



Cornerstone CofE VA Primary School

Building our Community with Love, Forgiveness & Hope



RELIGIOUS EDUCATION POLICY

Reviewed By	Teaching & Learning	Authorised By	FGB
Last Review	Autumn 2015	Next Review	Autumn 2017
Review Cycle	Bi-Annually	Ratified by FGB	Autumn 2015

Principles (Values)

Cornerstone Primary is a Church of England Voluntary Aided School, with control from the Diocese of Portsmouth. As an aided school, knowledge and understanding of Christianity will always remain central to the ethos and teachings of the school, with religious education contributing significantly to the school's Christian character. As an inclusive community, we will encourage learning about and learning from other religions and fostering respect for other religions and world views.

This policy is rooted in our school Values of **Love**, **Forgiveness** and **Hope**. The three Values represent the Trinity of God, Father and Holy Spirit.

Definition

The purpose of Religious Education (RE) is to support the development of children's values and their spiritual, moral, social and cultural understanding. This entails enabling children to interpret and respond to a variety of concepts, beliefs and practices within religions and to their own and others cultural and life experiences. This takes the form of encountering religious stories, festivals, artefacts, places of worship, rituals and beliefs.

Aims

Religious Education is central to the understanding of education and mission. The aims of Religious Education in our church school are:

- To enable pupils to encounter Christianity as a 'living religion' that has shaped British culture and heritage and influences the lives of millions of people today
- To enable pupils to learn about the other major religions, their impact on culture and politics, art and history, and on the lives of their adherents
- To develop understanding of religious faith as the search for the expression of truth and a deeper meaning of life
- To contribute to the development of pupils' own spiritual / philosophical convictions, exploring and enriching their own faith and beliefs
- For children to enjoy Religious Education and be enabled to speak about religious ideas and faith
- To be a school where we:

- Nourish those of the faith
- Encourage and support those of other faiths
- Offer an invitation to those who have no faith

Principles of teaching and learning - The RE Curriculum

RE at Cornerstone Church of England Aided Primary School, is taught in line with the Hampshire Agreed Syllabus (Living Difference), with due regard to the National Society Statement of Entitlement for Religious Education and school values. Learning activities address both learning about and learning from religion. RE can be taught as either regular sessions or in blocked units. Decisions on which approach works best are made by individual teachers, in consultation with the RE leader, depending on the topic for each half term or whole school topic.

Each unit is 'concept' led, making reference to children's own experiences and thoughts. Christianity is the majority study. However, the children will also be taught about Hinduism in Key Stage 1 and Sikhism and Islam at Key Stage 2.

RE in the Foundation Stage

RE in the Foundation Stage is covered through the teaching of discrete units of work derived from the Hampshire Agreed Syllabus and aligned to aspects of the 'Personal, Social and Emotional Development', and 'Understanding of the World' strands of the seven areas of development. Where possible, links are made between RE and other areas of learning, as children work towards the Early Learning Goals. Children encounter simple concepts, which are particularly appropriate for this stage in their development such as 'Specialness'.

Strategies for the teaching of RE

RE stands as an academic subject in line with other such subjects within the school and therefore taught in line with the Teaching for Learning policy. We use a number of strategies to enable us to cover all styles of learning. These include:

- Exploiting cross-curricular links wherever possible, which is made clear on planning
- Links are made with creative arts such as music, art, dance and drama
- Good use is made of ICT to develop learning and understanding in RE
- A mix of whole-class, group and individual learning experiences

Wherever possible, we use first hand experience as a stimulus for learning. We encourage children to question the stories to deepen their own understanding of the concept being studied. We encourage children to form and question their opinions through discussion and debate.

The school has close links with Whiteley church. Outside visitors also contribute to the RE curriculum.

Spiritual, Moral, Social and Cultural Development

Religious Education is a key opportunity for children to develop spiritually, morally, socially and culturally. In RE lessons, as well as in PHSE and our Collective Worship programme, children are invited to reflect on their personal responses to issues, consider other people's responses and appreciate that for some people's belief in a spiritual dimension is important. We help them to recognise the difference between right and wrong through the study of moral and ethical questions and enhance their

social development by helping them to develop a sense of identity in a multicultural society.

