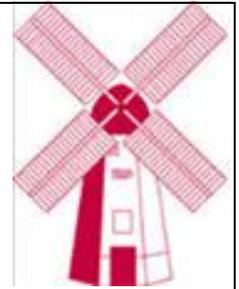


West Kingsdown
Church of England Primary School



Religious Education Policy

INTRODUCTION

This document is a statement of the aims, principles and strategies for the teaching, and learning of, Religious Education at West Kingsdown.

This policy was reviewed in Summer 2015 - It will be reviewed in 2017.

AIMS

The aims of our RE Teaching at West Kingsdown are:

1. To provide a stimulating, relevant and enjoyable environment within which children can study Religious Education with confidence and a sense of achievement.
2. To make provision so that children learn about and learn from religion and develop an ability to evaluate their learning.
3. To encourage children's spiritual development through reflection, the exploration of religious questions and responses.
4. To give our children the opportunity to consider and explore their beliefs and the beliefs of others.
5. To raise awareness of other faiths and the diverse world in which we live. Foster tolerance of other religions.
6. To increase religious knowledge and understanding and to develop relevant skills and attitudes.
7. To develop an understanding of belief as expressed through the written word, art, music, drama, rituals and festivals.
8. To encourage co-operation between school, parents, church, community and any other supporting agencies concerned with the physical, emotional, intellectual, spiritual, moral and social development of the children.

What is to be taught

The teaching of Religious Education is a legal requirement. At West Kingsdown all classes follow the Kent Agreed Syllabus for Religious Education supported by material from the Rochester Diocesan Board of Education Syllabus for Religious Education.

Attainment Targets

There are two attainment targets in the Rochester RE syllabus:

AT1: Learning about religion

AT2: Learning from religion

AT1 helps pupils to know what religious people believe, what they do and how they express themselves.

AT2 helps pupils to make sense of themselves, of life and of right and wrong.

The syllabus is set out in such a way that there is a balance between these two approaches to the subject. In other words, pupils are taught about religion, especially Christianity, but they are also helped to think about the relevance of these ideas to their own lives. (Appendix 1)

Assessment

Pupils are assessed on one of these attainment targets at the end of each unit of RE, using the national assessment levels in this subject (Qualifications and Curriculum Authority 2004) with teachers ensuring that there is a balance between AT1 and AT2 assessments throughout the year. These levels also help teachers to pitch the work at the right level, challenging pupils to develop knowledge and understanding in the subject and also the ability to reflect on ideas and relate them to their own experiences. Teachers will submit assessed RE levels for each child on a termly basis; (long terms).

Content

In Reception, teachers lay the foundations for good Religious Education by linking it with the areas of learning and early learning goals. Aspects of Christianity are explored such as Christmas, baptisms and weddings. Pupils are also told Bible stories. (Appendix 2). Other festivals are also celebrated, such as Chinese New Year and Diwali.

From Year 1, RE is taught as a separate subject and pupils have RE workbooks or folders. The content is based on the concept of 'special', such as special people and places, special books and objects. This is used to teach pupils about Christianity. (Appendix 2)

The whole of Key Stage 2 explores Christianity under the themes of The Church, Jesus Christ and The Bible. Other religions are also introduced. Judaism in Year 3, Hinduism in Year 4, Islam in Year 5 and Sikhism in Year 6. (Appendix 3)

Monitoring

The subject manager will monitor RE through, lesson observations, work scrutiny and by talking to groups of children. Outcomes will be shared with staff in order to develop and improve Religious Education within the school.

Equal Opportunities

Although the content of RE in West Kingsdown is mainly Christian, reflecting the Christian nature of the school, we make no assumptions about the commitment of individual pupils. We encourage all pupils to participate in RE and encourage sensitivity in handling minority opinions, beliefs and practices. (Appendix 4)

Withdrawal

Parents have a legal right to withdraw their children from all or part of Religious Education, but we would encourage them to discuss this with the head teacher before making a final decision.

Reporting to parents

Reporting to parents will be through termly interviews and an annual written report.

Resources

Resources to support the scheme of work are available in the stock cupboard. Other items may be borrowed from the RE Centre. Interactive whiteboard activities are available from BBC Active.

