



# St George's Church of England Primary School

## Religious Education Policy Statement

### INTRODUCTION

Religious Education (RE) is an important subject at St George's Church of England Primary School. It is part of the basic curriculum and is taught in accordance with the Kent Agreed Syllabus for Religious Education (RE act 2007), as we are required to do by law.

As a church school, the teaching of Christianity is at the heart of our curriculum. We learn about other world religions and world views, fostering respect for them. At St George's we use the Understanding Christianity resources, supplemented with Rochester Diocesan RE materials to deliver the Kent Agreed Syllabus and include aspects of Christianity appropriate to Primary Schools, as found in the Church of England's report on RE: 'Excellence and Distinctiveness' (2005).

Links with our Christian values and vision, and support for pupils' spiritual, moral, social and cultural (SMSC) development are intrinsic to our RE curriculum and have a significant impact on learners. We provide a wide range of opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths and world views studied.

### TIME ALLOCATION

We follow the recommendation of the Kent Agreed Syllabus supported by Rochester Diocesan materials which requires a minimum 5% curriculum time for RE, which amounts to one hour a week at Key Stage One and 1.25 hours at Key Stage Two. (This is in addition to time for worship). As a Church school, we make sure that this is fulfilled.

### AIMS

At St George's staff, governors and pupils work together to create a caring Christian ethos in the school. RE has a particular contribution to make towards the spiritual, moral, social and cultural education of each child including the school values of Respect, Courage, Kindness, Forgiveness, Honesty and Hope. The school echo the vision of Kent Standing Advisory Council for Religious Education (SACRE), that the skills, attitudes and knowledge learnt through RE are necessary for "pupils' self-fulfilment and development as active and responsible citizens" (Kent Advisory Syllabus, 2006).

We encourage respect for religious commitment and for those holding different beliefs.

### OBJECTIVES

As stated in the Church of England Religious Education Statement of Entitlement, appropriate to age at the end of their education in our school, the expectation is that all pupils are religiously literate and as a minimum pupils are able to:

- Give a theologically informed and thoughtful account of Christianity as a living and diverse faith.
- Show an informed and respectful attitude to religions and world.

- Engage in meaningful and informed dialogue with those of other faiths and none.
- Reflect critically and responsibly on their own spiritual, philosophical and ethical convictions.

## **APPROACHES**

Through interactive, interesting and progressive teaching across the school the children learn about the beliefs and practices of the Christian faith. The Kent Agreed Syllabus supported by Understanding Christianity and materials from Rochester Diocese emphasise the importance of distinctive RE skills, such as enquiring, questioning, analysing and interpreting, as well as empathising and reflecting. Lessons are planned to develop each skill at a time.

Each child has his/her own book specifically for RE work, but RE also includes creative and practical activities and discussion, which can be seen in class 'Big Books'. We benefit from our close ties with the parish church for RE visits and visitors to the lessons.

## **ASSESSMENT**

Teachers at St George's mark children's work in RE on a 'traffic light scale' to illustrate a child's understanding of a concept or skill (See Marking policy). Feedback is given to children on an individual basis and to parents through progress reports at the end of the year.

Assessment is directly related to the expectations of the syllabus.

Class teachers are responsible for termly assessment records from weekly formative assessment that record children's RE knowledge and skills. Clear and concise assessment records ensure progressive teaching across the school.

## **BREADTH AND BALANCE**

Although work on Christianity will predominate, there will be in-depth work on the major world religions and on other world views as appropriate. Teaching will seek to bring about a deeper knowledge and understanding of religious traditions but also to develop a range of skills such as the ability to empathise and evaluate attitudes, and develop respect for diversity.

## **EQUAL OPPORTUNITIES**

Religious education will challenge stereotypes, misinformation and misconceptions about race, gender and religion. It seeks to present religions and world views 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. All questions, views, and opinions will be treated with sensitivity and respect.

## **RELEVANCE**

Teachers will establish clear links between elements of religious belief and practice and aspects of the children's own lives. Teaching will enable pupils to gain something of personal value from their study of religious belief and practice, for example, the way that they might apply insights gained from religious stories to their own lives. This will be done through engaging pupils in an enquiry based style of learning and by posing challenging questions to and by pupils.

## **DIFFERENTIATION AND SPECIAL NEEDS**

At St George's all children are made to feel that their contributions are valued. RE lessons are planned to enable all children to access the RE curriculum and achieve their highest potential. There is particular concern to ensure that all tasks are challenging and sufficiently demanding to stimulate and engage all pupils whilst extending the most able.