Progression and standards

The RE leader provides a long-term Subject Progression (Appendix 1). Individual teaching staff are responsible for short-term planning of each unit to suit the individual needs of the class. Support from the RE leader is always available if needed. Exemplar unit plans from the Living Differences document are often used as the starting point.

Monitoring of RE teaching, discussion with learners, work scrutiny and moderation will take place by the RE Leader and governors. The aim of any monitoring is to ensure that the quality of teaching and learning and use of assessment, leads to an improvement in the performance of learners across the school. Pupil achievement in RE should be equal or better than comparable subjects.

Recording and reporting

A new assessment system is being developed and trialled, alongside similar trials for foundation subjects in line with the 2014 National Curriculum. Pupils learning and progress in RE are assessed on a termly basis, in order to raise standards, accelerate progress and inform future planning. Attainment in RE is recorded by class teachers and reported to the RE Leader at the end of the academic year. Pupils' achievement in RE is reported to parents in the end of year annual report.

Parental right of withdrawal

In accordance with the Education Reform act 1988, parents have the right to withdraw their children from the teaching of RE. In order to avoid misunderstanding, any parent wishing to withdraw their child may arrange a meeting with the Headteacher in order to discuss any issues.

It should be noted that when spontaneous enquiries relating to religion and spiritual issues are raised in other areas of the curriculum, these cannot constitute RE within the meaning of the legislation and a parent could not reasonably insist on a child being withdrawn at such times.

Review

This policy should be reviewed biannually, or earlier if changes are made to the Hampshire Agreed Syllabus or SIAMS Evaluation Schedule.

Appendix 1 – RE Subject Progression

Appendix 2 – SIAMS Grade Descriptors for Religious Education

APPENDIX 1 RE Subject Progression

YEAR 1	Aut 1	Aut 2	Spr 1	Spr 2	Sum 1	Sum 2
Unit of Learning	Hindu Worship *	Nativity (Jesus' birthday) *	People Jesus Met *	Palm Sunday *	Special Places *	Water *
Concept(s)	Devotion	Journeys	Change	Welcoming	Specialness	Ritual
Living Differences	<p>Enquire into concepts that are significant in religious and non-religious experiences.</p> <p>Contextualise the concept within religious practice.</p> <p>Evaluate the concept within one religion.</p> <p>Communicate their own understanding and response to the concept.</p> <p>Apply their own understanding of the concept to situations in their own lives.</p>	<p>Enquire into and engage with concepts that are important in their own experience and in religion.</p> <p>Contextualise the concept within religious practice.</p> <p>Evaluate the importance and value of the concept within religious practice.</p> <p>Communicate their own responses to the concept.</p> <p>Apply the concept to their own and others' experience.</p>	<p>Enquire into and engage with concepts that are important in their own experience and in religion.</p> <p>Contextualise the concept within religious practice.</p> <p>Evaluate the importance and value of the concept.</p> <p>Communicate their own responses to the concept.</p> <p>Apply the concept to their own and others' experience.</p>	<p>Enquire into and engage into concepts that are important in their own experience and in religion.</p> <p>Contextualise the concept within religious practice.</p> <p>Evaluate the importance and value of the concept within religious practice.</p> <p>Communicate their own responses to the concept.</p> <p>Apply the concept to their own and others' experiences.</p>	<p>Enquire into and engage with concepts that are important in their own experience and in religion.</p> <p>Contextualise the concept within religious practice.</p> <p>Evaluate the importance and value of the concept.</p> <p>Communicate their own understanding of the concept to situations in their own lives.</p> <p>Apply the concept to their own and others' experience.</p>	<p>Enquire into and engage with concepts that are important in their own experience and in religion.</p> <p>Contextualise the concept within religious practice.</p> <p>Evaluate the importance and value of the concept within religious practice.</p> <p>Communicate their own understanding of the concept to situations in their own lives.</p> <p>Apply the concept to their own and others' experience.</p>
Possible Learning activities	<p><i>Label pictures of worship at home and in the Temple.</i></p> <p><i>Draw and label a shrine.</i></p> <p><i>Record their ideas re. the concept of Devotion.</i></p> <p><i>Draw and annotate a picture of Gandhi.</i></p>	<p><i>Act out journeys. Draw and annotate pictures of these.</i></p> <p><i>Tell the story of the Nativity journey (Mary & Joseph / Shepherds / Magi) and role play them.</i></p> <p><i>Discuss Jesus as the focus of the journeys' ends.</i></p>	<p><i>Drawn and annotate a picture of change in their life.</i></p> <p><i>Create posters of different types of change.</i></p> <p><i>Zacchaeus / Jairus' daughter / The blind man</i></p>	<p><i>Discuss and role play ways of welcoming people.</i></p> <p><i>Read and role play story of Palm Sunday.</i></p> <p><i>Write a diary extract in role.</i></p> <p><i>Poem about feelings when welcomed or not.</i></p> <p><i>Make a welcome pack for new pupil.</i></p>	<p><i>Share photos / memories of personal special places.</i></p> <p><i>Draw and annotate a picture of their special place.</i></p> <p><i>Make a list of places that are special.</i></p> <p><i>Discuss photos of churches.</i></p> <p><i>Visit a church – produce an annotated poster.</i></p>	<p><i>Identify and role play rituals in school.</i></p> <p><i>Rev Philippa role play a Christening.</i></p> <p><i>Discuss pictures of Hindus in River Ganges.</i></p> <p><i>Role play other rituals involving water. Discuss their feelings and importance of water.</i></p>

