**Barningham CEVC Primary School**

**Religious Education Policy**

**2024 – 2025**

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1. Mission Statement

To grow in faith, grow in our learning and grow our future world.

Through the Parable of the Sower (Mark 4:1-20), we aim to teach children that if they have good ‘soil’, where they hear the message of God and live it in their lives, they will be able to grow and flourish, equipped for their future world.

1. Our Vision

To inspire life-long learners; guided by the example of Jesus.

We inspire the children to become life-long learners; to serve the community, to care for the environment and to be curious about the wider world. Through our Christian values, we champion diversity and inclusivity to ensure all children have the opportunity to grow and become confident citizens equipped for the ever-changing world.

1. Our Core Values

To enable us to succeed in our vision, we have three core values that move from the individual, to the school and to the world.

To be ambitious, to be kind and to give.

We teach the Christian values through these overarching values to ensure all children reach their potential and are prepared to make a difference to their world.

1. Legal Requirements

Religious Education is unique in the curriculum as it is neither a core or foundation subject. In the 1988 Education Act it states, ‘Religious Education has equal standing in relation to core subjects of the National Curriculum in that it is compulsory for all pupils’.

Alongside this the National Curriculum states ‘All state schools must teach religious education to pupils at every key stage.’

Furthermore, the Church of England’s Statement of Entitlement (Appendix 1) states that ‘Religious education in a Church school should enable every child to flourish and to live life in all its fullness. (John 10:10). It will help educate for dignity and respect encouraging all to live well together.’

1. Curriculum Intent

At Barningham CEVC Primary School, we believe in teaching RE so children are able to discover more about themselves, others and God. We encourage children’s values and spiritual development to be explored and experienced throughout the whole school. We do this by following the aims set out by the Church of England Statement of Entitlement (Appendix 1). Religious education in a Church school should enable every child to flourish and to live life in a its fullness. (John 1 :1 ). It will help educate for dignity and respect encouraging all to live well together. “Such an approach is offered through a commitment to generous hospitality, being true to our underpinning faith, but with a deep respect for the integrity of other religious traditions (and worldviews) and for the religious freedom of each person”.

In this school, RE will:

* Nurture pupils own personal faith/commitment within a clear ethos of respect for those children of the differing faiths.
* Contribute to pupils’ personal development including spiritual, moral, social and cultural development, with reference to the school PSHE policy and curriculum.
* Explore a rich, deep knowledge and understanding of Christian belief and practice.
* Give pupils the opportunity to explore the nature of religious language and symbolism.
* Value pupils’ own faith and introduce them to other word faiths and word views.
* Experience Christian faith and places of worship.
* Explore Christianity as a word faith.
* Engage and challenge the children through an exploration of core religious concepts and questions.
1. Curriculum Implementation

Here at Barningham CEVC Primary School, we use the Emmanuel Project 2020 in all of our RE lessons. This resource is a complete scheme of work written by teachers and created by the Diocese of St Edmundsbury and Ipswich. It provides a complete set of enquiry-based units for teaching RE across the primary school with clear background notes:

* 29 units on Christianity from EYFS to KS2
* 22 units on other world faiths for KS1/KS2

Full details about the units covered through the Emmanuel Project 2020 can be found in Appendix 2.

The scheme focuses on key beliefs/concepts of six different faiths and a non-religious worldview, as the driver to get to the heart of faith and link together stories, practices, festivals and ways of life. Engaging starters link children into the key beliefs at the start of the unit. A set of symbols is used in KS2 to represent the key beliefs and acts as a practical learning aid.

Lessons include the use of imaginary children of different faiths in units for younger children to help introduce religious material at an appropriate level and encourage ‘owning and grounding language’.

1. Time Allocation

In EYFS, pupils will be taught RE for 36 hours over the year.

At Key Stage One, RE will be taught for at least 36 hours over the year.

At Key Stage Two, RE will be taught for at least 45 hours over the year.

1. Assessment, Recording and Reporting

The Emmanuel Project 2020 sets out a structure for recognising pupil achievements and each pupil can work progressively towards achieving the expected end of key stage learning outcomes as a requirement outlined in the syllabus.

Assessment in RE is seen in its broadest sense and is not limited to measurement and testing. Through activities for example, discussion with pupils, group activities, marking and guiding their work, observing, displaying work, asking and answering questions, teachers are continually finding out about their pupils’ achievements.

