

Our vision for Religious Education (RE) at Birley Spa Primary Academy

Intent

At Birley Spa Primary Academy, we are PHILOSOPHERS! We want our children to love learning about the world's religions, how they affect people's lives and reason why people make certain choices. We want them to have a rounded judgement about religion and accept all people and their beliefs. Children will use all of the skills to become positive global citizens, positive role models and develop empathy and tolerance towards all people of the world.

We work to the Lincolnshire Locally Agreed Syllabus for RE. As an academy, we recognise the core place that RE occupies as part of a broad and balanced curriculum. We also understand the contribution of effective RE to our journey of developing the children's understanding of world religions. We recognise the variety of religious and non-religious backgrounds that make up our school community and we respect this variety of backgrounds in which we cater for. We are glad to have good relationships with faith practitioners from a range of world faiths and we value their contribution to our provision of effective RE. We actively seek to prepare our pupils for life in modern Britain. As such, we promote key British values, including respect for and tolerance of different faiths and beliefs. We challenge racism and all forms of prejudice and we see RE as one curriculum area in which our pupils can encounter and critically reflect on a range of worldviews.

Implementation (including pedagogy)

The RE curriculum provided will be in accordance with the locally agreed syllabus for Lincolnshire/North Lincolnshire/North East Lincolnshire which has been agreed by the LEAD Academy Trust. We deliver RE in accordance with the Church of England Education Office's Statement of Entitlement.

Within this framework our aims in RE are for pupils to:

- Acquire and develop knowledge and understanding of Christianity and a range of world faiths and worldviews. This is explored through discussions using the prior knowledge of the pupils;
- Develop an understanding of the ways in which religious and non-religious beliefs, teachings, practices, values and traditions influence individuals, communities, societies and cultures, from the local to the global contexts. Many festivals are explored, discussed and carried out within RE lessons to give the pupils a real flavour of each religion;
- Develop the ability to make reasoned and informed judgements about religious and moral issues, with reference to the beliefs, teachings, practices, sources of authority and ways of living associated with the principle religions represented in the UK. Pupils will develop their reasoning skills using sentence stems, scaffolded information and prior knowledge about the specific topic;

- Develop positive attitudes of mutual respect for and tolerance of those with different faiths and beliefs. This links very closely with our school value of empathy and tolerance and allows pupils to develop the value through drama experiences, detailed discussions and a deeper understanding of differing world views.
- Enhance their spiritual, moral, social and cultural development by:
 - Considering the ‘big questions’ raised by human experience and reflecting on how religious and other traditions respond to them;
 - Responding to such questions with reference to religious beliefs, teachings, practices, values and traditions, relating them to their own understanding and experience;
 - Reflecting on their own beliefs, values and experiences in light of their study of religious and other traditions.

Across KS1 and KS2 RE is taught weekly (1hour lesson) and recorded in a dedicated RE book. Work is evidenced with a variety of outcomes, including written pieces, artwork, discussion thought sheets and photographs.

As children progress through the programme of study, they are able to look deeper into spiritual, ethical, moral and social issues and with increasing breadth across different religions and worldviews through time and around the world. This ensures that the investigation, exploration, reflection of their own, and others’ responses to posed questions can continuously increase in depth, breadth and complexity.

As pupils move through the Religious Education curriculum their work/answers increase in complexity, depth and breadth. Thus allowing them to develop their reasoning skills in the wider curriculum. The expectations of pupils to explain ‘what’ the beliefs, practices and values are and the relationships between them, as well as explaining ‘why’ these are important and may make a difference to people, and ‘how’ they relate, change or impact on a wider world view also increases.

‘Big Questions’ relate to: What people believe and do (Believing), how people respond to big questions and issues (Thinking) and how beliefs and values make a difference to lives (Living).

Key Stage 1/Key Stage 2 Lesson Structure (1 hour lesson)

- Introduction (5 minutes) - Introduce the Learning Objective, Success Criteria and the Specific religious vocab linked to the lesson.
- Pupils Skill Development (5 minutes) - Teacher introduces the skills linked to the Learning Objective (believing , thinking or living)
- Input (20 minutes) – Teacher introduces concept, discussions are held, videos/artefacts used to help understanding of world views and vocab used within the correct context.
- Pupil Reflection (25 minutes) Teacher models what they want the children to do. Children may also be given video examples of what is expected from the lesson. The

vocabulary linked to the lesson will also be used during this time. Pupils carry out the given task.

