



# **Religious Education & Collective Worship Policy 2020-2023**

This policy is reviewed every three years and was agreed by the Governing Body of Chellaston Junior School in Summer 2020 **and will be reviewed again in Summer 2023**

Signed: \_\_\_\_\_ Chair of Governors

Date: \_\_\_\_\_

## ***Non-Statutory Policy***

**Aims and Vision**

**Chellaston Junior School** 

“Together we are **stepping to success**. Together we are **working to achieve our best**.”



**Our aim** In striving to become an outstanding school, at CJS we will help ALL pupils to be:

- **Successful Learners** who enjoy learning, make excellent progress and achieve very high standards across the curriculum
- **Confident Individuals** who are able to lead happy, safe, healthy and fulfilling lives
- **Responsible Citizens** who make a positive contribution to British and the global society

**Curriculum Intent**

At Chellaston Junior School, we ask, “**Why?**”. Our curriculum is based on developing enquiring minds.

Through our curriculum, we teach our pupils core knowledge, which then equips them with the ability to showcase their **reasoning** skills. We want our children to ask ‘why?’ and develop their independence and **resilience** to answer their own questions for themselves.

We encourage and foster pupils’ **creative thinking**, allowing them to explore and respond to the world we live in, through the curiosity of asking ‘why?’

At Chellaston Junior School, we never put a ceiling on what pupils can achieve; we stretch them so that each pupil can reach their full potential. We adapt our curriculum to suit the needs of all our learners. Our adaptations allow equality of opportunity for every child; no pupil is left behind.

**Curriculum Intent for Religious Education**

Children are provided with opportunities to develop their understanding of the world and communities around them by exploring faiths and beliefs followed by others. Through questioning raised by human experience and being encouraged **to ask ‘why?’**, children will consider many aspects of how life is lived by others and will gain insight into many world religions. An on-going search for wisdom and a **creativity in their questioning** will be fostered and built upon, as will children’s curiosity about the world around them. Their growing understanding will help nurture a positive and respectful attitude towards themselves and others, while also enabling them to reflect of their own lives and **to build resilience**.

## 1 Teaching

We follow the Derbyshire and Derby City Syllabus for RE. The aims of this are:

- To ensure that every pupil's statutory entitlement to RE is met, irrespective of their faith or belief, and within this to encourage pupils to explore questions of spirituality, identity, ethics, discrimination and prejudice.
- To enable pupils to develop religious literacy and conceptual understanding of what it means to be a person of faith or no faith.
- To encourage pupils to articulate their own ideas and experience of religion, belief and spirituality.
- To encourage all pupils and teachers to experience RE as an exciting subject that feeds into an understanding of what it means to live in Derbyshire and Derby City and our wider world communities and to promote harmony and good community relations.
- To encourage teachers to produce RE lessons that are challenging, inspiring and engaging to everyone.
- To assist pupils to engage critically with ideas and understanding of religion and belief systems, given the nature of our society, its speed of change and growing social media influences. RE studies how religions and world views shape and are shaped by the societies in which pupils live, promoting deepening understanding of those belief systems.
- To promote interactive, creative and experiential learning that promotes social and ethnic accord alongside the endorsement of fundamental British Values, so that schools will be supported in visiting places of worship, community meeting places and communicating with different social groups across the local community.

The relevant sections of the agreed syllabus, in terms of planning learning for CJS, are pages 46 to 47 (<https://www.retoday.org.uk/uploads/RE%20Today%20Website/RE%20Today%20course%20downloads/2020%20Files%20RE%20Today/Derbyshire%20Syllabus%20Launch%202020/Derbyshire%20and%20Derby%20City%20Agreed%20Syllabus%202020-2025.pdf>)

The agreed syllabus requires that all pupils learn from Christianity in each key stage. In addition, pupils will learn from the principal religions represented in the UK, in line with the law. These are Islam, Hinduism, Sikhism, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all of our classrooms. These worldviews, including for example Humanism, will also be the focus for study.

