



Religious Education Policy

April 2020

Approved by Chair _____

Review Date _____

SHINE Academies Policy for Religious Education (RE)

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1. Curriculum Intent Religious Education

At Northwood Park, we pride ourselves on respecting each other. This basic principle to “treat others as you wish to be treated” is taught in the many religions we cover in the curriculum and forms our school motto. We respect people’s right to worship freely and acknowledge diversity within each family’s beliefs within our school. We teach our children to challenge prejudice and stereotyping as well as explore the benefits of living in the culturally diverse city of Wolverhampton.

As R.E. is not part of the national curriculum, it is the responsibility of the LA to ensure there is a Standing Advisory Council on Religious Education (SACRE) in place locally. This is followed at Northwood Park. It is important for us to teach R.E. through cross-curricular themes therefore children also learn dances and songs (as a part of class assemblies performed to parents) as well as produce art-work linked to religious themes to make R.E. as engaging as possible. These experiences also help to engage pupils with R.E. and **develop curiosity**.

In Early Years, we take a playful approach to R.E., with children learning through play and the introduction to various religious festivals and celebrations throughout the year. In Key Stage One children are introduced to Sikhism, Islam, Judaism and Christianity and start to explore big questions about faith and the impact it has on people’s lives.

The Key Stage Two curriculum **builds-on children’s prior learning**. We aim to **create independent thinkers who are aspirational, confident and prepared to challenge views in opposition to their personal values and beliefs**. This is particularly important as we belong to a multi-cultural community where children need the skills of tolerance and appreciation for people’s differences which can be taught through R.E. By learning about the faiths beliefs and values of others critically, we can learn important life lessons from religious stories and practices.

Each year group also produce a religious themed assembly to celebrate major festivals throughout the year e.g. Diwali and Eid al Fitr. This **helps give opportunities to discover hidden talents, skills and new passions**. Each half term, Reverend Poole from St. Mary’s church visits the children to deliver an assembly in school (alternating between KS1 and KS2).

Parents are encouraged to join with us during our class assemblies and visits to our local church on special religious occasions. We aim to encourage good moral values within our children and teach them to be tolerant and loving towards each other. **We are stronger because of the diversity of our community and we celebrate the different strengths and perspectives we all offer**. We aim to equip our children with the skills and understanding to live in a diverse community, harmoniously and with compassion for others. The impact of R.E. at Northwood Park Primary School can be measured in our children’s attitudes shown to

others and the acceptance, tolerance and celebration of our differences and similarities.

It is important for young people to acquire a better understanding of the role that religions play in today’s pluralistic world. The need for such education will continue to grow as different cultures and identities interact with each other through travel, commerce, media or migration.

Although a deeper understanding of religions will not automatically lead to greater tolerance and respect, ignorance increases the likelihood of misunderstanding, stereotyping, and conflict.

Toledo 'Guiding Principles for Teaching about Religions and Beliefs'

2. Non-Statutory Guidance

The DCSF Non-Statutory Guidance, 2010, states:

'Religion and beliefs inform our values and are reflected in what we say and how we behave. RE is an important subject in itself, developing an individual's knowledge and understanding of the religions and beliefs which form part of contemporary society.

Religious education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong, and what it means to be human. It can develop pupils' knowledge and understanding of Christianity, of other principal religions, other religious traditions and worldviews that offer answers to questions such as these.

RE also contributes to pupils' personal development and well-being and to community cohesion by promoting mutual respect and tolerance in a diverse society.'

3. Our Vision

At Northwood Park Primary School, we believe that Religious Education (RE) contributes to the general ethos and values of our school. We **initiate** good Religious Education through an appropriate and robust curriculum; we **implement** and deliver high quality R.E. using a range of engaging well-structured lessons with high quality teaching; the **impact** can be seen in the positive attitudes and choices of our pupils who are equipped for life in a multi-cultural society.

Our Religious Education programme is to help pupils develop knowledge and understanding of religious belief and practice and understand the influence and impact of religion on people's lives. We aim to develop the children's ability to discuss and consider some of the issues arising from the study of religion. Pupils who follow the RE programme in our schools gain a deep knowledge and understanding of the teachings, practices and life stories expressed in a variety of ways within Christianity and other principal religions and world views. Through reflection on their own beliefs and values in the light of their learning, they grow in respect for themselves and others.

