



Religious Education Policy

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1		Rachel Farage	
2	November 22	Rachel Farage	Checked by AQC member Patricia Davies

Rationale

Religious Education (RE) is concerned with beliefs, values and attitudes. It builds upon pupil's innate curiosity in life and is an essential part of children's experience in school. It also provides an opportunity for pupils to explore issues that they see in the wider world.

The main focus of Religious Education, at Frimley Church of England School, is Christianity as this is appropriate to the ethos of the school and is the requirement of the Surrey Agreed Syllabus. Religious beliefs are gaining increasingly prominent global exposure through media coverage. Therefore, RE teaching also aims to develop knowledge and understanding of the other Abrahamic faiths (Islam and Judaism), the Dharmic faiths (Hinduism, Buddhism and Sikhism) in addition to acknowledging Humanist and Atheist viewpoints. Through learning about other faiths we believe that children may acquire understanding and mutual respect as well as developing their own spiritual values.

Aims of RE

At Frimley Church of England School our aims are to enable pupils to:

- Appreciate the unique nature of religion and the important contribution of religious and spiritual insights and values to the individual's search for meaning in their life
- Develop knowledge and understanding of the Abrahamic faiths (Christianity, Islam and Judaism), the Dharmic faiths (Hinduism, Buddhism and Sikhism) in addition to acknowledging Humanist and Atheist viewpoints
- Develop interest in and enthusiasm for the study of religion and enhance their own spiritual, moral, social and cultural education

The Legal Requirement

Although there is not a National Curriculum for RE, as a church school, we have a statutory duty to teach it according to the Locally Agreed Syllabus provided and supported by the Diocese of Guildford.

Our school curriculum for RE meets the requirements of the 1988 Education Reform Act Sections 6-13 (ERA). The ERA stipulates that RE is compulsory for all children although parents retain the right to withdraw their child from RE classes and collective worship if they desire. However, this may only be done following written notice to the school AQC.

The ERA also allows teachers to refuse to teach RE, but only after they have given due notice of their intention to the school AQC. The RE curriculum forms an important part of our school's citizenship and spiritual, moral, social and cultural teaching.

(The legal requirements of the ERA are reaffirmed in the Education Act 1996 (Sections 375-389) and the School Standards and Framework Act 1998 (Sections 69-71)).

SIAMS inspections are carried out under Section 48 of the 1988 Education Act. They are overseen by the National Society and are arranged by the diocese. The purpose of SIAMS is to evaluate the distinctiveness and effectiveness of a school as a church school. Frimley Junior School was last inspected in September 2016 and was judged as Outstanding. The next inspection was due in September 2021, however due to COVID19 the inspection schedule has been delayed by approximately 18 months.

Assessment and Record Keeping

Assessment of children's work in Religious Education is carried out by teachers in the course of their teaching and used to guide the progress of pupils. Each unit of work includes guidance on the learning journey and examples of evidence in progress for teachers to use in making judgements. These address the two principle Attainment Targets: AT1 (What children should *Know and Understand* about Religions) and AT2 (How children should *Express Ideas, Beliefs and Insights* about Religions) (see appendix 1). Reporting to parents is part of the formal yearly report (recording a grade for effort, attainment and progress alongside a comment).

The RE Leader monitors RE termly. The monitoring includes: learning walks, observations, book scrutiny, planning scrutiny, pupil voice and staff voice as well as checking SIAMS requirements.

Curriculum Overview (see appendix 2)

RE is taught throughout the school following the guidance and structure provided by the Locally Agreed Syllabus for Religious Education in Surrey. Each unit includes learning objectives, guidance for attainment, suggested activities for the learning journey, key vocabulary and useful background knowledge. Each unit equally reflects and addresses the aforementioned Attainment Targets.

- Compulsory units include Christianity, Islam, Judaism, Buddhism and Hinduism in order to create an appropriate balance of faiths studied
- Other areas from the bank of Additional Study and Optional Christianity Units have been allocated to give balance and breadth of study
- The recommended allocation for RE over the whole of Key Stage 2 is 5-10% curriculum time (180 hours in total or approximately 1¼ hours per week). There is a degree of flexibility within the suggested time allocations for each unit. Value days and Enrichment days count towards the overall time contribution

Resources

Resources for the teaching of RE include study boxes (documents, photographs, posters and artefacts), books and multimedia resources (available through the curriculum server) for use on the Interactive White boards. Sets of Bibles are also available. In each classroom there is an RE display, our school definition of spirituality and the school values are visible.

