



RE POLICY
PENNINGTON
C of E
JUNIOR SCHOOL

January 2022

Responsibilities

- The provision and development of this Policy is the responsibility of the Governors of Pennington C of E Junior School.
- The responsibility for delivering the aims in this policy rests with the Headteacher, the R.E. Leader and the staff.

Pennington Junior School Context and Intent

As a Voluntary Controlled Church school we aim to provide a happy, caring, family environment where children feel inspired. We know that every child matters – whatever their skills and abilities, whatever their background and whatever their aspirations. Belonging to a safe and nurturing community, founded on strong Christian values, children will develop an array of skills that will equip them to meet the challenges of our ever changing world and to make their own positive contribution to our global society.

“Through our core Christian values, we nurture and inspire children to follow Jesus’ examples and be the best they can be”

We welcome visitors from the church to share their experience of Christian belief and life at times of worship and in RE lessons. We believe that spiritual, moral, social and cultural development is inextricably linked not only to RE but to every aspect of life and that we are in the privileged position of being able to offer our pupils an understanding of Christianity as both a vibrant, worldwide faith and a foundation for living a thoughtful, caring and purposeful life.

The teaching of RE complies with the locally Agreed Syllabus and, alongside this, we also make use of ‘Understanding Christianity’. We emphasize Christianity, however we recognise that at any time there may be children at Pennington Junior School who belong to other faiths and that are other faiths within our community. However, the village in which the school is situated is at a considerable distance from alternative faith communities/places of worship and our children usually have less experience of the increasingly pluralistic nature of British society than many children. Consequently, we try to familiarise them with other cultures through RE as well as through many other areas of the curriculum. All pupils have access to RE, irrespective of race, gender, creed or ability. Our school curriculum for religious education meets the requirements of the 1988 Education Reform Act (ERA) including the stipulation that religious education is compulsory for all children, including those in the reception class who are less than five years old.

Parents have the right to withdraw their child from R.E., but need to discuss this with the Headteacher.

Aims

The aim is to help children mature in their own beliefs and patterns of behaviour, through an exploration of religious beliefs and a questioning and reflective attitude. Children reflect on what it means to have a faith

and to develop their own spiritual knowledge and understanding. We aim to help the children learn *from* religions as well as *about* religions.

Hampshire County Council defines the purpose of religious education as being: 'to support students in developing their own coherent patterns of values and principles, and to support their spiritual, moral, social and cultural development,' as well as to 'foster mutual understanding between students of differing religious and cultural backgrounds.'

Religious Education at Pennington Junior School, in line with the aims of Living Difference IV (Hampshire's agreed syllabus) seeks to introduce children to what a religious way of looking at the world may offer in leading one's life, individually and collectively. A religious life is defined as:

- a) subscribing to a set of beliefs
- b) adhering to a set of practices
- c) a way of understanding existence.

'*Understanding Christianity*' aims to provide pupils with a coherent understanding of Christian belief and practice as part of a wider religious, theological and cultural literacy. Doing justice to Christianity as a world faith, it aims to raise the level of pupils' religious literacy, draw pupils into deeper understanding of the Bible, provide them with opportunities to explore how Christian belief and practice are shaped. It makes connections with other areas of belief and understanding and encourages reflection, evaluation and application.

Objectives

Children should

- a) have an awareness of their inner sense of relationship to a higher power that is loving and guiding.
- b) know that religion and the urge to worship (in one form or another) have probably existed, across the world, since man has
- c) discover that religion is intellectually demanding, potentially exciting, and controversial
- d) realise that, for believers, religion is not a 'subject' but a way of life
- e) develop a maturing understanding of religious concepts
- f) develop an understanding of religious traditions and appreciate the cultural differences in Britain today
- g) develop investigative and research skills and to enable them to make reasoned judgements about religious issues develop awareness of, respect for, and caring attitude towards, other people, their beliefs, customs and feelings
- h) deepen their own capacity for reflection and inner awareness
- i) acquire an interest in sacred texts, and a respect for them, and other artefacts, which are regarded highly by believers
- j) be able to think clearly, thoughtfully and honestly about their own experiences, and attitude to religion, and the fundamental questions of life

- k) be able to grasp the meaning and significance of core theological concepts within Christian belief and practice, as part of a coherent understanding of living Christianity.
- l) be able to give a theologically informed and thoughtful account of Christianity as a living and diverse faith

Delivery

The recommended time allocation for RE at KS2 is 45 hours per year

Depending on the topic and the teacher, R.E. will be taught either during a regular weekly session, or in a 'block' of a few days.