RE is an important curriculum subject. It is important in its own right and also makes a unique contribution to the spiritual, moral, social and cultural development of pupils and supports wider community cohesion. The Government is keen to ensure all pupils receive high-quality RE and that is what we endeavour to deliver.

4. The Legal Position

By law, (Education Act 1996), Religious Education:

- Must be taught to all registered pupils in maintained schools and school sixth forms, except to those withdrawn by their parents.
- All pupils in England and Wales must participate in a daily act of worship, which is to be "wholly or mainly of a broadly Christian character" except to those withdrawn by their parents/guardians.
- Is a component of the basic curriculum to be taught alongside the national curriculum in all maintained schools. In all such schools, other than aided schools, it must be taught according to the locally agreed syllabus.
- Section 375(3) requires *'the syllabus to reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.'*

Academies are all-ability, state-funded schools managed by independent sponsors, established under Section 482 of the Education Act 1996. Some academies have a religious character.

- All academies are required, through their funding agreements, to teach RE:
For academies without a religious character, this will be the locally agreed syllabus.

5. Aims

RE provides opportunities for children to:

- Develop their knowledge and understanding of, and their ability to respond to, Christianity and the other principal religions represented in Great Britain;
- Explore issues within and between faiths to help them understand and respect different religions, beliefs, values and traditions (including ethical life stories), and understand the influence of these on individuals, societies, communities and cultures;
- Consider questions of meaning and purpose in life;
- Learn about religious and ethical teaching, enabling them to make reasoned and informed judgements on religious and moral issues;
- Develop their sense of identity and belonging, preparing them for life as citizens in a plural society; Develop enquiry and response skills through the use of distinctive language, listening and empathy; Reflect on, analyse and evaluate their beliefs, values and practices and communicate their responses.

6. Objectives

The above aims can be achieved if we:

- Foster children’s feelings of awe, wonder, delight, joy and mystery; extend their natural curiosity and help them to use their imagination in order to extend their spiritual development;
- Encourage children to recognise their own value and importance as individuals; promote their social development so that they can give as well as receive, and develop their understanding that life is a series of significant stages;
- Help children to understand the religious beliefs, attitudes and activities of other people and develop and express their own beliefs and values;
- Help children to consider their personal response to moral issues, assist them in their early exploration of the meaning of life, and help them face and learn from painful experiences which they encounter such as fear, suffering and death;
- Consider some basic religious concepts and ways in which they have been expressed in sacred books, language and writings, symbols and the arts, daily living and rituals;
- Introduce children to the lives of key figures in various religions and to people who have responded to their teaching and example;
- Familiarise children with stories, which are an authentic part of religious traditions;
- Provide opportunities for children to share in memorable and festive experiences from various cultures and traditions, thus stimulating questions about the meaning of such occasions.

7. Equal Opportunity

We are committed to providing a teaching environment conducive to learning. Each child is valued, respected and challenged regardless of ability, race, gender, religion, social background, culture or disability. In addition to this, a policy on Racial Equality has been written in line with Government requirements and the Governing Body of the school.

8. Approaches to Teaching Religious Education

Religious Education is included in topics that lend themselves to cross-curricular themes: where this is not appropriate, Religious Education is taught as a separate subject. The Agreed Syllabus lists the Programmes of Study for the Key Stages in Christianity, Judaism, Sikhism and Judaism as follows:

Foundation Stage:

Although RE is not explicitly mentioned as part of the Early Learning Goals in the Early Years Foundation Stage, it still has to be delivered. Opportunities for Religious Education can be identified in all areas of learning and should include:

- Religious festivals and ceremonies
- Creation Stories
- Food in different religions
- Visiting special religious places
- Listening to explicitly religious stories
- Responding to pictures/photographs, songs, music and religious artefacts

Under the current law, children under the age of five do not have to join in daily acts of collective worship.

Key Stage 1:

- Special Occasions including Christmas and Easter
- Artefacts and Symbols
- Forms of Religious Expression
- Special People
- Special Places

Key Stage 2:

- The main features and underlying themes of customs and festivals
- The main features of places of worship
- Forms of religious expression
- Main beliefs and stories associated with the religions
- Key religious figures and leaders
- Roles of Religious leaders in Religious activities
- Codes of Conduct/Lifestyle/Appearance associated with religion

9. Spiritual, Moral, Social and Cultural Development

Section 78 (1) of the 2002 Education Act states that:

*‘All pupils should follow a balanced and broadly based curriculum which ‘promotes the **spiritual, moral, cultural, social, mental and physical development** of pupils and of society, and prepares pupils for the opportunities, responsibilities and experiences of later life’.*

Learning about and from religions and beliefs, through the distinct knowledge, understanding and skills contained in R.E. within a broad-based curriculum, is essential to achieving these aims. Exploring the concepts of religion and belief and their roles in the spiritual, moral and cultural lives of people in a diverse society helps individuals develop moral awareness and social understanding.