- Conclusion (5 minutes) Pupils reflect on the task they have done and how it links to the learning of RE

RE will be based around termly units. At KS1, the principal religions studied will be Christianity and [e.g. Judaism]; at KS2, the principal religions studied will be Christianity, [e.g. Islam, Judaism and Hinduism]. It is not expected that pupils will study all six major world religions in depth during their time at Birley Spa Primary Academy, although they will have learning opportunities that allow them to encounter all these faiths. It is expected that pupils will also encounter non-religious worldviews, such as Humanism, as part of their RE curriculum. As pupils progress through the scheme, they will gain a deeper understanding of the meanings, history and rituals within each religion.

We carry out curriculum planning for RE in three phases (long-term, medium-term and short-term). The long-term plan maps the sequence of learning in RE; the medium-term plan gives details of each unit of study delivered to each year group per term. [As we have mixed-age classes, we carry out the medium-term planning on a two-year cycle.] The class teacher produces the resources (flip charts, work sheets, artefacts) for each individual lesson

EYFS:

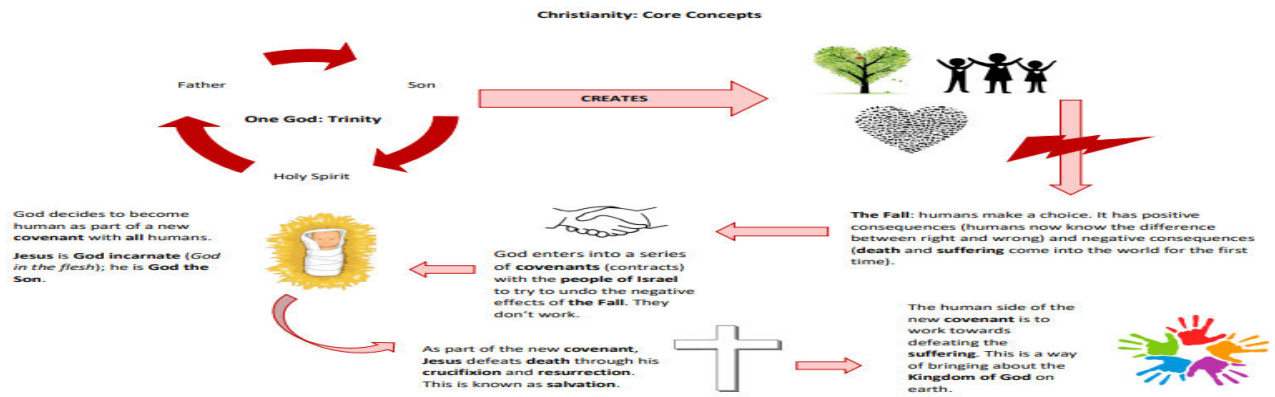
Although RE isn't a compulsory subject in EYFS, at Birley Spa, we believe it is a key part of the children's cultural development. It helps to give them a deeper understanding of diversity and begins to introduce them to different cultures, religions and an understanding of the wider world. This is done through the introduction of major religious festivals, key figures within religious history and a development of where they stand within the community of religion. The learning journey in EYFS links in with the strands of PSED and Understanding the world. They will be encouraged to continue to positive attitudes about the differences in people, cultures and religions. This will be done through a curiosity approach to learning and will be mainly child-led with appropriately targeted questions, activities, discussions, stories and trips.

Key Stage 1 and Key Stage 2:

In KS1 and KS2 children have at least 1 hours of quality RE teaching a week following the guidance of the Lincolnshire SACRE

The core concepts are central to religious education and are embedded in practice across the key stages, building progressively in line with the school's RE Knowledge and Skills Progression Map:.

Example concept map for Christianity:



Other concept maps can be found on the school's server.

In a RE session you will see:

- An introduction to the lesson including a Learning Objective and Success Criteria.
- An introduction to Key Vocab and the meanings
- Exploration, investigation and reasoning based around a certain area of a religion
- Questioning of individual actions, choices and beliefs.