* Units of Learning from "Living Differences"

YEAR 2	Aut 1	Aut 2	Spr 1	Spr 2	Sum 1	Sum 2
Unit of Learning	Special food *	Light at Diwali and Advent *	Holi *	Easter *	Special clothes *	The Bible *
Concept(s)	Specialness	Light as a symbol	Remembering Vishnu	Belief	Specialness	Authority
Living Differences	<p>Enquire into and engage with concepts that are important in their own experience and in religion.</p> <p>Contextualise the concept within religious practice.</p> <p>Evaluate the importance and value of the concept within religious practice.</p> <p>Communicate their own responses to the concept.</p> <p>Apply the concept to their own and others' experience.</p>	<p>Enquire into and engage with concepts that are important in their own experience and in religion.</p> <p>Contextualise the concept within religious practice.</p> <p>Evaluate the importance and value of the concept within religious practice.</p> <p>Communicate their own responses to the concept.</p> <p>Apply the concept to their own and others' experience.</p>	<p>Enquire into and engage with concepts that are important in their own experience and in religion.</p> <p>Contextualise the concept within religious practice.</p> <p>Evaluate the importance and value of the concept within religious practice.</p> <p>Communicate their own responses to the concept.</p> <p>Apply the concept to their own and others' experience.</p>	<p>Enquire into and engage with concepts that are important in their own experience and in religion.</p> <p>Contextualise the concept within religious practice.</p> <p>Evaluate the importance and value of the concept within religious practice.</p> <p>Communicate their own responses to the concept.</p> <p>Apply the concept to their own and others' experience.</p>	<p>Enquire into and engage with concepts that are important in their own experience and in religion.</p> <p>Contextualise the concept within religious practice.</p> <p>Evaluate the importance and value of the concept within religious practice.</p> <p>Communicate their own responses to the concept.</p> <p>Apply the concept to their own and others' experience.</p>	<p>Enquire into and engage with concepts that are important in their own experience and in religion.</p> <p>Contextualise the concept within religious practice.</p> <p>Evaluate the importance and value of the concept within religious practice.</p> <p>Communicate their own responses to the concept.</p> <p>Apply the concept to their own and others' experience.</p>
Possible Learning activities	<p>Share and discuss photos of favourite foods. Create a collage.</p> <p>Sort foods into special and non-special lists.</p> <p>Read and act out Last Supper.</p> <p>Discuss importance and symbolism of bread and wine.</p> <p>Discuss pictures of Prashad.</p>	<p>Experience candles in a dark room. Collect ideas, words and feelings.</p> <p>Discuss pictures of candles in different contexts.</p> <p>Create posters of positive and negative feelings with candlelight.</p> <p>Discuss pictures and create Advent Rings.</p> <p>Tell and role play Diwali story.</p> <p>Share a Diwali party.</p>	<p>Read and discuss the story of Prahlad.</p> <p>Share and discuss pictures of Vishnu.</p> <p>Share aspects of Holi celebration.</p> <p>Set up and discuss a Hindu shrine.</p> <p>Share and discuss items the class have to remember special people.</p>	<p>Discuss a range of statements and place on a 'belief scale'.</p> <p>Tell, role play, watch a short film of the Easter story.</p> <p>Discuss and write about personal thoughts on Christian beliefs.</p> <p>Discuss personal beliefs through a Circle Time.</p> <p>Importance of belief and trust.</p>	<p>Discuss photos and dress up in special clothes.</p> <p>Design special clothes for certain roles.</p> <p>Sorting activity: special and non-special clothes pictures.</p> <p>Rev Philippa share her special clothes.</p> <p>Share and label pictures of Hindu special clothes.</p> <p>How do the class feel when wearing special clothes?</p>	<p>Discuss the definition of 'authority'.</p> <p>Look at a variety of Bibles.</p> <p>Read and discuss "Sermon on the Mount" and "10 commandments"</p> <p>Sort statements in terms of importance. How do they link to school rules?</p> <p>Create a display of books that have authority.</p>