Shine Academies recognise that there are many elements to learning within the RE curriculum, and for this reason, children are able to achieve targets within these four key areas.

- *Spiritual:* Pupils who follow the R.E. programme are challenged to gain a deeper awareness of their own and others' identities, and to wrestle with the mysteries of life and the answers given by a wide variety of religions and beliefs; and they are encouraged to develop and apply a vision of the values and virtues that promote the well-being of all.
- *Moral and Social:* pupils who follow the R.E. programme gain a deep knowledge and understanding of the teachings, practices and life stories expressed in a variety of ways within Christianity and other principal religions and worldviews. Through reflection on their own beliefs and values in the light of their learning, they grow in respect for themselves and others.
- *Cultural:* Pupils who follow the R.E. programme encounter the transformative power of religions and beliefs in people's lives – in the local area, in Britain and in the wider world. They demonstrate curiosity about men and woman of faith and commitment who have changed individual lives, societies and cultures. Through R.E., they are enabled to explore different visions of a better world, and challenged to consider how they might imagine and contribute to the creation of that 'better world' for the well-being of all.

10. British Values

The DfE and Ofsted expect schools to teach the fundamental British values of: democracy; the rule of the law; individual liberty; mutual respect; and tolerance of those of different faiths and beliefs. They must also promote principles that support equality of opportunity for all.

The main way schools are encouraged to uphold these fundamental British values is through delivering a broad and balanced curriculum including religious education (R.E.) and personal, social and health education (PSHE). The school's ethos is also a key component, along with the promotion of spiritual, moral, social and cultural (SMSC) understandings.

- *Mutual tolerance:* Schools do not accept intolerant attitudes to members of the community: attitudes that reject other people on the basis of race, faith, gender, sexual orientation or age are, rightly, challenged. A baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: R.E. can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point. It is much better than intolerance.
- *Respectful attitudes:* In the R.E. curriculum attention is focused on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews, and will be encouraged to respect other persons who see the world differently from themselves. Recognition and celebration of human diversity in many forms can flourish

where pupils understand different faiths and beliefs, and are challenged to be broad-minded and open-hearted.

- *Democracy:* In R.E., pupils realise the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the well-being of others.
- *The rule of law:* In R.E., pupils examine different examples of codes for human communities. They find out about how individuals and communities define and choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn to consider the idea that fairness requires that the laws should apply equally to all, irrespective – for example – of a person's status or wealth. They may also explore some inspirational life stories of those who broke the law, to establish something better!
- *Individual liberty:* In R.E., pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from different religions, so that they can examine tensions between the value of a stable society and the value of change for human development.

11. Planning Teaching and Learning

To ensure the teaching of R.E. is broad and balanced Christianity should be studied at each key stage, with KS1 studying at least one other principal religion and KS2 at least two other principal religions. For children in the Early Years planned activities should fit into an interactive curriculum and where possible integrate, link and extend different strands of knowledge, attitudes, values, understanding and experience that link into Religious Education.

12. Long Term Planning

Teachers follow the overview of units of work taken from the Agreed Syllabus to ensure reasonable breadth and balance across age ranges. Each year group will teach four units of work across the year except in EYFS and Year 6. Across each Key Stage all skills are covered showing progression relative to the pupil's age.

13. Knowledge, skills and understanding

Teachers will plan suitably challenging religious activities in line with the Agreed Syllabus. In both KS1 and KS2 R.E. will be taught through a range of themes set out in units of work. The units of work are designed to ensure continuity and progression of knowledge, skills and understanding. Teaching will focus on two key aspects of learning in Religious Education: learning **about** religion and learning **from** religion thus helping to transition from **implementation** of the curriculum to the **impact** of the curriculum.