Each year group will have focussed units of work for each half term:

| | Aut 1 | Aut 2 | Spr 1 | Spr 2 | Sum 1 | Sum 2 |
|------|---|---|---|--|---|-------|
| EYFS | | | | | | |
| Y1 | LAS Compulsory God - Christianity Believing [What do Christians learn and understand about God through Old Testament Bible stories? E.g. Moses, Abraham, Jonah, etc. What do stories in the New Testament tell Christians about Jesus?] | LAS Compulsory Community - Christianity Living [What do Christians do to express their beliefs? Which celebrations are important to Christians? What are the key practices associated with these celebrations and what do they tell us about beliefs about God, humans and the world?] | LAS Compulsory God - Islam Believing [How is Allah described in the Qur'an? What do Muslims learn about Allah and their faith through the Qur'an?] | LAS Compulsory Community - Islam Living [What do Muslims do to express their beliefs? Which celebrations are important to Muslims?] | LAS Additional Places of worship Believing, Living, Thinking [Choose three key objects, features or symbols and look at: - what they tell us about beliefs about God/humans/the world around them - how they are used in practice - i.e. what impact they have on the community Must include at least one religion/worldview other than Christianity and Islam] | |
| Y2 | LAS Compulsory Being Human - Islam Believing [What does the Qur'an say about how Muslims should treat others and live their lives? How can Muslim faith and beliefs be seen in the actions of inspirational Muslims?] | LAS Compulsory Life Journey - Islam Living [What do Muslims do to celebrate birth? What does it mean and why does it matter to belong?] | LAS Compulsory Being Human - Christianity Believing [What does the Bible say about how Christians should treat others and live their lives? How can Christian faith and beliefs be seen in the actions of inspirational Christians?] | LAS Compulsory Life Journey - Christianity Living [What do Christians do to celebrate birth? What does it mean and why does it matter to belong?] | LAS Additional Thankfulness Believing, Living, Thinking [Must include at least one religion/worldview other than Christianity and Islam. E.g. harvest in Christianity, Sukkot in Judaism, Holi in Hinduism] | |

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| Y3 | LAS Compulsory God - Hinduism Believing [How are deities and key figures described in Hindu sacred texts and stories? What might Hindus understand about the Divine through these stories? What is the purpose of visual symbols in the <i>mandala</i> ?] | LAS Compulsory God - Islam Believing [What do the main concepts in Islam reveal about the nature of Allah? What is the purpose of visual symbols in a mosque?] | LAS Compulsory God - Islam Believing [What do the main concepts in Islam reveal about the nature of Allah? What is the purpose of visual symbols in a mosque?] | LAS Additional Big Questions (including Christianity): What does it mean to live a good life? Believing, Living, Thinking [Opportunity to look at guidelines and laws in various religions and non-religious worldviews. Chance to explore whether 'good' means the same thing to everybody] | | |
| Y4 | LAS Compulsory Community - Hinduism Living [How is Hindu belief expressed personally and collectively? How does Hindu worship and celebration build a sense of community? Worship and celebration. Ways in which worship and celebration engage with/affect the natural world. Beliefs about creation and natural world] | LAS Compulsory Community - Islam Living [How is Muslim worship expressed collectively? How does Muslim worship and celebration build a sense of community? Worship and celebration. Ways in which worship and celebration engage with/affect the natural world. Beliefs about creation and natural world] | LAS Compulsory Community - Christianity Living [How is Christian belief expressed collectively? How does Christian worship and celebration build a sense of community? Worship and celebration. Ways in which worship and celebration engage with/affect the natural world. Beliefs about creation and natural world] | LAS Additional Pilgrimage (including Christianity) Believing, Living, Thinking [What is a pilgrimage? What does pilgrimage involve? E.g. Christian pilgrimage to Walsingham, Lourdes, Iona, Jerusalem, Muslim pilgrimage to Makkah, Jewish pilgrimage to Jerusalem, Hindu pilgrimage to the Ganges, etc. Environmental impact of pilgrimage] | | |