Checked by Patricia Davies, Foundation member of the AQC

Date: 10th October 2022

End of key stage expectations: showing knowledge & understanding

<p>by the end of Key Stage 1, pupils will be able to:</p> <ul style="list-style-type: none"> • identify similarities in features of religions and beliefs • retell religious, spiritual and moral stories • identify possible meanings for stories, symbols and other forms of religious expression • identify how religion and belief is expressed in different ways 	<p>by the end of Key Stage 2, pupils will be able to:</p> <ul style="list-style-type: none"> • explore, gather, select, and organise ideas about religion and belief • investigate and describe similarities and differences within and between religions and beliefs • comment on connections between questions, beliefs, values and practices, drawing on key texts when appropriate • suggest meanings for a range of forms of expression, using appropriate vocabulary • describe the impact of beliefs and practices on individuals, groups and communities, locally, nationally and globally 	<p>by the end of Key Stage 3, pupils will be able to:</p> <ul style="list-style-type: none"> • use religious and philosophical terminology and concepts to explain religions, beliefs and value systems • explain some of the challenges offered by religious and non-religious beliefs in the world today, including their place in public life • interpret religious beliefs and practice from different perspectives • explain the reasons for, and effects of diversity within and between religions, beliefs and cultures
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End of key stage expectations: expressing ideas, beliefs & insights

<p>by the end of Key Stage 1, pupils will be able to:</p> <ul style="list-style-type: none"> • respond sensitively and imaginatively to questions about their own and others' ideas, experiences and feelings • ask questions about their own and others' ideas, feelings and experiences • give a reason why something may be valued by themselves and others • recognise that some questions about life are difficult to answer 	<p>by the end of Key Stage 2, pupils will be able to:</p> <ul style="list-style-type: none"> • investigate and describe how sources of inspiration and influence make a difference to themselves and others • apply ideas and reflections to issues raised by religion and belief in the context of their own and others' lives • suggest what might happen as a result of their own and others' attitudes and actions • suggest answers to some questions raised by the study of religions and beliefs 	<p>by the end of Key Stage 3, pupils will be able to:</p> <ul style="list-style-type: none"> • present clearly their own views on matters of religious and non-religious belief and practice whilst respectfully taking into account others' viewpoints • express their own insights into the challenges of committing to a religion or world view in the world today • explain the challenges posed to themselves and others by religious, spiritual and philosophical questions • present clearly their own views of matters to do with moral and ethical concern comparing and contrasting others' views and insights appropriately
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Appendix 2

Frimley Curriculum

RE overview 2022-23

Year Group	Autumn 1 Anti-racism day	Autumn 2	Spring 1 Disability awareness day	Spring 2	Summer 1 Religion awareness day	Summer 2
3	What is Spirituality? <i>How did it all begin? (ASU)</i>	How does the Bible reveal God's rescue plan? Christmas- Why are presents given at Christmas and what might Jesus think?	Is Christian worship the same all around the world? Why do Christians share communion? Easter- What happened- and what matters most to Christians?		How can a synagogue help us to understand the Jewish faith?	What are important times for Jews?
4	What is Spirituality? Why is equality important to Sikhs?	Why is praying important for Christians? Christmas- How can artists help us understand Christmas?	Why do Christians call God Father? Easter-How does Lent help Christians prepare for Easter?		How did Church begin?	How did Jesus change lives?
5	What is Spirituality? How can we live together in one world?	How can churches help us to understand Christian belief? Christmas- Why is light an important sign at Christmas?	How did Jesus' teaching challenge people?	<i>What is wisdom?</i> Easter- How do Christians know what happened at Easter?	How can a mosque help us to understand the Muslim faith?	How do the pillars of Islam help Muslims live a good life?
6	What is Spirituality? Who did Jesus say I AM?	What helps Hindus to worship? Christmas- What do the Gospels say about the birth of Jesus- and why is it 'good news'?	What is the 'Buddhist way of life'?	Adam, Eve, Christmas, Easter: what are connections? Easter- Did Jesus have to die?	The Trinity: How is God three- and yet One?	The Golden Rule