Religious education has equal standing in relation to core and foundation subjects within Pennington Junior School

The school teaches RE according to the agreed syllabus for Hampshire County Council, as presented in the document 'Living Difference IV' (November 2021). This is an enquiry approach to Religious education, which explores concepts and begins from a child's experience.

A – Concepts which are common to all people e.g. celebration, remembering, peace

B – Concepts which are shared by many religions e.g. worship, pilgrimage

C – Concepts which are distinctive to particular religions (or non-religious traditions) e.g. Umma, Trinity,

When using 'Understanding Christianity', core concepts are selected, which reflect a view of biblical Christianity as following a salvation narrative. The 8 key concepts focused on within Understanding Christianity Units are God, Creation, Fall, People of God, Incarnation, Gospel, Salvation and Kingdom of God.

A 'spiral' curriculum allows pupils to revisit core Understanding Christianity concepts in different contexts as they move through the school, deepening their understanding of the meaning of the overall 'big story' of the Bible.

Understanding Christianity, contributes to 'religious literacy, by helping pupils develop 'theological literacy'. We interpret this as enabling pupils to grasp the meaning and significance of core theological concepts within Christian belief and practice, as part of a coherent understanding of living Christianity.

In line with 'Religious Education in Church of England Schools, A statement of entitlement, published June 2016, Christianity is the majority study in R.E in our school. (at least 2/3rds) This is achieved through both specific Christianity units and units where Christianity is compared with other faiths.

The Matters, Skills and Processes of the Agreed Syllabus

i) The matters to be engaged with in Living Difference IV at Pennington Junior School are as follows:

Lower KS2 (Y3/4) Pupils are required to study Christianity and one other religion, which has not been previously studied (in the case of Pennington Junior School we have chosen Sikhism).

Upper KS2 (Y5/6) Pupils are required to study Christianity and one other religion, which has not been previously studied (in the case of Pennington Junior School we have chosen Islam).

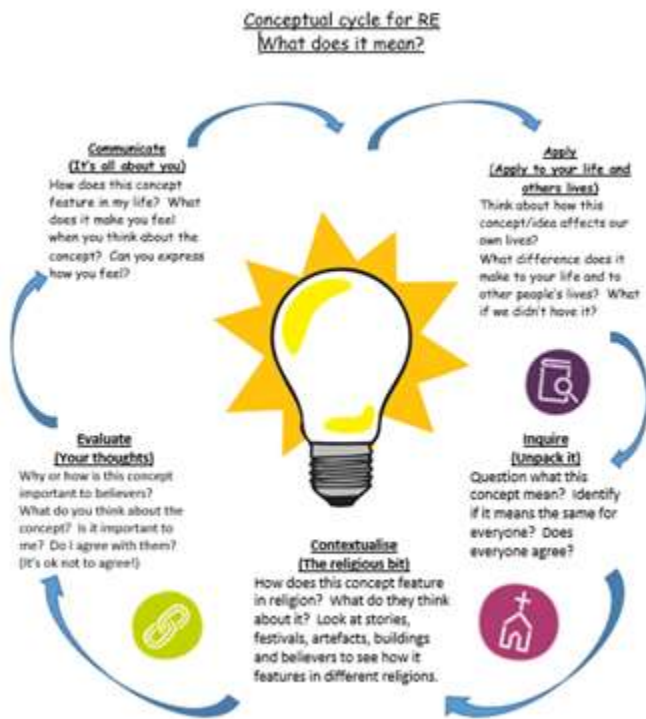
ii) The skills of religious education in Living Difference IV are the enquiry skills of Communicate, Apply, Enquire, Contextualise and Evaluate. These link in to the following aspects in Understanding Christianity – Making sense of the text, Understanding the Impact and Making Connections.

This approach to enquiry has five key steps where the teacher brings the child:

- at the Communicate and Apply steps to attend to their own and others' experience
- at the Enquire and Contextualise steps to engage intellectually. The contextualise step is when the children explore the concept in a particular religious context e.g. the concept of special places through the context of the synagogue or church. There should be no less than 2 hours on the contextualise step.
- at the Evaluate step to discern value for others and themselves.

