



Brindley Heath Academy Religious Education Policy

Contents

1. Curriculum INTENT.....	1
Aims and Values.....	1
2. Curriculum IMPLEMENTATION	2
1. Substantive knowledge	2
2. Ways of knowing.....	3
3. Personal knowledge.....	4
Resources.....	4
Enriching the curriculum.....	4
Meeting the needs of all children.....	4
3. Curriculum IMPACT.....	5

1. Curriculum INTENT

“In religious education (RE), pupils enter into a rich discourse about the religious and non-religious traditions that have shaped Great Britain and the world. RE in primary and secondary schools enables pupils to take their place within a diverse multi-religious and multi-secular society. At its best, it is intellectually challenging and personally enriching. It affords pupils both the opportunity to see the religion and non-religion in the world, and the opportunity to make sense of their own place in that world.”

Ofsted, 2021

“The role of Religious Education in schools is to help prepare and equip all pupils for life and citizenship in today’s diverse and plural Britain, through fostering in each pupil an increasing level of religious literacy. A religiously literate person would have an established and growing knowledge and understanding of beliefs, practices, spiritual insights and secular world views. In the context of their own considered standpoint, they would also be open to engaging with the views of others in a plural world.”

Staffordshire Agreed Syllabus for Religious Education, 2016

Aims and Values

Brindley Heath Academy’s curriculum has been designed to:

- Ensure learners develop secure, powerful knowledge of the origins of sacred writings, stories, traditions and symbols, and consider their importance for believers – **be respectful, be resilient**.
- Ensure learners develop secure, powerful knowledge of acts of worship, ceremonies, key religious festivals and celebrations – **be respectful**.
- Enable learners to explore the lives of key religious figures and make links with teachings and practices of special significance to followers – **be aspirational**.

- Enable learners to explore God’s relationship with people, including responses to suffering, hardship and death – **be respectful, be resilient.**
- Equip learners to compare and contrast the practice of religion in the home in different religious communities- – **be respectful.**
- Equip learners to raise questions which cause people to wonder – **be respectful.**
- Allow learners the opportunity to engage with a variety of people about their beliefs and values, and ask them questions about the way commitment affects their lives – **be respectful.**
- Allow learners to develop and express knowledge of the local religious community – **be proud, be you.**

(Appendix 1 RE Curriculum Overview)

2. Curriculum IMPLEMENTATION

1. Substantive knowledge

According to Ofsted’s Review of Religious Education (2021), substantive knowledge includes:

- different ways that people express religion and non-religion in their lives, including diverse lived experiences and the complexity of the fluid boundaries between different traditions
- knowledge about artefacts and texts associated with different religious and non-religious traditions
- concepts that relate to religious and non-religious traditions, such as ‘dharma’, ‘incarnation’, ‘ritual’, ‘authority’, ‘prayer’ and ‘sacred’
- the very concepts of ‘religion’ and ‘non-religion’ and debates around these ideas.
- As teachers, we understand that pupils receive many of their values, opinions and ideas from their home environments and communities. However, they will base their knowledge and conceptual models about religion and non-religion to a considerable degree on the representations they learn in the curriculum.
- Any RE curriculum content is a representation or reconstruction of religious and non-religious traditions, worldviews and concepts. For example, when teachers plan for pupils to learn about traditional Roman Catholic Christian practices or specific Hindu concepts, these are a representation of Roman Catholic and Hindu traditions respectively.
- As teachers we need to know and understand the RE Curriculum as a cohesive whole. We need to be able to make connections to prior and new learning e.g. vocabulary and concepts such as ‘creation story’, ‘creation myth’ and ‘foundation myth’ taught in Year 5 Autumn Term can connect Christian origin narratives with shruti in Hindu traditions (Year 4 Autumn Term), concepts of the patriarchs in Jewish traditions (Year 3 Summer Term) and how all these concepts play out in different people’s lives (Year 6). If we can do this, we can ensure the children can do this too through explicit teaching.
- As teachers we need to know and understand the links that can be made between RE and the PSHE curriculum. We need to be able to make connections between the two subjects e.g. learning about personal identity, the human life cycle, commitment made through marriage, debating topical issues, compassion, shared responsibilities, community, diversity, and respecting the differences and similarities between people (and their traditions, beliefs and lifestyle).

- First order concepts such as community, identity, faith, respect, truth, forgiveness, belonging, diversity, empathy, sacrifice, tradition, belief, beauty, change, leadership, aspiration, choice and trust are threaded throughout the curriculum. When the children revisit these themes time and time again, their understanding deepens and their skills, such as in comparing, evaluating or making generalisations, evolve. These concepts need to be explicitly taught.
- As with other subjects, we need to teach and use vocabulary and abstract terms. They need to be reinforced and returned to over time, and used in sentences to ensure thorough understanding.
- There are opportunities to relate religion to the local community (for example St. Peter's Church, Kinver and Kinver Methodist Church). This provides context and relevance for the children as well as building their knowledge of their local area.
- Powerful knowledge is the cornerstone of the curriculum and it should be built upon as children progress through school. However, it's not just about memorising facts. Children need to be able to apply their learning to answering deeper questions.