### **Timing**

In order to deliver the aims and expected standards of the syllabus effectively, the expectation is that there is **a minimum allocation of 5 per cent of curriculum time for RE**. This is set out below and is based on the most recent national guidance.

### **7–11s: 45 hours of tuition per year**

(e.g. an hour a week, or a series of RE days or weeks amounting to 45+ hours of RE)

At CJS, all classes from Year 3 to Year 6 have the equivalent of one RE lesson per week – this may be taught in blocks. The curriculum for each year is determined by the scheme of work (long term plans). This ensures continuity and progression throughout the school.

### **What do pupils get out of RE at this school?**

Pupils should extend their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They should be introduced to an extended range of

sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

### **Religions and worldviews**

During the key stage, pupils are taught knowledge, skills and understanding through learning about **Christians, Muslims, Hindus and Jewish people**. Pupils may also encounter other religions and worldviews in thematic units.

**Key questions** (year group studying the unit in brackets)

#### **Believing:**

*(Religious beliefs, teachings, sources; questions about meaning, purpose and truth)*

L2.2 Why is the Bible so important for Christians today? **(Y3)**

L2.1 What do different people believe about God? *Christians, Hindus and/or Muslims* **(Y4)**

L2.3 Why is Jesus inspiring to some people? **(Y4)**

U2.1 Why do some people think God exists? *Christians and non-religious (e.g. Humanists)* **(Y5)**

U2.2 What would Jesus do? (Can we live by the values of Jesus in the twenty-first century?) **(Y5)**

U2.3 What do religions say to us when life gets hard? *Christians, Hindus and non-religious (e.g. Humanists)* **(Y6)**

#### **Expressing:**

*(Religious and spiritual forms of expression; questions about identity and diversity)*

L2.5 Why are festivals important to religious communities? *Christians, Hindus and/or Muslims and/or Jewish people* **(Y3)**

L2.6 Why do some people think that life is like a journey and what significant experiences mark this? *Christians, Hindus and/or Jewish people and nonreligious responses (e.g. Humanist)* **(Y4)**

L2.4 Why do people pray? *Christians, Hindus and/or Muslims* **(Y4)**

U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? *Christians, Muslims and non-religious (e.g. Humanists)* **(Y5)**

U2.4 If God is everywhere, why go to a place of worship? *Christians, Hindus and/or Jewish people* **(Y6)**

#### **Living:**

*(Religious practices and ways of living; questions about values and commitments)*

L2.7 What does it mean to be a Christian in Britain today? **(Y3)**

L2.9 What can we learn from religions about deciding what is right and wrong? *Christians, Jewish people and non-religious responses (e.g. Humanist)* **(Y3)**

L2.8 What does it mean to be a Hindu in Britain today? **(Y4)**

U2.6 What does it mean to be a Muslim in Britain **(Y5)**

U2.7 What matters most to Christians and Humanists? **(Y6)**

U2.8 What difference does it make to believe in ahimsa (harmlessness), grace and/or Ummah (community)? *Christians, Hindus and/or Muslims* **(Y6)**

Pupils will have the opportunity to work individually, in pairs and in groups. 'Pupil talk' is a central feature of our teaching to ensure that we encourage '**enquiring minds**' and shared '**creativity**'.

Curriculum Journey books will be used to record observations and to develop concepts.

Further examples of how pupils can be encouraged to ask '**why**' in Religious Education lessons (also see above):

- Why is the Bible important for Christians?
- Why is prayer important for religious believers?
- Why is pilgrimage important to some religions?
- Why do people think Jesus was a good role model?

**The Scheme of work for RE (Long Term Plans)** We use the Derby & Derbyshire agreed syllabus to create our long term plans. These reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain.

To support the teaching and learning at CJS, we take the children on the following visits to places of worship:

Year 3 - Chellaston Churches

Year 4 – Derby Hindu Temple

Year 5 - Derby Jamia Mosque

Year 6 - Derby Cathedral

## **2 Planning**

At Chellaston Junior School, learning is planned by the subject leader on a medium term planner from the themes identified in the year group long term plan. Teachers use the medium term plans to deliver the learning opportunities as individual lessons ensuring they cover the skills and knowledge outlined in the Derbyshire & Derby City Agreed Syllabus (pages 46 to 67).