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|----|--|--|--|--|
| Y5 | LAS Compulsory Being Human - Hinduism Believing [How do Hindus reflect their faith in the way they live? What is karma and how does it drive the cycle of samsara? How might a Hindu seek to achieve moksha? The ways in which beliefs impact on action: expectations of behaviour, ways in which people act, examples of contemporary individuals] | LAS Compulsory Being Human - Islam Believing [What does the Qur'an teach Muslims about how they should treat others? How do Muslim teachings guide the way Muslims act in the world? How are Muslim beliefs expressed in practice? The ways in which beliefs impact on action: expectations of behaviour, ways in which people act, examples of contemporary individuals] | LAS Compulsory Being Human - Christianity Believing [In what ways does the Bible teach Christians to treat others? How is this expressed in practice? The ways in which beliefs impact on action: expectations of behaviour, ways in which people act, examples of contemporary individuals] | LAS Additional Expressing Beliefs through the Arts (including Christianity) Believing, Living, Thinking [How do religious and non-religious people understand the value of creativity? How do religious and non-religious people understand the connection between beliefs about human beings and human creativity? How do religious and non-religious people express their beliefs creatively? Why might some religious people not use pictorial representation to express belief, e.g. Muslims? Spirited Arts competition run by NATRE] |
| Y6 | LAS Additional Unit Designed by the School (including Christianity): Do you have to believe in God to be good? Believing, Living, Thinking [Opportunity to study Humanism/atheism and explore e.g. issues of social justice; opportunity to explore how valid various religious truth claims are, e.g. that you have to be good because God exists | LAS Compulsory Life Journey - Hinduism/Islam Living [Hinduism: How do Hindus show they belong? Islam: How do Muslims show they belong? Rites of passage; include other religions, e.g. Bar/Bat Mitzvah in Judaism; have looked at how we know whether religious claims are true or not - this unit considers whether | LAS Compulsory Life Journey - Christianity Living [How do Christians show they belong? Rites of passage; include other religions, e.g. Amrit in Sikhism; have looked at how we know whether religious claims are true or not - this unit considers whether their truth or otherwise actually matters - what impact does religion have on | |
| | and he wants you to be good] | their truth or otherwise actually matters - what impact does religion have on people's lives, regardless of whether they can prove their beliefs to be true or not] | people's lives, regardless of whether they can prove their beliefs to be true or not] | |

RE pedagogy:

When thinking about the teaching of RE it is important that you consider the core ideas or core reasons for your RE teaching.

1. Concept Cracking

RE is taught through aiding pupils to 'crack the concepts' of world religions, the concepts behind the phenomena. RE is seen as aiding students to be able to make judgements about the competing truth claims in religion. Statements of belief are taken seriously and the evidence for them are weighed up. The key skill is enabling students to become critical evaluators of truth claims from the competing world religions. They have to make decisions of which of these truth claims, if any, they believe to be true and give reasons for their choices.

2. Human Development

RE is involved with the development of spiritual understanding. Students are spiritual beings and this aspect of their self-need to be educated and developed. RE is a tool to enable human development, and spiritual development. The aim is to allow students to respond for themselves to questions about the meaning and purpose of human life. RE is built on the questions of meaning and there is often a strong focus on ethics and morals. A good RE lesson is part of the student's search for meaning and there is much time for reflection on 'what does this mean for me in my life?' The teaching and learning in a humanist classroom will focus on how the facts relate to the lives of the students.

3. Experiential RE

RE should be involved in the experiences of religion and religious practice. Using the senses and extensive use of role-play, drama, dance and other sensate activities. This approach develops the idea of experiencing the traditions and the phenomena of religion. A strong focus on multi-sensory approaches the key aim will be for the students to focus on and respond to the spiritual dimensions of life. Lessons will be very 'hands on' and include guided fantasy, reflection, meditation and drama and role-play.

4. Deconstructionism

This approach begins to help the student to understand the worldviews that religion push and to deconstruct these before building worldviews of their own. Lying at the heart of this approach is the belief that the job of education is to allow an individual to make meaning about themselves and the world. Much of the previous religious pedagogy is seen as oppressive as it aims to construct a world view for the student and not allow them to construct their own. In order to develop this world view the students must be given the tools to deconstruct the narratives with which they are already familiar.

A strong post-modern approach to equal validity and truth claim treat religious, spiritual, humanist and secular narratives as equally valid world views.

Impact

Alongside a whole school approach to celebrating different religious and cultural celebrations, the RE curriculum provides the means to celebrate the diversity of the school community and promote positive images of people in the wider community, including their beliefs, traditions, culture, language and history. It ensures that children develop spiritually, academically, emotionally and morally to promote and realise a better understanding of themselves and others and to equip with the opportunities, challenges and responsibilities of living in a rapidly changing, multicultural world.