This information is then recorded against expected learning outcomes for assessment and in line with other areas of the curriculum. At this school we appreciate that a vital aid to learning is for pupils to be actively involved in their own assessment.

School reports are sent home in the summer term of each year and the RE report is written with reference to assessment records as well as pupils’ individual work.

1. Responsibilities for RE in School

The subject leader is responsible for overseeing the teaching and learning of religious education in the school. The role includes:

• Ensuring personal subject knowledge and expertise are kept up-to-date by participating in CPD for RE and share good practice

• Providing and sourcing in-service training for staff as necessary

• Ensuring the staff are familiar with the syllabus and supporting resources

• Supporting and clarifying approach to planning, delivery and assessment being clear about the subject’s intent, implementation and impact

• Acquiring and organising appropriate resources, managing a budget when necessary

• Monitoring the teaching and learning of RE through regular lesson observations, work scrutiny, learning walks, analysis of data and pupil voice and be able to discuss impact and standards

• Contributing to the SIAMS self-evaluation process

The Head Teacher and Governors make sure:

• RE has a high profile within the curriculum

• All pupils make progress in achieving the learning outcomes of the RE curriculum

• The subject is well led and effectively managed and that standards and achievement in RE and the quality of the provision are subject to regular and effective self-evaluation

• Those teaching RE are suitably qualified and trained in the subject and have effective and regular opportunities for CPD

• Teachers newly appointed to church schools are provided with support offered by the diocese to enable them to become effective teachers of RE

• Clear information is provided for parents on the RE curriculum and the right to withdraw

• RE is resourced, staffed and timetabled so that the school can fulfil its legal obligations on RE and pupils make good progress

1. The Right of Withdrawal from RE

At Barningham CEVC Primary School we wish to be an inclusive community but recognise that parents have the legal right to withdraw their children from religious education on the grounds of conscience. However, the right of withdrawal does not extend to other areas of the curriculum when, as may happen on occasions, spontaneous questions on religious matters are raised by pupils or there are issues related to religion that arise in other subjects such as history and citizenship.

We would ask any parent considering this to contact the head teacher to discuss any concerns and anxieties about the policy, provision and practice of religious education at our school.

To manage the right of withdrawal the school will ensure that parents who want to withdraw their children from RE are aware of the RE syllabus and that it is relevant to all pupils and respects their own personal beliefs.

Parents will be made aware of its learning objectives and what is covered in the RE curriculum and should be given the opportunity to discuss this, if they wish. The school may also wish to review such a request each year, in discussion with the parents. The use of the right to withdraw is at the instigation of parents, and it is made clear whether it is from the whole of the subject or specific parts of it. No reasons need be given. Parents have the right to choose whether or not to withdraw their child from RE without influence from the school, and we ensure that parents or carers are informed of this right and are aware of the educational objectives and content of the RE syllabus. In this way, parents can make an informed decision. Where parents have requested that their child is withdrawn, their right is respected, and where RE is integrated in the curriculum, the school will need to discuss the arrangements with the parents or carers to explore how the child’s withdrawal can be best accommodated. If pupils are withdrawn from RE, schools have a duty to supervise them, though not to provide additional teaching or to incur extra cost. Pupils will usually remain on school premises. Where a pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parent wants the pupil to receive. This RE could be provided at the school in question, or the pupil could be sent to another school where suitable RE is provided if this is reasonably convenient. If neither approach is practicable, outside arrangements can be made to provide the pupil with the kind of RE that the parent wants, and the pupil may be withdrawn from school for a reasonable period of time to allow them to attend this external RE. Outside arrangements for RE are allowed as long as the diocese is satisfied that any interference with the pupil’s attendance at school resulting from the withdrawal will affect only the start or end of a school session.

**Appendices**

**Appendix 1 - The Church of England’s Statement of Entitlement**

Religious education in a Church school should enable every child to flourish and to live life in all its fullness. (John 10:10). It will help educate for dignity and respect encouraging all to live well together Such an approach is offered through a commitment to generous hospitality, being true to our underpinning faith, but with a deep respect for the integrity of other religious traditions (and worldviews) and for the religious freedom of each person.

A high-quality sequential religious education (RE) programme is essential to meet the statutory requirement for all state funded schools, including academies and free schools, to teach a full curriculum that prepares pupils for the opportunities, responsibilities and experiences of life in modern Britain. Central to religious education in Church schools is the study of Christianity as a living and diverse faith, focused on the teaching of Jesus and the Church. There is a clear expectation that as inclusive communities, church schools provide sequenced learning about a range of religions and worldviews fostering respect for others. In foundation and voluntary controlled schools with a religious character, RE must be taught according to the locally agreed syllabus for RE unless parents request RE in accordance with the trust deed of the school.