14. Skills

- Enquiry into and investigation

15. Medium Term Planning

This looks in detail at the theme and includes details of:

- Learning objectives (which focus on R.E. learning not the activity and may be differentiated)
- Expected learning outcomes
- Clear steps to learning (which guide the children through their learning for the lesson and may be differentiated)
- Key questions
- Shared teaching of R.E. skills, knowledge and understanding for the lesson
- Activities (through which R.E. will be developed, these may be differentiated)

16. Short Term Planning

Teachers may use their discretion as to how they plan individual lessons. Detailed medium term planning provide sufficient evidence, however if teachers feel the need to plan in extra detail that is acceptable in line with school policy.

17. Teaching and Learning

There are clear implications for the way in which R.E. is taught.

We will use a variety of teaching methods best suited to the abilities and interests of the children, including:-

- Thinking pathways to hook and engage learners at the start of a lesson
- Cross curricular learning
- Story telling
- Discussion and debate
- Role play and drama
- Visits to places of worship
- Assemblies
- In-school religious days

18. Resources in lessons

Pupils will be encouraged to select information from a variety of resources including:-

- Photographs, paintings, video's and posters

- Visitors
- Artefacts – original items and reproductions
- Documents, books, articles
- Information and Communication Technology
- Observations and personal experiences

19. Teaching Methods

As well as traditional class-based teaching, we encourage visits to a variety of places of worship such as Churches of different denominations, Synagogues, Mosques, Gurdwaras and Hindu Temples where possible. We welcome visitors into school to talk about their faith and beliefs. We teach through stories, appropriate interactive programmes and by studying artefacts.

The children will have the opportunity to respond to material in a variety of ways. This may be through: poems, stories, reports on visits, art work, design and technology, music, drama, speaking and listening, displays and the personal behaviour of the children themselves. In addition, RE can be taught using a cross curricular approach.

20. Cross Curricular Links

R.E. naturally lends itself to a range of cross curricular activities. In history, people have always had their own belief systems which played a major part in the events and attitudes that shaped their society. Geographically, religion plays a major part in life in different parts of the world. Creative arts are an important part of many faiths and the ways in which they express their faith and have been inspired by their spirituality. Literacy provides the medium to demonstrate learning about - and from - religions and is obviously a valuable tool.

Cross-curricular dimensions such as identity, cultural diversity and community cohesion provide important unifying themes that help young people make sense of the world and give education relevance. They reflect the major ideas and challenges that face individuals and society and can provide a focus for work within and between subjects and across the curriculum as a whole.

Here are some aspects of R.E. are taught through other subjects:

Literacy - speaking and listening, reading, writing, drama/role play.

Science - The environment, similarities and differences in ourselves

D & T – food, artefacts, buildings, clothing

Computing – communication with others, investigating

Geography – environmental issues, understanding their own locality and communities, local and global religions

Art – religious art, symbols

Music – religious music

PE – religious dance, expression

PSHE - developing confidence in beliefs and ideas, talk about opinions and listen to others, debate and support an argument with evidence, learn about choices and decisions, understand citizenship as being part of a community, think about right and wrong, the importance of rules and laws, consequences of actions, empathy, differences and similarities between people

21. Time Allocation

It is recommended that 5% of curriculum time is provided for Religious Education (the agreed syllabus has been adapted to fit this time but can be adapted further).

Within the Trust, RE has a one hour timetabled weekly slot.

Recommended time: KS1 - 36 hours per year, KS2 - 45 hours per year.

22. Daily Acts of Collective Worship

Daily acts of collective worship include whole school assemblies, hymn practice, assemblies within key stages/phases and, where there is no assembly taking place, within the classroom.

For non-faith schools with secular or multi-faith demographics such as ours, collective worship can involve reflection on the things, or principles, that give pupils' lives meaning.

These include:

- enhancing children's spiritual, moral, social and cultural awareness through self-reflection, which necessitates serious thought about one's character, actions and beliefs;
- engaging them through relevant cross-curricular links;
- providing an opportunity to use a range of activities that support collective worship while fulfilling our legal obligations.

