



## **Carleton Rode & Forncett St. Peter CEVA Primary Federation**



**Carleton Rode and Forncett C.E.V.A. Primary Schools' ethos is founded on the belief that we should love our neighbour as we love ourselves and show this by treating others as we would like to be treated.**

## **R.E. Policy**

<b>Formally adopted by the Governing Board of:</b>	<b>Carleton Rode &amp; Forncett St. Peter CEVA Primary Federation</b>
<b>On:</b>	<b>15.3.21</b>
<b>Chair of Governors:</b>	<b>Kirsty Byrne</b>
<b>Review due:</b>	<b>Autumn 2022</b>
<b>Signed by Chair of Committee:</b>	<b>Date 15.3.21</b>
<b>Louise Chandler</b>	
<b>Signed by Executive Head:</b>	<b>Date 15.3.21</b>
<b>J Jones</b>	

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## **Introduction**

Religious education is an academic subject and an entitlement for all children. Its place in the school curriculum is an acknowledgement of the important role which beliefs and values play in people's lives, regardless of particular religious commitments. It is also an acknowledgement that religious beliefs and practices play a key part in the lives of many people worldwide today as they have done throughout history. As a curriculum area Religious Education offers children an opportunity to develop a better understanding of themselves, the people around them and the world in which they live.

Carleton Rode & Fornsett St. Peter are both Church of England Voluntary Aided schools. In Aided schools, Religious Education is the responsibility of the school governors. The governing board of our federation has adopted the Norfolk Agreed Syllabus (currently the 2019 edition). Additional ideas, information and guidance suited to the particular needs of a church school are sought from the Diocese. A close link with the church community is encouraged so that children can see Christian life, worship and commitments at first hand and we make a point of marking the celebrations of the Christian year.

We recognise that our children come from a variety of religious and secular backgrounds and celebrate this diversity. The religious education programme seeks to be sensitive to the home background of each child; it is not the function of religious education to promote or disparage particular religious views.

Our expectation is that the whole school community at each site, should behave in a way that is consistent with our philosophy and principles; in this respect heightening the children's awareness of Christian behaviour and relationships is an integral part of the daily life of each school. Examples of this may be practical i.e. children cooperating in a group task, sharing equipment, helping younger children to put their shoes and coats on; or showing their awareness of the emotional needs of others i.e. involving a solitary child in their group, comforting a child who has fallen over and recognising and celebrating the achievement of others

## **The Aims of Religious Education across the Federation**

Within the framework of the Education Acts and the Agreed Syllabus, our aims in Religious Education are:

- to enable each child to explore the human experiences people share and the questions of meaning and purpose which arise from those experiences;
- to enable children to know about and understand the beliefs and practices of some of the great religions of the world, particularly those in Norfolk and the U.K. Among these, Christianity has a particular place, and is taught in each year of the primary phase;
- to promote respect, sensitivity and cultural awareness by teaching about the religions represented in the region and the country;
- to affirm each child in his/her own family tradition, religious or secular;
- to provide opportunities for spiritual, moral, social and cultural development.

The Norfolk Agreed Syllabus gives more details of the importance of Religious Education in the curriculum and selects two main aims for its programmes of study and attainment targets:

- learning about religion and belief
  - learning from religion and belief
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## **Time allocation**

The DfE recommendation of thirty-six hours per year for Religious Education at key stage one, and forty-five hours at key stage two; is endorsed by the Norfolk Agreed Syllabus. Religious Education time does not include collective worship, even where an assembly complements or provides a starting point for curricular work.

The time allocated across the federation is thirty-six hours per year at Key Stage One, and forty-five hours per year at Key Stage Two. The equivalent of approximately thirty minutes per week of teacher-directed time is provided for Foundation stage children, who must receive Religious Education according to the Agreed Syllabus but for whom there is no time recommendation in the documents referred to above. Religious Education may be delivered over the course of a few days or a week in blocked units if this is considered to allow for more effective teaching, learning and assessment.

## **The Requirements of the Norfolk Agreed Syllabus**

Our Religious Education is based on the latest Norfolk Agreed Syllabus. The agreed syllabus sets out programmes of study for the Foundation Stage, Key Stage One and Key Stage Two, beginning each with a focus statement summarising what Religious Education will look like at that key stage.