## **3 Inclusion**

Our school is an inclusive school. We aim to make all pupils feel included in all our activities. We try to make all our teaching fully inclusive. We recognise the entitlement of all pupils to a balanced, broadly-based curriculum. We have systems in place for early identification of barriers to their learning and participation so that they can engage in school activities with all other pupils. We acknowledge the need for high expectations and suitable targets for all children.

### **3.1 Pupils with Special Educational Needs**

Pupils with learning difficulties in Religious Education may be supported by a classroom assistant where appropriate. Learning will be differentiated by task but the aim will always be that the outcome, in terms of knowledge acquisition is the same for all pupils. Teachers will seek innovative ways to support less able learners.

### **3.2 Pupils identified as More Able**

Pupils who are identified as talented in any aspect of the Religious Education curriculum will, where appropriate, have their learning experiences extended and enriched by use of the development of skills from KS3. They will be encouraged to attend suitable out of school activities and bring their own expertise to lessons.

## 4 Assessment, Reporting and Recording

### 4.1 Assessment

Formative assessment is used to identify a child's progress in each aspect of Religious Education. It involves determining what each child has learned and what, therefore, should be the next stage of learning. Formative assessment is mostly carried out during the course of day to day teaching and through marking and feedback to pupils. There is no statutory assessment for Religious Education at the end of Key Stage Two.

At the end of each unit taught, objectives that have been covered are highlighted on the subject progression map. On the progression map, names are recorded of pupils not yet achieving the objects and any pupils having exceeded the objectives. The subject leader uses this information, alongside scrutiny of work and pupil interviews to complete feedback and action to share with year group teams. This review allows year groups to adapt future planning.

RE teaching and learning should enable pupils to...

<b>A. Know about and understand a range of religions and worldviews.</b>	<b>B. Express ideas and insights about the nature, significance and impact of religions and worldviews.</b>	<b>C. Gain and deploy the skills needed to engage seriously with religions and worldviews.</b>
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<b>End of key stage outcomes</b> - RE should enable pupils to:		
<b>A1. Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their significance.</b>	<b>B1. Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities.</b>	<b>C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own in different forms including (e.g.) reasoning, music, art and poetry.</b>
<b>A2. Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities.</b>	<b>B2. Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.</b>	<b>C2. Consider and apply ideas about ways in which diverse communities can live together for the wellbeing of all, responding thoughtfully to ideas about community, values and respect.</b>
<b>A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.</b>	<b>B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences within and between different religions and worldviews.</b>	<b>C3. Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.</b>

## 4.2 Reporting

Reporting on Religious Education is done annually through a written pupil report to parents. The end of year report is based on the ongoing assessment record kept by the teacher throughout the year.

## 4.3 Recording

An assessment of learners' skills is recorded on the school's MIS (Integris) is completed and kept as an ongoing record of achievement against the skills taught. This assessment informs the end of year report and is passed on to the next teacher as part of transition.

Recorded evidence and copies of assessment sheets will be monitored by the subject leader and kept as evidence of curriculum coverage and progression.

## 5 Links across the Curriculum

Cross-curricular links are made in specific subject areas:

- **English** – reading and writing are essential for the processes of finding out and communicating an understanding of RE. Discussion, drama and role play are important ways for children to develop their understanding that people have different viewpoints and perspectives on their world.
- **History & Geography** – The RE curriculum will be enhanced as children learn about the location and characteristics of different countries. Similarly learning about different periods in History will provide depth and background to the RE curriculum.
- **ICT** – by providing a range of information sources to enhance knowledge, by providing access to images of people, places and environments. RE teaching can be enhanced by source material from the internet.
- **PSHE** – by exploring key themes of the PSHE curriculum, children are provided with further opportunity to question the world around them.
- **Art** – religious beliefs and teachings are often expressed through the arts. Evaluating and asking questions about artwork can enhance children's understanding.