Within our daily act of collective worship, we aim to provide opportunities for children to:

- provide an opportunity for children to worship God;
- celebrate all that is good and beautiful and express thankfulness for the joy of being alive;
- provide opportunities for children to share what is meaningful and significant to them, including the darker side of life;
- ensure that the experiences provided are relevant to the age, aptitude and family background of the children;
- give time for silent reflection and exploration of inner space;
- illustrate forms of worship that others have found helpful in their spiritual development, e.g. silent contemplation, dance, singing;

- provide a rich variety of forms of expression, e.g. art, drama, music, story and give children the opportunity to experience these at their own level rather than teachers imposing their own interpretations;
- take place in an environment that is conducive to worship, which is professionally coordinated and properly resourced;
- always invite, never coerce, remembering that children will be at different stages of spiritual development and that they should feel able to respond and participate at their own level.

23. Special Educational Needs

In order to ensure that all pupils are able to achieve at their highest levels, differentiation in religious education will include:

- the delivery of carefully structured teaching approaches
- the provision of imaginative learning experiences which arouse and sustain children's interest
- supporting the learning which takes place in R.E. by what is taught in other curriculum areas

24. How we cater for pupils who are more able

Where possible more able pupils will be taught with their own class and stretched through differentiated group work and extra challenges. When working with the whole class, teachers will direct some questions towards the more able to maintain their involvement. Very occasionally, special arrangements will be made for an exceptionally gifted pupil e.g. they may follow an individualised programme with more challenging problems to tackle to **demonstrate working at greater depth.**

25. How we cater for pupils with particular needs

The regular R.E. lesson is appropriate for almost all pupils. Teachers will involve all pupils through differentiation, but will aim to include all pupils fully in their RE lessons. All children benefit from participating and watching and listening to other children demonstrating and explaining their ideas. However a pupil whose difficulties are severe or complex may need to be supported with an individualised programme in the main part of the lesson.

26. Religious Clothing and the Law

The current position is that schools/academies are allowed to decide what pupils must and must not wear to school. However, they are restricted by human rights issues, such as Article 9 and Article 10 the Freedom of Expression. There also exists domestic legislation (The Equality Act 2010)

which provides protection in the sense that it outlaws direct and indirect discrimination on the grounds of religion.

Some religions and beliefs require their adherents to conform to a particular dress code, or to otherwise outwardly manifest their belief. This could include wearing or carrying specific religious artefacts, not cutting their hair, dressing modestly, or covering their head. Pupils have the right to manifest a religion or belief, but not necessarily at all times, places or in a particular manner.

Within the Trust, we aim to meet and accommodate most religious requirements and will balance the rights of individual pupils against the best interests of the school community as a whole.

27. Community Cohesion

RE makes an important contribution to our duty to promote community cohesion. It provides key context to develop young people's understanding and appreciation of diversity, to promote shared values and to challenge racism and discrimination.

We use RE to promote community cohesion:

- Within the school, through the exploration, promotion and celebration of diversity, beliefs and values;
- At the local level, investigating patterns of diversity of religion and belief, and forging links with different groups;
- At the national level, through the study of the diversity of religion and belief across the UK and how this influences national life;
- At the global level, through the discussion and acknowledgment of current matters of international significance, recognising the impact of the diversity of religion.

28. Visitors from Religious Communities

Visitors from communities of religion and belief are a rich and exciting resource for schools. When inviting visitors into school from local religious communities it is important that school staff ensure current legislation relating to child protection procedures is covered and implemented with regard to visitors to the classroom, collective worship or assembly venue. Our teaching staff should follow guidance laid out in current safeguarding policies.

29. Health and Safety

All staff work in accordance with Health and Safety Guidelines. All visits will follow organisational procedures.

30. School Resources

Religious artefacts and other resources are stored in the RE/ART cupboard. It is the role of the subject leader to ensure resources are purchased and available to the school. Each year, the

resources will be reviewed and updated accordingly. **It is expected that when you have finished with a resource it is returned to its original place.**

31. Assessment, Recording and Reporting

Not everything that is taught in R.E. can be assessed; but opportunities should be provided at regular intervals for pupils to demonstrate what they have learned *about* religions (Attainment Target 1) and what they have learned *from* religion (Attainment Target 2).

In the Foundation Stage, assessment in R.E. will be particularly linked to the following three Early Learning Goals - Personal, Social and Emotional Development, Knowledge and Understanding of the World and Creative Development.

In KS1 and KS2, assessments for each unit are provided in the Wolverhampton Agreed Syllabus. These will give guidance when assessing children in all year groups.

The Wolverhampton agreed syllabus for R.E gives clear guidelines for assessing pupil achievement in R.E. These are linked to each individual unit taught.