Homework

Children may have the opportunity to research Religious Education work. They may also be requested to bring into school additional resources associated with a theme being covered.

Health and Safety

All children will be shown how to handle artifacts and materials appropriately. Any activity using lighted candles must be under close adult supervision.

Review Date: _____

Signed: _____ **Designation:** _____

Date: _____

Appendix 1

	Pupils:	Pupils:
1	<ul style="list-style-type: none"> use some religious words and phrases to recognise and name features of religious life and practice. can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression. 	<ul style="list-style-type: none"> talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.
2	<ul style="list-style-type: none"> use religious words and phrases to identify some features of religion and its importance for some people. begin to show awareness of similarities in religions. retell religious stories and suggest meanings for religious actions and symbols. identify how religion is expressed in different ways. 	<ul style="list-style-type: none"> ask, and respond sensitively to, questions about their own and others' experiences and feelings. recognise that some questions cause people to wonder and are difficult to answer. in relation to matters of right and wrong, recognise their own values and those of others.
3	<ul style="list-style-type: none"> use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. make links between beliefs and sources, including religious stories and sacred texts. begin to identify the impact religion has on believers' lives. describe some forms of religious expression. 	<ul style="list-style-type: none"> identify what influences them, making links between aspects of their own and others' experiences. ask important questions about religion and beliefs, making links between their own and others' responses. make links between values and commitments, and their own attitudes and behaviour.
4	<ul style="list-style-type: none"> use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences. make links between them, and describe some similarities and differences both within and between religions. describe the impact of religion on people's lives. suggest meanings for a range of forms of religious expression. 	<ul style="list-style-type: none"> raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. apply their ideas to their own and other people's lives. describe what inspires and influences themselves and others.
5	<ul style="list-style-type: none"> use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. describe why people belong to religions. understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions. 	<ul style="list-style-type: none"> ask, and suggest answers to, questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives. explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.

Reception & Key Stage 1 Overview - Rochester Diocesan Syllabus 2009 Appendix 2

	AUTUMN		SPRING		SUMMER	
Reception	Unit 1 <u>We are special</u> Babies, how we grow, people who care for us, Harvest, parable of the Lost Sheep	Unit 2 <u>Special times</u> Birthdays & gifts <u>Christmas</u> Jesus' birthday,	Unit 3 <u>Special stories</u> <u>Jesus</u> Jesus as a boy, Moses in the Bulrushes, David and Goliath, Feeding 5000, Blind Bartimaeus	Unit 4 <u>Special times</u> Spring, Shrove Tuesday, Mothering Sunday, Palm Sunday, <u>New Life at Easter</u>	Unit 5 <u>Special places</u> Our church, signs and symbols, our school, our homes, our local community	Unit 6 <u>Our Special World</u> Creation, other children live in different places, links with Christian community overseas
Year 1	Unit 1 <u>Special world</u> Creation, Harvest	Unit 2A/B <u>Special people</u> The Vicar and others at church, baptism <u>Christmas</u> babies, Nativity	Unit 3 <u>Special book</u> <u>The Bible</u> <u>Old Testament</u> Joseph, Moses & Commandments, Gideon, Ruth, Jonah	Unit 4 <u>Special days</u> Lent: Shrove Tues, Ash Weds, Mothering Sunday <u>Easter</u> in a Christian family	Unit 5 <u>Special prayers:</u> The Lord's Prayer	Unit 6 <u>Special book</u> <u>The Bible</u> <u>New Testament</u> Good Samaritan, Lost Son, Lost Sheep, Zacchaeus, children, 10 Lepers
Year 2	Unit 1 <u>Special place</u> <u>The Church</u> Incl. visit to local church	Unit 2A/B <u>Special days</u> church weddings <u>Christmas - gifts</u>	Unit 3 <u>Special people:</u> <u>Jesus</u> Son of God, Teacher, Healer, Forgiver	Unit 4 <u>Special people:</u> <u>Jesus at Easter</u> Washing feet, mocked, appears to friends, Risen Lord	Unit 5 <u>Special Times:</u> Prayer and worship incl. Communion	Unit 6 <u>Special School:</u> Saint related to school / focus on local community