* Units of Learning from "Living Differences"

YEAR 3	Aut 1	Aut 2	Spr 1	Spr 2	Sum 1	Sum 2
Unit of Learning	Creation stories	Angels	Trees as a symbol	Paschal Candle / Easter	Stories with messages	Guru Nanak
Concept(s)	Creation	Images		Ritual	Messages	Wisdom
Living Differences	Enquire Contextualise Evaluate Communicate Apply	Enquire Contextualise Evaluate Communicate Apply	Enquire Contextualise Evaluate Communicate Apply	Enquire Contextualise Evaluate Communicate Apply	Enquire Contextualise Evaluate Communicate Apply	Enquire Contextualise Evaluate Communicate Apply
Possible Learning activities						

* Units of Learning from "Living Differences"

APPENDIX 2

SIAMS Grade descriptors: Religious Education

Outstanding (1)	Good (2)	Satisfactory (3)	Inadequate (4)
Standards of attainment of learners are at least in line with national expectations with a significant number attaining higher than the national expectations*.	Standards of attainment for the large majority of learners are in line with national expectations and sometimes higher.	Standards of attainment for the majority of learners are in line with national expectations.	Standards of teaching, learning and assessment are inadequate with the result that standards of attainment and rates of progress, for the majority of learners and groups of learners, are consistently lower than national expectations.
Attainment is high and progress is rapid in developing an understanding of Christianity and a broad range of religious beliefs.	Learners make good progress given their starting points. Or, standards of attainment are average but learners make rapid and sustained progress given their starting points over a period of time.	Progress is satisfactory with learners making at least comparable progress to national expectations. Or, attainment is low but there is accurate and convincing evidence that progress over a sustained period of time is improving strongly and securely.	The religious education curriculum makes little contribution to the Christian values of the school and its promotion of spiritual, moral, social and cultural development is limited.
In exceptional circumstances, where groups of learners attain below those nationally, the gap is narrowing dramatically over a period of time as shown by attainment data.	In exceptional circumstances overall attainment may be slightly lower than national expectations but with some groups of learners making outstanding progress.	The quality of learning and engagement within the subject are generally good but with some variation in some year groups or key stages.	Insufficient opportunities exist to develop learners' knowledge and understanding of Christianity or other faiths and the impact on the lives of believers.
Learners are inspired by the subject and learn exceptionally well. They develop and apply a wide range of higher level skills to great effect in their enquiry, analysis, interpretation, evaluation and reflection of their understanding of the impact of religion on believers.	Learners understand the value of the subject and they mostly learn well. They develop a range of skills including some of the following: enquiry, analysis and interpretation, evaluation and reflection. Learners have a good ability to apply these skills to understanding the impact of religion on believers.	Teachers sometimes, though not always, ensure that lessons are structured around the development of skills such as enquiry and reflection.	Subject leadership is poor. Procedures for the monitoring and evaluation of religious education are weak and fail to identify essential improvements in teaching and learning.
Learners are impressive in the way that they use creativity and originality to apply their knowledge and skills in religious education to their own personal reflections on questions of meaning and purpose.	Learners show originality and creativity in applying their knowledge and skills in religious education and are developing the ability to apply this to questions of meaning and purpose.	Learners have a satisfactory knowledge and understanding of Christianity and some religions and beliefs but their ability to answer questions of meaning and purpose is limited.	<i>Inspectors should use their professional judgement in making this judgement. The effectiveness of RE may be inadequate if more than one of the above apply.</i>