## 6 Resources

Copies of the bible are available for children to use, as well as a copy of the Qur'an (with English translation). There are artefacts linked to many world religions. A range of books and DVDs are used to enhance learning. All resources are kept in the RE cupboard, outside Ashbourne classroom.

## 7 Health and Safety

Health and safety issues in RE include the safe teaching of appropriate procedures when on visits to places of worship. Such visits are accompanied by thorough risk assessments. The children are taught to be aware of their own and others safety.

## 8 Right to withdraw a child from Religious Education

Section 71 of the School Standards and Framework Act 1998, as amended, provides for the right of withdrawal from Religious Education or collective worship in local authority maintained schools. There is no requirement to provide a reason and the school must comply with their request.

The guidance on RE provided by the then Department for Children, Schools and Families in 2010, which remains in force, includes the following (to clarify the right to withdraw):

- [...] the right of withdrawal does not extend to other areas of the curriculum when, as may happen on occasion, spontaneous questions on religious matters are raised by pupils or there are issues related to religion that arise in other subjects such as history or citizenship.
- The use of the right to withdraw should be at the instigation of parents (or pupils themselves if they are aged 18 or over), and it should be made clear whether it is from the whole of the subject or specific parts of it. No reasons need be given.
- Parents have the right to choose whether or not to withdraw their child from RE without influence from the school, although a school should ensure parents or carers are informed of this right and are aware of the educational objectives and content of the RE syllabus. In this way, parents can make an informed decision. Where parents have requested that their child is withdrawn, their right must be respected, and where RE is integrated in the curriculum, the school will need to discuss the arrangements with the parents or carers to explore how the child's withdrawal can be best accommodated. If pupils are withdrawn from RE, schools have a duty to supervise them, though not to provide additional teaching or to incur extra cost. Pupils will usually remain on school premises.
- Where a pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parent wants the pupil to receive. This RE could be provided at the school in question, or the pupil could be sent to another school where suitable RE is provided if this is reasonably convenient. If neither approach is practicable, outside arrangements can be made to provide the pupil with the kind of RE that the parent wants, and the pupil may be withdrawn from school for a reasonable period of time to allow them to attend this external RE (*Department for Children, Schools and Families, Religious Education In English Schools: Non-Statutory Guidance 2010, p. 28.*)

## 9 Monitoring and Evaluation

It is the role of the Subject Leader for Religious Education to monitor standards and progress in Religious Education.

Monitoring and evaluation of Religious Education is achieved through:

- Scrutiny of Curriculum Journey books
- Pupil interviews
- Learning walks (where the subject leader has time to do this)
- Giving feedback to teachers
- Analysis of assessment information for all classes and year groups

## **Collective Worship - Statutory Duty of School**

All maintained schools provide daily collective worship for registered pupils (apart from those who have been **withdrawn by their parents**). This is usually provided within a daily assembly.

The Head teacher is responsible (under the School Standards and Framework Act 1998 and following the Academy's Funding Agreement) for arranging the daily collective worship after consulting with the governing body. Daily collective worship must be wholly or mainly of a broadly Christian character. The precise nature will depend on the family background, ages and abilities of the pupils. However, if it is inappropriate for some or all of the pupils to take part in Christian collective worship, the head teacher may apply to the local Standing Advisory Council on Religious Education (SACRE) for a determination to have this requirement lifted.

### **a. Collective Worship - Implementation**

Collective Worship is a time when the whole school, or groups within the school meet together in order to consider and reflect on common concerns, issues and interests. It offers all pupils an opportunity to worship through engaging in relevant, meaningful experiences and provides opportunities for the pupils' spiritual, moral, social and cultural development.

Collective worship, whether in whole school assembly, phase assembly or class assemblies will:

- be acceptable to the whole community, staff and pupils
- include a variety of elements at different times
- involve the pupils
- aid the growth of respect and tolerance within the school community
- be linked to whole school assembly themes

Whilst the vast majority of pupils at Chellaston Junior School come mainly from a Christian indigenous UK background, many specify no religion and, on entry, most children have limited experiences of worship (of any religion). Through collective worship, pupils are introduced to aspects and beliefs of other world religions across the school. We tackle issues (as listed below) about the world today as much as the historical context of religious stories.