Key Stage 2 Overview - Rochester Diocesan Syllabus 2009 Appendix 3

	AUTUMN		SPRING		SUMMER	
	UNIT 1	UNIT 2	UNIT 3	UNIT 4	UNIT 5	UNIT 6
Year 3	BIBLE Old Testament 	JUDAISM Festivals CHRISTMAS Advent, Epiphany 	JESUS Art 	EASTER Enter Jerusalem 	CHURCH Church's Year PENTECOST 	JUDAISM Synagogue 
Year 4	BIBLE Mary Jones etc. 	HINDUISM Deities CHRISTMAS Light 	JESUS The Teacher 	EASTER Last Supper 	CHURCH Visit PENTECOST 	HINDUISM Worship 
Year 5	BIBLE Literature 	ISLAM Pillars, Qur'an ... CHRISTMAS Homelessness 	JESUS What people thought of Jesus 	EASTER Simon Peter 	CHURCH World-wide PENTECOST 	ISLAM Mosque, Id, Hajj ... 
Year 6	BIBLE Salvation story 	CHURCH Belonging CHRISTMAS Gospels 	SIKHISM Gurus, 5Ks 	EASTER 'I am' sayings 	SIKHISM Gurdwara, Granth PENTECOST 	CHURCH Believing 

Appendix 4

APPENDIX 4

Non-Statutory Guidance
Section 2 – Learning & Teaching
8.10.11

Some Muslim sensitivities

The use and storage of the Qur'an. Schools need to decide whether to implement the following recommendations often given about the use of the Qur'an. It is often recommended that it is necessary to:

- store the book carefully wrapped up and place it on a high shelf
- wash hands before handling the book
- place the book on a clean surface
- do not leave it open when not being read.

The teacher should also consider:

- concerns about pupils acting out the prayer positions on a prayer mat
- respect shown by Muslims for the prophet Muhammad by the use the term 'peace be upon him', (pbuh), after the prophet's name and that of other prophets.

Some recommended 'Do's and Don'ts' when teaching about Islam

Do	Do not
<ul style="list-style-type: none">• avoid stereotypes which regularly link Islam with terrorism, harsh punishments and extreme strictness• avoid interpreting 'jihad' simply as a 'holy war' as it also means a spiritual struggle• if possible, use a Qur'an stand to hold the book• be careful about art work any Muslim pupils are asked to undertake, e.g. avoid asking them to depict or draw Muhammad and the other prophets of Islam• seek to show the way that culture and religion are often blended in Islam and indicate that some customs and practices may be more to do with culture than religion• be aware that Muslims do interpret parts of the Bible in ways that are not accepted by Jews and Christians	<ul style="list-style-type: none">• describe Islam as 'Muhammadism' for it can imply the worship of Muhammad• describe Muhammad as the founder of Islam. He is believed by Muslims to be the last prophet. The first prophet in Islam was Adam and the founder is believed to be Abraham• ask someone to role-play or act as Muhammad in a drama• compare wudu (washing before prayers), to Christian baptism as they do not have the same meaning• imply that the killing of an animal at Id-ul-Adha is a sacrifice to a bloodthirsty God. It is not. It is a reminder of the story of Ibrahim (Abraham) and Isma'il (Ishmael)• call Muslim prayer beads (subhah), a 'Muslim rosary'

Some recommended 'Do's and Don'ts' when teaching about Judaism

Do	Do not
<ul style="list-style-type: none"> Refer to the Jewish Bible as the Jewish Bible or the Tenakh Ensure pupils are aware of the diversity of Judaism, e.g. Orthodox and Reform. Not all Jews are as strict as Hasidic Jews Ensure pupils understand that the Jewish people do not see obedience to the Torah as a burden but as a privilege Take care with the use of the dating system of BC and AD. Today many use instead BCE, (before the Common era) and CE, (Common era) Ensure pupils understand that traditional Jews believe that Moses received 613 laws (mitzvah), from God on Mount Sinai. 	<ul style="list-style-type: none"> Use the term Old Testament when talking about the Bible in a Jewish context. Make it clear that this is a Christian term Use the term Jehovah for God. Jewish people consider the name of God to be sacred and often use the terms 'the Lord' or 'the Holy One' and spell God as G-d Use the term 'Wailing Wall' but instead the 'Western Wall' for the surviving temple wall in Jerusalem.