See Appendix 1 for examples of questions teachers may ask at each stage of the enquiry process.

iii) The process of religious education in Living difference III is the enquiry based approach. This process is complemented by Understanding Christianity



Understanding Christianity





Pennington Church of England Junior School

BeTheBestYouCanBe!

Planning

All R.E. planning must take into account the age-related expectations. This is to ensure there is progression over time in the dispositions and skills of religious education.

For each concept there is an overarching enquiry question. For example, an enquiry into the concept of *Special* in Year 4 may be “what does holy mean?” In Year 5, an enquiry into the Christian concept of salvation, “Why is resurrection important to Christians?”

Our long term planning takes an overview of the concepts covered, to ensure cycles of enquiry build on one another. The **(A)** concepts are generally a focus for KS 1 so at Pennington Junior school our focus is on the **(B)** and **(C)** concepts with a greater focus of the **(C)** concepts in upper key stage 2

The concepts are as follows that underpin Living Difference IV are:

A concepts - common to all people For example, remembering, specialness, celebration, rights, duty, justice

B concepts - shared by many religions For example, God, worship, symbolism, the sacred, discipleship, stewardship,

C concepts - distinctive to particular religions or non-religious tradition For example, dukkha, Trinity, redemption, Khalsa, moksha, Torah, Rationalism

Contribution of R.E. to the teaching of other subjects

We actively encourage links between RE and other subjects:

RE will be taught through a wide variety of experiences (including music, art, drama and literacy).

English

We use links with Literacy to encourage discussion, and promote the skills of speaking and listening. We encourage the children to use writing to record thoughts and information in order to develop their writing ability. We also use drama to help reinforce concepts and learning.

In our feedback we feel it is important to separate ‘English’ marking from those skills of enquiry as outlined above.

Computing

We aim to use ICT where appropriate in religious education. The children can find, select and analyse information, using the internet. They can also use ICT to review, modify and evaluate their work and to improve its presentation.

Personal, social and health education (PSHE) and citizenship

Through our religious education lessons, we teach the children about the values and moral beliefs that underpin individual choices of behaviour. So, for example, we contribute to the discussion of topics such as

looking after the environment, recycling etc. We also promote the values and attitudes required for citizenship in a democracy by teaching respect for others and the need for personal responsibility. In general, by promoting tolerance and understanding of other people, we enable children to appreciate what it means to be positive members of our pluralistic society.

- developing confidence and responsibility and making the most of their abilities by being taught what is fair and unfair, right and wrong, and being encouraged to share their opinions
- developing a healthy, safer lifestyle by being taught about religious and non-religious perspectives on drug use and misuse, food and drink, leisure and relationships
- developing good relationships and respecting the differences between people by being taught about the diversity of different ethnic groups and the destructive power of prejudice, challenging racism, discrimination, offending behaviour and bullying, being able to talk about relationships and feelings.

Spiritual, moral, social and cultural development (including British values and Prevent)

RE provides opportunities to promote children and young people's spiritual, moral, social and cultural (SMSC) development.

In line with the guidance from The Ofsted School Inspection Handbook, 2016 which defines SMSC, Living Difference IV supports maintained schools' duty to promote SMSC and recognises that living with plurality does not imply agreement. Teachers have a responsibility to enable children and young people to make judgements carefully about different ways of living and also to make choices about their own lives.

RE can therefore be understood as promoting spiritual development through:

- discussing and reflecting upon key questions of meaning and truth, such as the origins of the universe, life after death, good and evil, the being of God, and values such as justice, honesty and truth
- learning about, and reflecting upon, important concepts, experiences and beliefs which are at the heart of religious traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity
- considering how religious and non-religious ways of life perceive the value of human beings, and their relationships with one another, with the natural world, and perhaps with God.

RE can therefore be understood as promoting moral development through:

- valuing diversity and engaging in issues of truth, justice and trust
- exploring the influence on moral choices of family, friends and the media, and how society is influenced by beliefs, teachings, sacred texts and guidance from religious and non-religious leaders

- considering what is of ultimate value to all people through studying the key beliefs and teachings from religious and non-religious ways of life, on values and ethical codes of practice
- studying a range of moral issues, including those that focus on justice, to promote racial and religious respect and the importance of personal integrity.