2. Ways of knowing

According to Ofsted's Review of Religious Education (2021), 'Ways of knowing' is about being scholarly in the way that substantive content and concepts are approached. It refers to the different ways that pupils learn how it is possible to explore that substantive knowledge. There are two main forms of 'ways of knowing' that pupils can learn in the curriculum:

1. knowledge of well-established methods and processes and other tools of scholarship that are used to study and make sense of global and historical religion/non-religion
 2. knowledge of the types of conversation (or 'modes of enquiry' or 'scholarly discourses') that academic communities have about religion/non-religion.
- The curriculum is designed to include 'Ways of knowing' as a form of knowledge that pupils build through the RE curriculum. Pupils are able to learn about the construction of substantive knowledge, its accuracy, its reliability and how provisional that knowledge is.
 - In the delivery of the RE curriculum, teachers plan lessons to develop pupils' awareness that different methods and processes are useful in different ways, depending on the subject matter being studied.
 - As teachers, we need to promote scholarly accuracy and critical enquiry to enrich our RE curriculum. Pupils are therefore prepared to think in critical and scholarly ways about the representations of religion and non-religion that they learn through the curriculum and encounter in the world beyond. Lessons are planned to enable the children the opportunities to learn:
 1. how knowledge came about
 2. the status of claims
 3. the difference between conceptions and misconceptions
 4. the type of method that may have been used to derive that knowledge and the suitability of methods
 - Within the RE curriculum, lessons are planned so that children are exposed to these tools and methods: interpreting texts (sacred or non-religious), ethnography (exploring customs, habits, ways of living), archaeological procedures, methods of historical reconstruction, participant observation (at religious or non-religious places), in-depth interviews, analysis of relevant data (For example, Year 3 study Census data in their Autumn unit – Kinver Faith).
 - In their final outcomes, children should return to the enquiry question and reach a final conclusion. This must be supported using evidence from their sources.

3. Personal knowledge

According to Ofsted's Review of Religious Education (2021), 'personal knowledge' is their 'viewpoint' or perspective on the world, which is influenced by, for example, their values, prior experiences and own sense of identity.

- The curriculum is designed so that pupils are able to build their 'personal knowledge,' including an awareness of the assumptions that they bring to discussions concerning religious and non-religious traditions.
- Within RE lessons, opportunities are planned for the children to be free to express their own religious and non-religious identities, and that their beliefs and values will be respected by both staff and pupils.
- Learning about concepts such as 'forgiveness' in Christian traditions, 'Teshuva' in Jewish traditions and what the Qur'an says about forgiveness in the Islamic faith, together with rich detail about how they form parts of Christian, Jewish and Muslim ways of life, provides opportunities for pupils to see how these concepts may relate to their own position.

Resources

The RE Collection contains several boxes of high quality replica handling objects linked to the faiths studied (Christianity, Judaism, Hinduism, Buddhism, Islam and Sikhism) as well as a range of sacred texts. They have been selected to spark the curiosity of the children in class. They are stored in the yellow cupboards in the Year 4 classroom.

Enriching the curriculum

The children should go on at least one visit each year to a religious place of worship to support their learning. Visits need to be carefully planned to support learning and undertaken at the right point in the learning journey (Appendix 2 Suggested Places of Worship). Children's cultural capital is built up systematically overtime through knowledge, experience and well planned visits.

Meeting the needs of all children

Learning is designed to allow all children to achieve to a high-level by tackling challenging enquiry questions, facilitated through varying levels of support, scaffold and stretch. The SOLO taxonomy progression grids will support staff to plan progressive objectives which deepen over time.

Strategies for Support and Scaffold:

- recalling, naming, listing and ordering knowledge and facts
- referring to a single source or reduced number of sources
- presenting information through non-text based formats e.g. illustrations, diagrams, tables, oracy
- providing definitions of religious and non-religious terms
- pictorial and visual presentation of information
- high-quality, differentiated texts.

Strategies for Stretch:

- encouraging children to justify, argue and evaluate their thoughts in response to enquiry questions
- synthesising information from a range of sources
- Assessing the reliability of sources - what is included? Excluded? Who was it produced for or by?

- comparing one society, event, individual to another
- comparing changes within and across periods of time
- demonstration of a clear understanding of significance.

3. Curriculum IMPACT

“Pupils recognising the type of specialist discourse they are engaging in when asking questions, using methods and making claims about different content in the RE curriculum.”

Ofsted, 2021

- Children should be able to explain what they are learning and how this relates to previous learning. For example, a Year 6 child might say “We are learning how to raise questions about issues which cause people to wonder and investigate some answers. In Year 5, we found out the differing views of how the world was created, both religious views (Christian, Jewish, Islamic, Hindu) and non-religious (The Big Bang Theory). In Year 4, we explored a range of different leaders (Moses, Jesus, Muhammad, Guru Nanak and Guru Gobind Singh), who have/had been inspired by their faiths and/or beliefs, and therefore their actions are/were influenced by their views. These themes were also explored in Year 5 when we looked at inspirational people such as Fauja Singh, Malala Yousafzai, The Queen, Stormzy and Bear Grylls. This helps me to understand that people will always have differing opinions about the world and that their actions will be linked to their beliefs. Additionally, it is important that these views are respected even if they are different to your own.”
- Progress will be assessed through Pupil Voice, book looks, learning walks and monitoring of planning.