The effectiveness of denominational education in Church schools is evaluated during the statutory inspection of Anglican and Methodist schools (SIAMS) section 48 inspection. That subsequent judgement will reflect the expectations set out in this document. The SIAMS evaluation schedule assesses the way RE contributes to the outworking of church school’s Christian vision. It highlights the responsibility of Church school leaders to ensure that pupils flourish academically through the provision of high-quality RE.

**The Entitlement: provision, profile and priority**

In a Church school the pupils and their families can expect an RE curriculum that enables pupils to acquire a rich, deep knowledge and understanding of Christian belief and practice, this should include the ways in which it is unique and diverse.

Parents can expect the use of high-quality resources. Pupils can expect that teaching and learning in Church schools will use an approach that engages with biblical text and theological ideas. Pupils can expect that a Church school RE curriculum will engage and challenge them through an exploration of core concepts and questions. They can expect Church schools to provide meaningful and informed dialogue with a range of religions and worldviews.

There should be opportunities for them to understand the role of foundational texts, beliefs, rituals, and practices and how they help form identity in a range of religions and worldviews. Pupils should explore how these may change in different times, places and cultures. RE will go beyond a sociological study of religious phenomena and will introduce pupils to a range of relevant disciplines including theology, philosophy and the human and social sciences.

In all Church schools progress in RE should be significant and attainment high enabling pupils to develop confident religious literacy. Parents and pupils can expect that in a Church school RE will have a high profile within the curriculum and will be a priority for senior leaders.

The RE curriculum is intrinsic to the outworking of a Church school’s Christian vision in enabling all pupils to flourish. In addition, the RE curriculum will contribute to British values and spiritual, moral, social and cultural development.

Learning activities must provide fully for the needs of all pupils. Pupils should develop a wide range of skills including enquiry, analysis, interpretation, evaluation and reflection. Pupils should have a safe space to explore their own religious, spiritual and/or philosophical ways of seeing, living and thinking, believing and belonging. They should have opportunities to engage in meaningful and informed dialogue with those of all religions and worldviews.

**Curriculum statement: challenging, accurate and diverse**

In all Church schools religious education must be considered an academic subject. All pupils are entitled to religious education that is delivered in an objective, critical and pluralistic manner. Pupils are entitled to a balanced RE curriculum which enquires into religions and worldviews through theology, philosophy and the human and the social sciences.

It should be a coherent curriculum that enables progress through ordered and sequential learning developing both knowledge and skills. There should be a clear curriculum vision and intent, a structure for implementation and provision and a process for evaluating impact.

**Aims and objectives**

* To know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
* To gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
* To engage with challenging questions of meaning and purpose raised by human existence and experience.
* To recognise the concept of religion and its continuing influence on Britain’s cultural heritage and in the lives of individuals and societies in different times, cultures and places.
* To explore their own religious, spiritual and philosophical ways living, believing and thinking.

**Curriculum balance and time: sufficient, appropriate and balanced**

Parents and pupils are entitled to expect that in Church schools Christianity should be the majority religion studied in each year group and should be at least 50% of curriculum time. Sufficient dedicated curriculum time, meeting explicitly RE objectives, however organised, should be committed to the delivery of RE. This should aim to be close to 10% but must be no less than 5% in key stages 1-4.

Schools must take note that the RE entitlement is totally separate from requirements for collective worship. Collective worship must not be considered curriculum time for RE or the teaching of RE.

**Developing staff expertise and knowledge: confidence, specialism, professionalism**

Pupils in Church schools are entitled to be taught by teachers who have a secure subject knowledge and are confident in helping them navigate and challenge cultural and religious stereotypes, prejudice and extremism. It should be a priority in Church schools to build up staff expertise in RE specifically, but not exclusively, working towards:

* at least one member of staff having RE qualifications or receiving specialist training.
* all staff teaching RE having access to subject specific professional development.
* all staff teaching RE knowing how to create and maintain classrooms in which academic rigour is balanced with respect for different personal beliefs and identities.
* all teaching staff and governors understanding of the distinctive role and purpose of RE within church schools.
* a governing body which is monitoring standards in RE effectively.