RE can therefore be understood as promoting social development through:

- considering how religious and non-religious ways of life lead to particular actions and concerns
- investigating social issues from religious and non-religious perspectives, recognising diversity of viewpoint within and between religious and non-religious ways of life.

RE can therefore be understood as promoting cultural development through:

- promoting cultural understanding from a religious and non-religious perspective through encounters with people, literature, the creative and expressive arts, and resources from differing cultures
- considering the relationship between religious and non-religious ways of life and cultures and how religious and non-religious ways of life contribute to cultural identity and practices
- promoting racial harmony and respect for all, combating prejudice and discrimination. We enhance their social development by helping them to build a sense of identity in a multicultural society.

Teaching R.E. to children with special needs

In our school we teach RE to all children, whatever their ability. The teaching of RE is a vital part of our school curriculum policy, which states that we provide a broad and balanced education for all our children. When teaching RE we ensure that we provide learning opportunities matched to the needs of children with learning difficulties. We take into account the targets set for individual children in their Learning Plans

Assessment, Recording and Reporting RE.

Living Difference IV have published End OF Year Expectation statements to provide a basis for making judgments about pupil's performance to assist teachers with their planning, assessments, recording and reporting to parents, as appropriate. Evidence of children and young people's progress will be captured in a number of ways, for example through speaking and listening, Art, drama, dialogue and discussion, as well as through a variety of different written activities. A copy of the Age Related Expectations can be found on appendix 2.

Resources

- Living Difference IV and concept planning from the HIAS RE website
- Understanding Christianity
- The Hampshire RE Moodle <http://re.hias.hants.gov.uk>
- Books in the library & RE Curriculum Centre @ Falcon House, Winchester

- Resource boxes containing books, posters and artefacts specific to each religion studied
- Occasional visits both to and from the school
- internet research e.g. BBC my life/my religion and Let's Celebrate, Request, RE Quest

Monitoring

The R.E. Leader is responsible for the monitoring of RE across the school.

Authorisation

The staff discussed this Policy in

The governors authorised this Policy in Autumn 2018



Appendix 1

Examples of questions teachers may ask at each stage of the cycle to advance dispositions and skills of enquiry in religious education

Step of the enquiry	Examples of questions the teacher may ask	Children and young people will be able, in increasingly complex ways, to, for example:
Communicate	What do we notice? What do you see here? Can you/we draw/paint/make what you/we see here?	Describe and put their experience into words or put what they notice into colour or line or installation. Do this in different ways alone and with others.
Apply	Has anyone else had an experience of ...? Do we see things the same way? Do you think everyone thinks/feels/sees this? Is this always a good thing? What would it be like if no one experienced this? Can you think of a situation when this may be difficult? Can you give a reason and an example to support your ideas? Do we need to find out more?	Identify issues raised in applying their responses to specific situations. Recognise there are ways of life which may be different to their own. Express how their responses may apply in other situations. Recognise and dialogue with others about some of the shared concerns involved in living a human life. Give reasons for their points of view regarding their own and others' experience and responses, and be able to make judgements discerning good from bad reasons. Be open minded and interested to find out more.



Enquire	<p>What's the main idea here? What could we say counts as ...? What do we mean by ...?</p> <p>Do we have any questions about this idea? What can we infer from this?</p> <p>Why might other people see this idea in this way?</p> <p>How might a religious person (particular example) make sense of this in their lives (upper primary/secondary)?</p>	<p>Recognise key ideas/concepts. Create a working definition of the concept and frame questions.</p> <p>Form explanations and suggest possible inferences.</p> <p>Recognise that, and identify how, the concept may be used by or become meaningful for people living a religious life.</p> <p>Be interested to enquire with others – sometimes theologically or philosophically – into other long-standing positions on or accounts or explanations of the idea/concept.</p>
Contextualise	<p>Are there any questions about this?</p> <p>How does this context help us to understand or think more about the big idea/concept?</p> <p>How might a (religious) person such as ... (give particular example) make sense of this in their lives (context appropriate to primary or secondary students)?</p> <p>In what ways might this context have influenced things?</p> <p>Do you think this would always be the case?</p> <p>Does everyone agree?</p>	<p>Frame their own questions recognising there is more than one answer.</p> <p>Explore a range of interpretation of concepts in a real-life context.</p> <p>Recognise that differing religious and social contexts influence interpretations, sometimes raising controversial issues that demand further engagement.</p> <p>Express and communicate their understanding of why context influences interpretation of a concept.</p> <p>Build capacity to compare different interpretations of concepts by finding out about and giving more examples.</p>



