

RE Policy

Document Control Page

Revision History

| Date | Type of change | Initials | Purpose of Revision |
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Date to be reviewed by School: November 2027

Definition

The purpose of religious education is to support the development of children's own values and contribute to their spiritual, moral, social and cultural development. This entails enabling children to interpret and respond to a variety of concepts, beliefs and practices within religions and to their own other's cultural and life experiences. This takes the form of responding to life concepts, known to the children as 'big ideas', by encountering religious stories, festivals, artefacts, places of worship, rituals and beliefs.

Aims

- To contribute to the children's social, moral, spiritual and cultural development and their understanding of British values.
- To provide a wide range of encounters with religion which will help them form a view of the world that they can apply to their own experiences.
- To encourage and develop children's interest and opinions about simple concepts that are common to themselves and religions, and recognise and express their own values and beliefs.

Principles for the teaching and learning of religious education

Religious education at Hatch Warren Infant School is taught in accordance with the legal requirements of the Agreed Syllabus for Hampshire, Portsmouth and Southampton, *Living Difference*. We follow the recommended time allocation of 36 hours for Religious Education per year with links made to other areas of the curriculum where appropriate. This applies to the Foundation Stage and Key Stage One.

A summary of content

At Hatch Warren Infant School, we develop the children's knowledge and understanding of Christianity and Hinduism, and we address the fundamental questions in life, for example the meaning of life and the existence of a divine spirit. We enable children to develop a sound knowledge not only of Christianity, but also of Hinduism. Children reflect on what it means to have a faith and to develop their own spiritual knowledge and understanding. We help the children learn from religions as well as about religions.

The legal position of religious education within our school

Our school curriculum for religious education meets the requirements of the 1996 Education Reform Act (ERA). The ERA stipulates that religious education is compulsory for all children. The ERA allows parents to withdraw their child from religious education classes if they so wish, although this should only be done once the parents have given written notice to the school governors. The ERA also allows teachers to refuse to teach religious education, but only after they have given due notice of their intention to the school governors.

Planning, progression and continuity

We ensure that the topics studied in religious education build upon prior learning. We offer opportunities for children of all abilities to develop their skills and knowledge in each unit, and we ensure that the planned progression built into the scheme of work offers the children an increasing challenge as they move through the school.

We carry out the curriculum planning in religious education in two phases (long term and medium term). The long term plan maps the religious education topics studied in each term during each year group. The RE subject manager works out this plan to ensure the children have complete coverage of the Agreed Syllabus - Living Difference IV. The RE subject manager writes the medium term plans for each topic studied and lists specific learning objectives for that lesson. An informal discussion takes place between the subject manager and class teachers to ensure the lessons meet the objectives.

Teaching and learning experiences with religious education

Religious education is taught in accordance with our teaching and learning policy. It provides a rich repertoire of experiences for pupils and enriches the skills developed in other areas of the curriculum (e.g.: literacy, art, history, citizenship).

Information and Computer Technology

We use ICT where appropriate in religious education. The children have the opportunities to use the Internet and CD ROMs. We also use power point presentations

to enhance the children's learning. The children also use ICT to review, modify and evaluate their work and improve its presentation.

Strategies for use of resources

We have sufficient resources in our school to be able to teach all our religious education teaching units. We keep resources for religious education in year group topic boxes and in a main resource box in the resources room. There are a variety of Bibles for the different year groups and a collection of religious artefacts, which we use to enrich teaching in religious education. The school library has a good supply of RE topic books.

Assessment, Monitoring and Reporting Arrangements

An assessment of what pupils know, can do and understand is an integral part of the planning process for RE, as for any other curriculum area. Opportunities for assessment are built into the school's scheme of work. Each pupil's progress is also subject to a written report to parents at the end of the school year. Evidence for individual progress and attainment is provided through informal teacher assessment - oral or written work, creative and expressive responses and more formal recorded assessment. Each child enters pieces of work into their RE books. These assessments are used to inform future planning. Children's progress in RE is reported to parents annually.