Assessments will be recorded alongside other subjects from the National Curriculum on Scholar Pack and will be reported to parents in line with school policy and guidance. These assessments can be used to inform teaching in a continuous cycle of planning, teaching and assessment.

Short-term assessments will be an informal part of every lesson to check pupils' understanding and give information, which will help teachers to adjust day-to-day lesson plans. Medium-term assessments will take place after each unit has been completed.

Long-term assessments will take place towards the end of the school year to assess and review pupils' progress and attainment. Teachers will also draw upon their class record of attainment against key objectives and supplementary notes and knowledge about their class to produce a summative record. Accurate information will then be reported to parents during consultation evenings and in the end of year reports.

Teachers will keep each child's record of assessment in their assessment folder. Based on short-term informal assessments and end of unit medium term assessments, staff will use their judgement to record whether or not a child has achieved each target and is therefore working at the age related expectation. For example in Year 1 **E** (emerging) would be 1:2, **D** (developing) would be 1:4 and **S** (secure) would be 1:6. (The number 1 here represents the age-related year group).

32. Withdrawal

Parents may withdraw their child from Religious Education provided they give written notification to the school. However, the right of withdrawal does not extend to other areas of the curriculum when, as may happen on occasion, spontaneous questions on religious matters are raised by pupils or there are issues related to religion that arise in other subjects such as history or citizenship.

We hope that parents will contact our Head of School to discuss RE in school before making any decision.

Teachers may exercise their right to withdraw from teaching the subject. However, we hope that all parents and teachers would feel comfortable with the type of Religious Education being taught at our school.

33. The Role of the Subject Leader

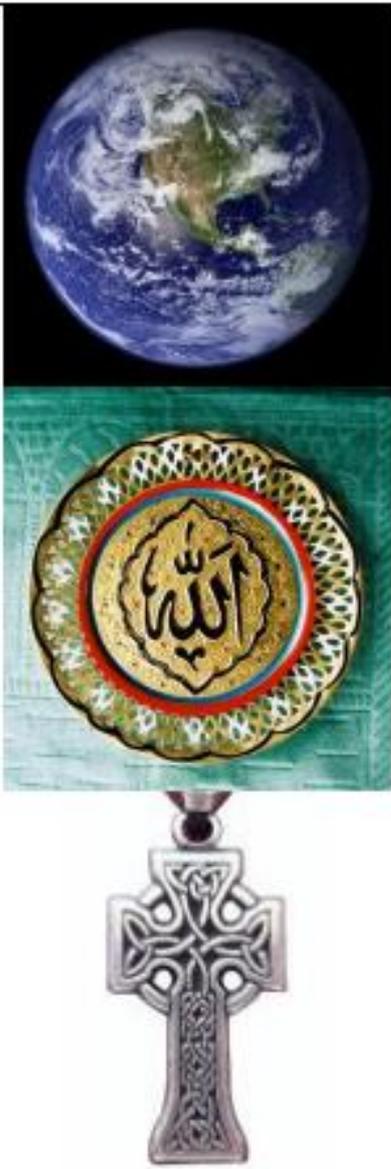
- Promote the profile of R.E. within the school and beyond.
- Provide leadership and direction for R.E.
- Ensure RE is managed and organised to meet school and subject aims and objectives.
- Ensure practice improves the quality of R.E. provided
- Support, guide and motivate teachers and other adults responsible for delivering R.E.
- Be involved in monitoring and moderation
- Contribute to the Improvement Plan of the school
- Ensure that there are adequate and appropriate resources to deliver the R.E. Curriculum, to maintain resources and acquire new resources as necessary.

This policy is to be reviewed annually unless there are any changes within the Trust.