### **Programme of Study for the Foundation Stage**

During the foundation stage children begin to explore the world of religion in terms of special people, books, times, places and objects, and by visiting places of worship. Children listen to and talk about religious stories. They are introduced to specialist words and use their senses in exploring religious beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live.

### **Programme of Study for Key Stage One**

Throughout key stage one, children investigate Christianity and are introduced to at least one other principal religion. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious material. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and beliefs for some children and their families. Children ask relevant questions and use their imagination to develop a sense of wonder about the world. They talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

### **Programme of Study for Key Stage Two**

Throughout key stage two children learn about Christianity and other religions, recognising the impact of religion and belief both locally and globally. They make connections between differing aspects of religion and consider different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions, and the importance of dialogue between people of different beliefs. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong, and in valuing what is good and true. They communicate their ideas clearly, recognising other people's

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viewpoints. They consider their own beliefs and values and those of others, in the light of their learning in Religious Education.

The programmes of study develop continuity and progression in Religious Education. They detail requirements for 'Learning about religion and belief' and 'Learning from religion and belief' for each key stage. The 'Breadth of Study' section explains which religions and areas of study should be covered and outlines a wide range of experiences and opportunities which should characterise teaching and learning.

The Agreed Syllabus also sets out attainment targets for religious education and gives level descriptions by which child's' progress may be assessed.

### **Scheme of work**

Religious education planning is based around themes involving a key enquiry question. The federation uses the Understanding Christianity materials to teach the Christian element of R.E. In Reception and Key Stage One, Christianity and Judaism are the principal religions studied. Other religions are touched on as appropriate. Key Stage Two children learn about Christianity throughout the key stage, and study Hinduism as a principal religion in years three and four, and Islam in years five and six. They also touch on the other principal religions and beliefs by the end of Key Stage Two. Topics may focus on a single religion or be based around a life experience theme, drawing on children's own thoughts and ideas as well as those of several faiths. Teachers create lessons using an RE Enquiry approach and materials which support Norfolk's Agreed Syllabus teaching objectives such as those from Understanding Christianity materials introduced in 2016.

### **Teaching and Learning Styles**

Ofsted reports suggest the range of teaching and learning strategies in religious education is often too narrow, with overuse of stories and a limited range of drawn and written tasks. In our federation, we are focussing our efforts on the pedagogy which supports Enquiry based learning in R.E. (as recommended as best practice in Norfolk and beyond), which uses varied and active ways of working, including art and drama, debating, visits, film and use of the internet. In particular, we recognise the importance of teaching the two attainment targets of the agreed syllabus, (learning about religion and belief, and learning from religion and belief) in a balanced way, and our schemes of work are designed to encourage this. We seek out cross-curricular links in children's learning. Our federation ethos is founded upon Christian principles, and an awareness of Christian behaviour and relationships is not confined to lessons in religious education, but is an integral part of the daily life of each school.

### **Use of ICT**

Children are being given increasing opportunities to apply and develop their ICT capacity where appropriate in religious education. Use of the Internet for virtual visits to places of worship, digital cameras and interactive whiteboards have all helped children to develop their learning in and enjoyment of religious education.

Staff are also encouraged to use a religious education gateway site: [www.reonline.org.uk](http://www.reonline.org.uk) as a basic resource for their own and children's needs. The subject leader has the on-going task of compiling details of other useful websites for information on religions, pictures of ceremonies and artefacts, and also sites run by different religious communities.

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## **Resources**

Good resources are essential to fulfil the teaching requirements of the Agreed Syllabus. These are listed against each unit being taught, and this will result in effective choices being made about the purchase of new books, artefacts, DVDs and online resources. Resources will be stored in separate topic boxes at either school and are shared across both schools. Lists in the boxes will encourage staff to suggest gaps in the resources for future spending.

## **Professional Development for Staff**

The federation acknowledges that no teacher can be an instant expert in six religions but is committed to ensuring that the staff involved in delivering religious education are well supported and equipped. We have a lead teacher, Sharon Creasey, who is given development time to support colleagues, attend network meetings, disseminate new learning and practices and monitor the subject.