Some recommended 'Do's and Don'ts' when teaching about Buddhism

Do	Do not
<ul style="list-style-type: none"> Explain that the translation of <i>Dukkha</i> as suffering is not entirely accurate. It can also be translated as unsatisfactory. Buddhists do not claim that all life is painful Make it clear that Siddhatta Gotama should not be considered to be the Buddha until after his enlightenment Ensure pupils understand that meditation practices differ not only in practice but also in intention. The aim of Christian meditation is very different from that of the Buddhist Ensure pupils understand that karma for Buddhists is not exactly the same as for Hindus Ensure that pupils understand that the Noble Eightfold path is not a path in the sense that you take one step at a time. It is more like a single path with eight aspects to it Ensure pupils understand that Buddhists do not worship the Buddha when bowing before a statue or image of him. It is 	<ul style="list-style-type: none"> Call Buddhist atheists. They do have ideas about 'a realm of the gods' but do not have a concept of God as in Judaism, Christianity and Islam. Better described as 'non-theistic'. Imply that all Buddhists are celibate monks or nuns wearing yellow robes. Monks and nuns wear different coloured robes, e.g. Tibetans wear wine or gold, Zen wear black or brown Use the term 'begging bowl.' It suggests monks are parasitic. Use the term 'alms bowl' instead Use the word reincarnation (unless carefully qualified), for it strictly speaking indicates that a soul is reborn. Buddhists do not believe in a permanent soul or self and prefer the term rebirth Equate the 5 and 10 precepts with commandments. They are more like guidelines or 'a training manual.'

Some recommended 'Do and Don'ts' when teaching about Hinduism

Do	Do not
<ul style="list-style-type: none"> • Ensure pupils grasp the idea of one God Brahman held by many Hindus. • Take care when using photographs of holy men and ascetics as some e.g. men caked in mud or looking very thin and emaciated may give a bad impression of Hinduism • Take care when speaking about those classed as outcastes or dalits as their treatment is a very sensitive area for Hindus • Use the spelling Rama for one of the avatars of the god Vishnu. Although the term Ram is sometimes found 	<ul style="list-style-type: none"> • Suggest that all Hindus are polytheists (those who believe in many gods) • Use the term 'idol' for the images (murtis), of the gods and goddesses as this suggests that Hindus worship them rather than what they represent • Refer to the three gods Brahma, Shiva and Vishnu (the Trimurti), as a Trinity • Oversimplify and so distort and trivialise the idea of reincarnation by suggesting that a person may become a fly in their next life. For Hindus, any change of species is a very long process over many different lives.

Some recommended 'Do's and Don'ts' when teaching about Sikhism

Do	Do not
<ul style="list-style-type: none"> • Take care when displaying shorts (kacchera), to avoid amusement. If pupils see a martial arts outfit (a gi), first of all they may come to appreciate the significance of the shorts for earlier Sikhs as loose fitting garments; useful in battle • When visiting a gurdwara, pupils should know that they will may be offered kara parshad to eat and that it would be viewed as impolite to throw it away • Ensure pupils understand that the Gurus are not seen as gods or as divine • When showing images of Guru Nanak, use pictures rather than small statues as for some Sikhs, they are too similar to Hindu murtis, (statues of the gods) 	<ul style="list-style-type: none"> • Refer to the Amrit ceremony as a 'Sikh baptism' • Refer to the kirpan as a dagger, rather call it a sword • Draw the kirpan fully out of its sheath as Sikhs believe it should only be withdrawn if it is to be used • Refer to the chauri as a fly whisk • Refer to the kara as a simply bracelet or bangle as it could suggest that it is merely a decorative or an item of fashion. Use the term 'steel band' • Suggest that Sikhs worship Guru Nanak or any of the Gurus.