**The role of the Diocesan Boards of Education**

One function of Diocesan Boards of Education (DBEs) is to promote, or assist in the promotion of, religious education in schools in the diocese. This should be fulfilled by monitoring the quality of religious education in Church schools through taking note of SIAMS inspection reports and by securing high quality training for all schools throughout the diocese. This will help ensure that the provision for religious education is effective and is able to fulfil the expectations of this statement.

**Support for effective and excellent RE**

Teachers in Church schools belong to a wider educational and church community. They are entitled to expect positive support in providing effective and excellent religious education from:

* a named member of staff responsible for religious education and where that person is the headteacher someone who shadows the role
* their senior management team and their governing body, especially foundation governors or academy equivalents
* their local Diocesan Board of Education, including a school’s adviser with an appropriate religious education background
* the Church of England Education Office
* local clergy and other minsters and Christian communities.

**Appendix 2 – The Emmanuel Project: All Units**

**Christianity units**

**Early Years Foundation Stage:**

• Why is the word ‘God’ so important to Christians?

• Why do Christians perform nativity plays at Christmas?

• How can we help others when they need it?

• Why do Christians put a cross in an Easter garden?

• What makes every single person unique and precious?

• How can we care for our wonderful world?

**Key Stage 1:**

• Why is belonging to God and the church family important to Christians?

• What did Jesus teach about God in his parables?

• Why do Christians pray to God and worship him?

• How does celebrating Pentecost remind Christians that God is with them always?

• Why was Jesus given the name ‘saviour’?

• What are the best symbols of Jesus’ resurrection at Easter?

• Why do Christians trust Jesus and follow him? Lower Key Stage 2:

• How do Christians show that reconciliation with God and other people is important?

• Is the cross a symbol of love, sacrifice or commitment for Christians?

• What do Christians mean when they talk about the Kingdom of God?

• How does believing Jesus is their saviour inspire Christians to save and serve others?

• Why do Christians believe they are people on a mission?

• Why are good stewardship and generous giving important for every Christian?

• Why do Christians call themselves the ‘Body of Christ’?

• What difference did Paul’s conversion on the Damascus road make to Christians?

**Upper Key Stage 2:**

• Why is the gospel such good news for Christians?

• What is the great significance of the Eucharist for Christians?

• How do Christians show their belief that Jesus is God incarnate?

• Should believing in the resurrection change how Christians view life and death?

• When Christians need real wisdom where do they look for it?

• Why do Christians think being a pilgrim is a good analogy for life itself?

• How do the ‘Heroes of Faith’ encourage Christians today?

• How do Christians try to capture the mystery of God as Trinity?

**Judaism units**

**Key Stage 1:**

• Why is the Torah such a joy for the Jewish Community?

• Why do Jewish families talk about repentance at New Year?

• Why do Jewish families say so many prayers and blessings?

• Why is learning to do good deeds so important to Jewish families?

**Lower Key Stage 2:**

• What symbols and stories help Jewish people remember their covenant with God?

**Upper Key Stage 2:**

• What is holiness for Jewish people: a place, a time, an object, or something else?

**Islam units**

**Key Stage 1:**

• How do some Muslims show Allah is compassionate and merciful?

**Lower Key Stage 2:**

• How does a Muslim show their submission and obedience to Allah?

• Why do Muslims call Muhammad the ‘Seal of the Prophets’?

**Upper Key Stage 2:**

• What does the Qur’an reveal about Allah and his guidance?

• How does tawhid create a sense of belonging to the Muslim community?

**Hinduism units**

**Key Stage 1:**

• How does a Hindu celebrate devotion to a deity at the festival of Holi?

**Lower Key Stage 2:**

• Why does a Hindu want to collect good karma?

• How does the story of Rama and Sita inspire Hindus to follow their dharma?

**Upper Key Stage 2:**

• What spiritual pathways to Moksha are written about in Hindu scriptures?

• How do questions about Brahman and atman influence the way a Hindu lives?

**Sikhism units**

**Lower Key Stage 2:**

• How does the teaching of the gurus move Sikhs from dark to light?

• How do Sikhs put their beliefs about equality into practice?

**Buddhism units**

**Upper Key Stage 2:**

• How did Buddha teach his followers to find enlightenment?

• How does the Triple Refuge help Buddhists in their journey through life?

**Humanism unit**

**Lower Key Stage 2:**

• Why do Humanists use the golden rule as a basis for morality?

**Upper Key Stage 2:**

• Why do Humanists say happiness is the goal of life?