The aim of the collective worship policy is to provide the opportunity for pupils to:

- reflect on values that are of a broadly Christian nature and on their own beliefs
- develop a community spirit, a common ethos and shared values
- consider spiritual and moral issues
- respond to the spiritual dimension offered

### **b. The Contribution of Collective Worship to aspects of the Curriculum**

Collective Worship time is distinct from curriculum time. However, at Chellaston Junior School, Collective Worship will at times feature aspects of the curriculum, which will enhance the experiences of pupils by reflecting on the work done in classes. At times, Collective Worship will enrich classwork through its consideration of subject matter from different perspectives and different cultural perspectives on the world. Specific areas covered during assemblies include SMSC, British Values, behaviour of pupils, RE and different faiths, listening to and performing music, E-Safety, Anti-Bullying and Racism. The provision of opportunities for pupils' spiritual, moral, social and cultural development is in line with school policy which informs our practice. To ensure Collective Worship provides opportunities for spiritual, moral, social and cultural development we address a wide variety of themes and topics, use diverse stimuli and resources and provide pupils with the opportunity to 'respond' on their own level.

### **c. The Organisation of Collective Worship**

Collective Worship is organised to provide a variety of groupings and will take place in the school hall. Acts of worship will usually last for approximately 15 minutes, although it is recognized that this time will be shortened or lengthened when it is appropriate.

The current timetable for assemblies is as follows:

Monday 3.10pm to 3.25pm	Whole School Singing	Music Leader/Deputy Head teacher
Tuesday 3.10pm to 3.30pm	Whole School Assembly	Assistant Head teacher
Wednesday 3.10pm-3.30pm	Whole School Assembly	Assistant Head teacher
Thursday 3.10pm-3.30pm	Whole School Assembly	Assistant Head teacher
Friday 3.00pm-3.30pm	Celebration Assembly	Head teacher

### **d. Leadership**

Every member of the school teaching staff and occasional visitors will be involved in sharing in the leading acts of worship at some point in the school year. (See Assembly Rota in staffroom)

### **e. Planning Acts of Collective Worship**

The content of all acts of Collective Worship will be considered carefully, to ensure relevance and suitability for the ages, aptitudes and backgrounds of all pupils. Visitors are welcome to lead Collective Worship from time to time and will be given guidance on acts of Collective Worship at CJS. Leaders from Faiths within the area will increase the pupils' awareness, promote respect and raise the esteem of the pupils who belong to these Faiths.

### **f. The Act of Collective Worship**

A variety of teaching and learning styles and active and interactive methods are appropriate in acts of Collective Worship. Any and all of the methods employed in the classroom can be used effectively in acts of Collective Worship.

The content and process must be sufficiently stimulating in order to evoke a response in the individual. This may not be visual, but opportunity must be given to express this response through reflection and prayer. Pupils will be invited to participate in a way that they find comfortable, but will not be "forced" to pray or worship.

If announcements are to be given at the same time as an act of worship then they will be of a positive nature, which at times may enhance the act of worship itself. Announcements will be made preceding the act of worship and a clearly defined break between them and the act of worship will be made.

### **g. Withdrawal from collective worship**

Any parent who objects to their child attending an act or acts of Collective Worship for religious reasons may request that their child is withdrawn. Parents are asked to discuss this with the Head teacher. Any pupil who is withdrawn from an act or acts of Collective Worship will be supervised during that time by a member of the staff.

## **Equality Statement**

At Chellaston Junior School, we actively seek to encourage equity and equality through our teaching. As such, we seek to advance the equality of opportunity between people who share any of the following characteristic:

- sex;
- ethnicity;
- disability;
- religion or belief;
- sexual orientation;
- gender reassignment;
- pregnancy or maternity.

The use of stereotypes under any of the above headings will always be challenged.