all registered pupils except for those withdrawn at the request of their parents. (s 71 SSFA 1998).

Religious Education must be provided in accordance with the current Lancashire Agreed Syllabus for Religious Education 2011. RE provision is legal if the Agreed Syllabus is planned and taught. Provision is illegal if it is not.

## **8 Right to Withdraw**

Parents and legal guardians have the legal right to withdraw their children from religious education. As an inclusive school, we will respond to a request for withdrawal from R.E. with an invitation to meet and talk to us in the first instance regarding any concerns. This will allow the school the opportunity to explain our syllabus and approach in more detail to the family concerned, with the hope of being able to offer reassurance of any concerns. We would stress in particular that the R.E. curriculum is relevant to all pupils and respects their own personal beliefs.

If the parent still requests to withdraw their child we would also request that the parent/guardian makes arrangements for an alternative R.E. provision for their child. However, the right of withdrawal will not extend to other areas of the curriculum when, as may happen on occasion, spontaneous questions on religious matters may be raised by pupils or there are issues related to religion that arise in other subjects such as History or PSHE & Citizenship.

The school will be particularly vigilant for requests that aim to exclude a child from learning about only one religion in particular and does not support selective withdrawal from R.E lessons.

There is also a legal right for staff to withdraw from the teaching of RE and any such request would be discussed sensitively with the head teacher and subject lead.

## **12 The prevention of religious extremism**

The local agreed syllabus aims to encourage pupils to explore their own beliefs (whether they are religious or non-religious). It also offers children the opportunity to examine issues of religious belief and faith and to express their responses. Through a broad, balanced approach and the coverage of several world faiths the curriculum also helps to build resilience to anti-democratic or extremist narratives. Should the school become concerned over indoctrination, radicalisation or extremism from any member of staff, visitor or family member, we would take action. All referrals with respect to PREVENT will be directed to Prevent Police and Warrington Social Care Services in the first instance, highlighting any potential concerns. Referrals will be sent to: [prevent@merseyside.police.uk](mailto:prevent@merseyside.police.uk) and [childreferral@warrington.gov.uk](mailto:childreferral@warrington.gov.uk) (if concerns regarding a child) or [servicereception@warrington.gov.uk](mailto:servicereception@warrington.gov.uk) (if concerns regarding an adult). Should there be any concerns about a member of the Senior Leadership Team, the Chair of Governors should be contacted and would also then contact the Local Authority and Prevent Police.

## **13 Our Community**

Religious Education helps to investigate and understand the relationship between people and local, national and global identities and interrelationships. These communities include: School Community; Community in which the school is located; Religious Community; UK Community; Global Community. Within these interconnections lies a large part of our curriculum and the journey of pupils becoming accepting of the way others express their traditions, customs and beliefs.

#### **14 Remote Education**

The RE curriculum will continue to be taught through Microsoft Teams live lessons during any partial school closure. Pupils will be able to upload work in response to lessons on the school's Virtual Learning Environment where it will be viewed and marked by teachers.

#### **15 System Leadership**

Religious Education at Callands is led by Mrs Lucy McShane.