## **LEGAL REQUIREMENTS**

From the time of the 1944 Education Act, parents have had the right to withdraw their children from religious education. The school must comply with any request from a parent to withdraw their child and parents are not required to give their reasons for wanting to do so. However, in view of the Christian ethos and distinctive Christian character of our school, we would hope that all children admitted will participate fully in RE, and that anyone wishing to withdraw their child would discuss this with the headteacher before making this decision.

## **REVIEW**

This policy is to be reviewed by staff and governors bi-annually.

**RE Subject Co-ordinator:** Natasha Brownfield

Black = Understanding Christianity units

Red = RE Today units of work

Blue = Diocesan units of work

Green = other

	<b>Term 1</b>	<b>Term 2</b>	<b>Term 3</b>	<b>Term 4</b>	<b>Term 5</b>	<b>Term 6</b>
<b>Reception</b>	<b>CREATION</b> Why is the word 'God' so important to Christians?	<b>INCARNATION</b> Why do Christians perform Nativity plays at Christmas?	<i>Which stories are special and why?</i> (New Testament)	<b>SALVATION</b> Why do Christians put a cross in an Easter garden?	<i>Which stories are special and why?</i> (Old Testament)	<i>Which stories are special and why?</i> (world faiths) with support from RE Today unit
<b>Year 1</b>	<b>GOD</b> What do Christians believe that God is like?	<b>INCARNATION</b> Why does Christmas matter to Christians? <i>CORE LEARNING</i>	<b>GOSPEL</b> What is the good news that Jesus brings? <i>CORE LEARNING</i>	<b>SALVATION</b> Why does Easter matter to Christians? <i>CORE LEARNING</i>	<b>JUDAISM</b> Who is Jewish and what do they believe?	<b>JUDAISM</b> Who is Jewish and what do they believe?
<b>Year 2</b>	<b>CREATION</b> Who made the world?	<b>INCARNATION</b> Why does Christmas matter to Christians? <i>DIGGING DEEPER</i>	<b>GOSPEL</b> What is the good news that Jesus brings? <i>DIGGING DEEPER</i>	<b>SALVATION</b> Why does Easter matter to Christians? <i>DIGGING DEEPER</i>	<b>ISLAM</b> Who is a Muslim and what do they believe?	<b>ISLAM</b> Who is a Muslim and what do they believe?
<b>Year 3</b>	<b>PEOPLE OF GOD</b> What is it like to follow God?	<b>SIKHISM</b> <i>What is important for Sikh people?</i> <b>CHRISTMAS</b> theme 2 lessons	<b>INCARNATION</b> What is the Trinity? <i>CORE LEARNING</i>	<b>SALVATION</b> Why do Christians call the day Jesus died 'Good Friday'? <i>CORE LEARNING</i>	<b>KINGDOM OF GOD</b> When Jesus left, what was the impact of Pentecost?	<b>SIKHISM</b> How do Sikh people worship and celebrate?
<b>Year 4</b>	<b>CREATION</b> What do Christians learn from the Creation story?	<b>INCARNATION</b> What is the Trinity? <b>DIGGING DEEPER</b>	<b>GOSPEL</b> What kind of a world did Jesus want?	<b>SALVATION</b> Why do Christians call the day Jesus died 'Good Friday'? <b>DIGGING DEEPER</b>	<b>HINDUISM</b> What does it mean to be a Hindu in Britain today?	<b>HINDUISM</b> Why do some people think that life is a journey and what significant experiences mark this?
<b>Year 5</b>	<b>GOD</b> What does it mean if God is loving and holy?	<b>INCARNATION</b> Was Jesus the Messiah? <i>CORE LEARNING</i>	<b>PEOPLE OF GOD</b> How can following God bring freedom and justice?	<b>SALVATION</b> What did Jesus do to save human beings?	<b>JUDAISM</b> <i>What does it mean to be Jewish in Britain today?</i>	<b>ISLAM</b> <i>What does it mean to be a Muslim in Britain today?</i> (Part 1)
<b>Year 6</b>	<b>CREATION</b> Creation and science: conflicting or complementary? in the wider context of 'Big Questions'	<b>GOSPEL</b> What would Jesus do?  <b>CHRISTMAS</b> theme 2 lessons	<b>ISLAM</b> <i>What does it mean to be a Muslim in Britain today?</i> (Part 2)	<b>SALVATION</b> What difference does the resurrection make for Christians?	<b>ISLAM</b> <i>Is it better to express your beliefs in arts and architecture or in charity and generosity?</i>	<b>KINGDOM OF GOD</b> What kind of king is Jesus?

\*Amended guidance for years 5 and 6

The RE today unit; 'Is it better to express your beliefs in arts and architecture or in charity and generosity?' relies heavily on the children having a deep understanding of the Muslim faith and the Mosque. Therefore this unit must come after both Islam units in the overview. Please see Muslim planning guidance document for support in how to split this unit across two year groups.