## **Visits and Visitors**

Visits and visitors can provide powerful learning experiences for both teacher and children. All visits and visitors are vetted and organised by the teacher concerned, following the Norfolk 'Educational Visits and Journeys – procedures and guidance' material.

We are fortunate in being situated near to All Saints church and St. Peter's church, and these are used as a valuable resource when appropriate. Staff are all trained (through Prevent training), to be aware that there is always the possibility that a visitor to school may have hold extreme views. The federation is fortunate in having two serving Anglican priests on its board of governors and both are active in the schools, helping to contribute to quality R.E. through advice and monitoring.

## **Matching Work to Child's Needs**

Whole federation policy with regard to inclusion applies equally to religious education. Also, teachers should be aware that some children have additional experience of a religion through family practice and may show greater ability and understanding than they do generally. We value such additional experience and knowledge of whatever faith or non-faith practice and welcome families to share their knowledge and experiences with us in a planned, safe way.

## **Assessment, Recording and Reporting**

It is important to note that children's work in religious education can be assessed; we are not assessing degrees of spirituality but rather their knowledge, skills and understanding. It is important that their progress is acknowledged, just as it is in any other subject. We are also required by law to report to parents/carers on child's progress and attainment in religious education. The Agreed Syllabus provides descriptions of levels of attainment to use as a basis for reporting and we are currently using the age related assessment guidelines outlined by the Diocese of Norwich.

At the end of each year, from Y1 onwards, we aim to make specific, individual, accurate comments on a child's progress, based on formative assessment and monitoring of work in relation to the religious education syllabus's attainment targets. Children's outcomes are tracked on our school's tracking system and information about their performance is shared with parents/carers in an annual report.

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## **Monitoring, Evaluation and Review**

The subject is led by Sharon Creasey and staff assist to ensure work is completed. The teachers' role includes the monitoring and evaluation of this policy and in furthering assessment and the monitoring of teaching and learning standards in the classroom.

## **Contributions to SMSC Development & links with Collective Worship**

Please refer to the SMSC & Collective Worship policies for more details.

These are areas of a child's development to which all subjects are expected to contribute. Across the federation we believe religious education should play a part in:

- developing an awareness of a 'spiritual' dimension to life (personal beliefs, the search for meaning and purpose, the sense of awe and wonder) and in offering opportunities to discuss this area in a structured way. (SPIRITUAL)
- providing a forum for children to develop and evaluate their own beliefs and values and to examine the beliefs and values others have chosen to live by. (MORAL)
- encouraging interest in, and an understanding of, others, respect for those with different beliefs, and a sense of community. (SOCIAL)
- evaluating the influence of Christianity on daily life in Britain, on the pattern of the year, on public occasions, festivals and ceremonies, architecture, laws, art, music, drama and literature and in considering other cultural and religious expressions in British society, evaluating the riches that diversity offers. (CULTURAL)

## **Provision for Withdrawal from Religious Education**

Two provisions of law need to be noted:

- 1) Parents and carers may ask for their child to be totally or partially withdrawn from religious education in accordance with the Education Act 1944, sections 25(4) and 30, which was re-enacted in 2011. Reasons for withdrawal do not have to be given and each school **must** enable parents and carers to exercise this legal entitlement. The school brochure advises parents and carers of the current provision for religious education. They are asked to contact the executive headteacher if they wish to withdraw their child. It is hoped that, in discussing their requirements, an understanding can be reached, and arrangements for supervision made. Teachers may withdraw from religious education. Their classes, however, are legally entitled to religious education. The executive headteacher is responsible for alternative provision for children. Staff are not required to give reasons for withdrawal. Currently no member of staff exercises this right.

## **Religious Education and Collective Worship**

In law, religious education and collective worship are distinct. Religious education is part of each school's curriculum; it has to be delivered appropriately for children of different ages and abilities. It cannot be delivered during collective worship. However, during collective worship, stories from the Bible/Christian and other traditions and faiths are told and enjoyed, festival days and celebrations are often mentioned, and we enjoy assemblies led by members of the religious community and other religious communities. These complement and bring depth to our religious education programme. A separate policy is available for collective worship.

This policy is reviewed annually

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