1. Policy Statement

It is the requirement of the law that all maintained schools provide daily collective worship for registered pupils (apart from those who have been **withdrawn by their parents**). The head teacher is responsible (under the School Standards and Framework Act 1998) for arranging the daily collective worship after consulting with the governing body. Daily collective worship must be wholly or mainly of a broadly Christian character. The precise nature will depend on the family background, ages and abilities of the pupils.

The collective act of worship should be educational but not interpreted as a directive to children of different faiths to worship in a way that is unacceptable to them. "Worship" broadly interpreted, relates to the respect for and celebration of values that we deem to be of *worth*. A collective act of worship, in the form of a school assembly or similar, is a morally and spiritually uplifting part of children's education and can also help to unify a school community with diverse social and religious cultures or backgrounds.

Collective worship must reflect beliefs that are broadly of a Christian nature but which are also upheld within other religious denominations, or within other social or moral codes of practice.

2. Aims and Objectives:

- To foster pupils' moral, social, spiritual and cultural development;
- To provide an opportunity for prayer, or for silent reflection on life's meaning, values and concerns.
- To reflect on values that are of a broadly Christian nature and on their own beliefs
- To develop a community spirit, a common ethos and shared values
- To participate in and respond to the worship offered.

3. Collective worship

3.1 Collective worship may take the form of classes worshipping separately in their classroom or one or more year groups worshipping collectively in the hall. We expect everyone to take an active part in the assembly (subject to the provisions outlined in 5.1)

3.2 In line with the 1988 Education Reform Act, which states that collective worship should be 'wholly or mainly of a broadly Christian character', we normally base our

assemblies on the teachings of Christ and traditions of the Christian Church. However, we conduct our assemblies in a manner that is sensitive to the individual faith and beliefs of all members of the school.

- 3.3** While the majority of acts of worship in our school are Christian, we also hold assemblies that reflect other religious traditions that are represented in the school and the wider community.

4 Organisation of collective worship

- 4.1** We hold a daily act of collective worship in our school, although the time and location of this varies on a daily basis from class to class.
- 4.2** We conduct assemblies in a dignified and respectful way. We tell children that assembly time is a period of calm reflection. We regard it as a special time and expect children to behave in an appropriate way. We ask them to be quiet and thoughtful and to listen carefully to the teachings and participate fully in reflection. We use music or other objects to act as a focal point for the attention of the children during the assembly/worship.
- 4.3** Members of staff normally conduct assemblies, but sometimes local clergy or other representatives of local religious groups conduct them instead.
- 4.4** We take the themes of our assemblies from the traditions of the Christian faith and we often reflect the festivals and events of the Christian calendar. Sometimes the themes of our assemblies reflect other faiths and build on topics that we teach as part of the school PSHE curriculum. We plan our assemblies as part of a series of themes well in advance of the day they take place.

Our assemblies reflect the achievements and learning of the children. Assemblies offer an opportunity to acknowledge and reward children for their achievements both in and out of schools. They play an important part in promoting the ethos of the school, which is that all children are valued and all achievements are recognised. Hatch Warren Infant School is a successful school and we shall celebrate the successes of all the children in celebration assemblies.

- 4.5** We welcome Governor's attendance at our assemblies at any time.

5 Right of withdrawal

- 5.1** We expect all children to attend assembly. However, any parent can request permission for their child to be excluded from attending religious worship and the school will make alternative arrangements for the supervision of the child during the period concerned. Parents do not have to explain or give reasons for this. This complies with the 1944 Education Act and was restated in the 1988 Education Reform Act.

5.2 The Headteacher keeps a record of all children who withdraw from Collective Worship.

6 Reception Children

6.1 Children of non-statutory school age are introduced to whole school assemblies in discussion with their class teachers to ensure that their needs are met. Generally, they participate twice a week in their first term of schooling. On remaining days, a class act of worship is held in the classrooms led by the teachers or Early Years Assistants.

7 Monitoring and Review

7.1 It is the role of a named school Governor with responsibility for religious Education and collective worship to monitor the policy and practice of Collective worship. The Governor concerned liaises with the Headteacher before reporting to the Governors on religious education and collective worship.