34. Appendix A: Whole School RE Overview

Unit Number	Whole School R.E. Coverage - SACRE Units (See individual SACRE Units for detailed planning)	Year Group	Out of school visits
1.1	Playful RE: An approach for Early Years AGE GROUP: 4-5s	R	
1.2	Celebrating Festivals: What makes a day special? Who celebrates what and why? Age GROUP: 4 5s	R	
1.3	The power to make a difference. What can we learn from stories and prayers of Jesus? Year 1	Y1	
1.4	I Wonder... Questions that puzzle us Year 1	Y1	
1.5	How can we find out about a Christian belief? Talking about God Year 1	Y1	
1.6	Beginning to learn about Sikh people: symbols, stories, sharing YEAR GROUP: 1	Y1	
1.7	Beginning to learn Islam. Muslims and Mosques Year 2	Y2	1.9 Visits Hindu Mandir, Sikh Gurdwara, Christian Church, Islamic Mosque,
1.8	Special Stories for Christians and Muslims: What can we learn? Age Group: Year 2	Y2	
1.9	Holy Places: Visiting a place of worship YEAR GROUP: 2	Y2	
1.10	What stories about Moses do Jewish and Christian people love to remember? YEAR GROUP: 2	Y2	
2.1	What do people believe about God? (Christianity) Year Group: 3 or 4	Y3	
2.2	Hindus and Sikhs: Who is inspiring? YEAR GROUP: 3 or 4	Y3	
2.3	What is it like to be a Hindu? YEAR GROUP: 3 / 4	Y3	
2.4	What do we celebrate and why? YEAR GROUP 3 / 4	Y3	
2.5	What is it like to be Jewish? YEAR GROUP 3 / 4	Y4	
2.6	Leaders and Followers: Why does the Prophet matter to Muslims? YEAR GROUP 3 / 4	Y4	
2.7	Why do some people think that Jesus is inspirational? Year 3 or 4	Y4	2.8 What can we learn from visiting sacred places? Church, Gurdwara, Mandir, Mosque Year 3, 4, 5, or 6
2.9	TITLE: Keeping Five Pillars: What difference does it make to Muslims? YEAR GROUP 3 or 4	Y4	
2.10	When, how and why do Christians pray? Year 5 or 6	Y5	
2.11	Prayer: How and why do Muslims, Jewish people and Hindus pray? YEAR GROUP: 5 or 6	Y5	
2.12	What can we learn from religions about temptation? Year 5 or 6	Y5	
2.13	What will make our town a more respectful place? YEAR GROUP: 5/6	Y5	
2.14	TITLE: Beliefs and actions in the world. Can Christian Aid and Islamic Relief change the world? 5/6	Y6	
2.15	Values: what matters most? Exploring right and wrong with Christians and Humanists. Year 5 or 6	Y6	

35. Appendix B: Example SACRE Booklet pages 1-2

	<p>RE Unit for Year 5</p> <p>Beliefs and actions in the world: Can Christian Aid and Islamic Relief change the world?</p>
	<p>Wolverhampton SACRE Support for the Agreed Syllabus</p> <p>This unit is one of a series of examples written in this version for Wolverhampton SACRE and teachers of RE by consultant Lat Blaylock of RE Today Services.</p>

TITLE: Beliefs and actions in the world. Can Christian Aid and Islamic Relief change the world? Year 5

ABOUT THIS UNIT:

An overview of the unit: Pupils will learn about the work of two major faith based charities, Islamic Relief and Christian Aid. They will develop their understanding of the impact of religion in the world and consider important questions of justice. They will have opportunities to develop attitudes and opinions of their own and to consider key beliefs and teachings in Islamic and Christian traditions. The unit is challenging to attitudes of selfishness or small mindedness. Through their study, they compare the two charities and their work, looking at their inspiration. They will consider the personal challenge to make the world a better place.

Estimated time for this unit: 10 hours. There may be more work here than a teacher will cover in 10 hour lessons: good planning will leave out some content to achieve depth of understanding and opportunities for creative responses.

Where this unit fits in:

This unit will focus on the work of two faith based charities (teachers might choose different examples if this suited their needs, but one Muslim and one Christian charity are necessary for the objectives to be met). Both these charities have a strong presence in the West Midlands. The unit enables pupils to explain beliefs and their impact, and to compare and contrast aspects of religion in action. It enables pupils to develop their understanding of community and to relate what they learn to their own questions of value and commitment.

They will develop their studies of goodness and communities, asking about and discovering some ways Muslim and Christian charities contribute to the well-being of all. Challenging questions about how we all respond to poverty or injustice are raised.

The unit addresses the theme of beliefs and action in the world, showing how Muslims and Christians respond to global issues of fairness and social justice. It enables pupils to develop their use of ICT in RE.

KEY STRANDS ADDRESSED BY THIS UNIT

- Religious beliefs, teachings and sources
- Ways of living
- Questions of values and commitments

ATTITUDES FOCUS: the unit provides opportunities for the development of these attitudes:

- being able to empathise with the plight of those suffering in the world, as well as grasp what it is to be moved with compassion to act to serve others
- recognising the value of commitment to alleviating the suffering of others, as a response of worship to God, and/or out of a sense of justice;
- having respect for all through acknowledging the responsibility we have to others and through seeing two religions' global work clearly and without prejudice.