<p>Evaluate</p>	<p>What do you think about all we've explored in this enquiry?</p> <p>Why might ... be important for ... ?</p> <p>Do you think all ... would think/feel the same way?</p> <p>Can you give reasons for your position on this? What difference does that make?</p> <p>How might that help us think more carefully about these things?</p> <p>Could there be any value in this for someone who was not a ...?</p> <p>What do you think about this?</p> <p>Are there any alternative views?</p> <p>Could there be any value in this for you/me/us?</p> <p>Are there any remaining questions?</p>	<p>Discern value for themselves and others regarding the matters explored in the enquiry.</p> <p>Show sensitivity to interpretations of the concept in the context.</p> <p>Form a judgement about the significance of the concept from within the given context and also without.</p> <p>Clarify reasons behind different judgements recognising the characteristics which make a difference.</p> <p>Discern for themselves the possible significance of the concept, as well as for someone who is or who is not living in that way of life.</p> <p>Recognise and express the value the concept has beyond the context.</p>
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Appendix 2

The *Living Difference IV* End of Year expectations (EYEs)

Living Difference IV is an educative approach to teaching religious education that builds on previous Living Difference syllabuses (2004, 2011 and 2016).

Living Difference IV seeks to introduce children and young people to what a religious way of existing in the world may offer in leading one's life, individually and collectively. It intends to play an educative part in the lives of children and young people as they come to speak, think and act in the world. This entails teachers bringing children and young people first to be attentive to their own experience of particular words and concepts, before studying how those living with a religious as well as non-religious orientation on life experience this. A course of study over a particular key stage will be made up of sequences of cycles of enquiry, linked together in units of study over a term in the secondary school and frequently one or two years in the primary school.

The EYEs outline what children and young people are expected to have encountered in each year and must be taken into account when planning a unit of study. EYEs must be used to describe what children and young people will have experienced and as a consequence be able to do at the end of the unit. More information regarding securing progression and assessment will be available on the HIAS RE Moodle:

<https://re.hias.hants.gov.uk/>.

By the end of Year 4

In an age-appropriate way, through a well-made lower KS2 curriculum that is taught well, by the end of Year 3 and Year 4 children will have encountered, studied and had the opportunity to discern value in relation to *four golden thread* concepts/words of *community, belonging, special, love*, as well as other A concepts/words and some B concepts/words, chosen by the teacher and children themselves (pondering time).

Consequently, children can

At Communicate	... express creatively as well as describe their response to their own experiences of the concepts/words introduced.
At Apply	... recognise and describe how their responses relate to events in their own and sometimes other people's lives.
At Inquire and Contextualise	... accurately describe what has been taught about the meanings of concepts/words (taught at the Inquire step). ... accurately describe some variations in ways in which the concept/word is shown in lives of people encountered and studied (taught at the Contextualise step).
At Evaluate	... discern and describe the value of these concepts/words in the lives of those living in the traditions encountered and studied as well as recognising some of the issues this might raise. ... discern possible value for their own lives and communities (not only assessed through summative assessment).



By the end of Year 6

In an age-appropriate way, through a well-made upper KS2 curriculum that is taught well, through Year 5 and by the end of Year 6 children will have encountered, studied and had the opportunity to discern value in relation to **each of** the four *golden thread* concepts/words of *community, belonging, special, love*, other A and B concepts/words and also some C concepts/words, chosen by the teacher and children themselves (pondering time).

Consequently, children can

At Communicate	... respond creatively as well as begin to explain their response to their own experiences of the concepts/words introduced.
At Apply	... explain some examples of how their responses relate to events in their own and other people's lives.
At Inquire and Contextualise	... accurately explain meanings of concepts/words in the traditions encountered and studied (taught at the Inquire step). ... accurately explain the way the concepts/words in the traditions encountered and studied impact the lives of those in the traditions with examples (taught at the Contextualise step).
At Evaluate	... discern the value of these concepts/words in the lives of those living in the traditions encountered and studied, as well as recognising some of the issues this might raise. ... discern possible value in the concepts/words for their own lives and communities (not only assessed through summative assessment).