The majority of teaching is outstanding and it is never less than consistently good.	The majority of teaching is good.	The majority of teaching is satisfactory and there is likely to be some good teaching.	
Highly effective use of assessment informs teaching and learning in religious education and exemplar evidence	Assessment procedures are in place and these inform planning, teaching and learning.	The religious education curriculum caters for the learning needs of some learners but those needing either reinforcement or	

demonstrates progress made by learners.		more challenging learning activities are not routinely planned for.	
Religious education has a very high profile within the school curriculum and learning activities provide fully for the needs of all learners.	Religious education has a high profile within the school curriculum and learning activities are differentiated to meet the needs of different groups of learners.	Some assessment takes place but this is inconsistent across year groups and does not always accurately inform future teaching and learning.	
The religious education curriculum is rich and varied enabling learners to acquire a thorough knowledge and understanding of the Christian faith through a wide range of learning opportunities.	Learners display a secure knowledge of many of the key aspects of Christianity and the Bible and the main practices and beliefs of the other faiths and cultures studied.	The religious education curriculum offers some opportunities to enhance the spiritual, moral, social and cultural development of learners.	
The religious education curriculum provides opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths studied.	Religious education makes a good contribution to the Christian values of the school and to the learners' spiritual, moral, social and cultural development.	The religious education curriculum offers learners some opportunities to understand the main teachings, beliefs and practices of Christianity and some other world faiths but implementation is inconsistent and is therefore not fully effective. As a result, learners do not have sufficient knowledge or understanding of religions nor of respect between diverse faith communities.	
Links with the Christian values of the school and spiritual, moral, social and cultural development are intrinsic to the religious education curriculum and they have a significant impact on learners.	Effective use is made of a range of routine monitoring and evaluation procedures that accurately identify strengths and focus on raising standards that lead to improvement in pupil performance.	Religious education has modest links to some aspects of the school's Christian values but these are not made explicit and are not consistently identified in teachers' planning.	
Rigorous and extensive monitoring and evaluation results in well focused action plans that demonstrably lead to improvement.	The subject leader effectively communicates expectations to senior leaders, governors and staff about improvement in teaching and learning in religious education and is well informed on current developments in religious education.	There is regular monitoring of some aspects of religious education and self-evaluation is broadly accurate in identifying priorities for improvement that offer adequate challenge.	
Subject leadership has the highest level of subject expertise and the vision to realise ambitious expectations and improvement.		The subject leader is aware of current developments in religious education and incorporates some of these in his/her practice.	

**'National expectations' throughout the descriptors for religious education refers to those set out in the syllabus adopted by the governors of the school and the extent to which they may reflect the QCA's 8 point scale. Guidance on this may be revised as and when required.*