Contributions to spiritual, moral, social and cultural development of pupils:

This unit enables pupils to develop:

- **Spiritually** by reflecting on how key beliefs can make a difference to people's lives and actions;
- **Morally** by thinking about their own attitudes to generosity, wealth and poverty;
- **Socially** by exploring some ideas about global community and inter-relatedness;
- **Culturally** by taking account of difference and diversity in charitable work

36. Appendix C: MTP Example pages 1-2

Subject Religious Education – Year 6 – Autumn Term 1 MTP

National Curriculum		Week	SACRE - Coverage	Skills Taught
<p>The RE curriculum is locally determined by each Standing Advisory Council on RE (SACRE), which is responsible for producing its local Agreed Syllabus for RE.</p> <p>Academies and free schools are contractually required by the terms of their funding agreements to make provision for the teaching of RE.</p> <p>At NPFS we follow Wolverhampton's SACRE.2015.</p> <p>Unit 2.14</p> <p>TITLE: Beliefs and actions in the world. Can Christian Aid and Islamic Relief change the world?</p> <p>ABOUT THIS UNIT: An overview of the unit: Pupils will learn about the work of two major faith based charities, Islamic Relief and Christian Aid. They will develop their understanding of the impact of religion in the world and consider important questions of justice. They will have opportunities to develop attitudes and opinions of their own and to consider key beliefs and teachings in Islamic and Christian traditions. The unit is challenging to attitudes of selfishness or small mindedness. Through their study, they compare the two charities and their work, looking at their inspiration. They will consider the personal challenge to make the world a better place.</p>	1	<p><u>Unit 2.14 What do we know about charities already?</u></p> <p>Pupils should learn:</p> <p>To ask and respond to questions about fairness and justice in the World.</p> <p>To understand and respond to some ideas from Christian and Islamic sources, and to guess what impact they might have.</p>	<ul style="list-style-type: none"> I can recognise what different charities do to be helpful (all) I can make a link between my own ideas about wealth and poverty and the work of charities (many) I can guess what charities like Islamic Relief and Christian Aid might do, describing my ideas simply as part of a team (many) I can apply the ideas of fairness, justice and equality for myself (some) 	
	2	<p><u>Unit 2.14 How and why does Islamic Relief try to change the world?</u></p> <p>Pupils should learn:</p> <p>To describe the work of two religious charities involved in global poverty issues,</p> <p>To make links between the beliefs and teachings of Islam and Christianity and the work of the two charities;</p> <p>To show their understanding of the issues of justice, fairness and poverty that the charities address:</p>	<ul style="list-style-type: none"> I can recognise a project of Islamic Relief (all) I can describe a project of Islamic Relief, making links between the beliefs and actions of Muslims (many) I can apply ideas from the Qur'an to the ways a Muslim charity behaves (some) 	

	3	<p><u>Unit 2.14 How and why does Christian Aid try to change the world?</u></p> <p>Pupils should learn:</p> <p>To describe the work of two religious charities involved in global poverty issues, from this lesson: Christian Aid;</p> <p>To make links between the beliefs and teachings of Islam and / or Christianity and the work of the two charities;</p> <p>To show their understanding of the issues of justice, fairness and poverty that the charities address;</p>	<ul style="list-style-type: none"> • I can retell a story of Jesus about wealth (all) • I can describe a project of Christian Aid (many) • I can describe a project of Christian Aid, making links between the beliefs and actions of Christians (some) • I can pose questions and suggest reasoned answers about Christian Aid's work and the reasons behind it, explaining my own views of what they do (Gifted and talented group?).
	4	<p><u>Unit 2.14 Will I make a positive difference to the world in my lifetime?</u></p> <p>Pupils should learn:</p> <p>To identify the qualities needed to take action to bring about what is right and good</p> <p>To reflect upon and express their own ideas and beliefs about c treating others with justice and love in light of their learning.</p>	<ul style="list-style-type: none"> • I can talk about how we could improve our world (all) • I can make links between my own ideas about fairness and generosity with the work of the two charities (many) • I can apply the ideas of fellowship and ummah to my own attitudes to issues of global fairness and justice (some)