# BROAD HINTON CHURCH OF ENGLAND PRIMARY SCHOOL.

## 'A Love of Learning for a Lifetime of Opportunities'

**'At Broad Hinton School we are proud of our educational heritage, which is rooted historically in Christian Belief. We aim to provide opportunities for all to learn and achieve within a happy, structured and disciplined Christian environment.**
**We welcome everyone to our village school where all faiths, cultures and abilities are received with love, care and respect.'**

## RELIGIOUS EDUCATION POLICY

The Religious Education Policy has been written following discussions between the staff of Broad Hinton Church of England Voluntary Controlled Primary School and in conjunction with the Governing Body Statement of Intentions, the Wiltshire Diocese of Salisbury and Wiltshire Local Agreed Syllabus and Religious Education in English Schools.
This policy has been developed because of a series of staff meetings, consultation with the governors focusing on our provision of Religious Education throughout the school. It should be read in conjunction with the following policies:

Teaching and Learning,
Ethos, Behaviour and Discipline,
Assessment and Record Keeping
Collective Worship
Anti-bullying,
Drug and Drug Incident
Sex and Relationship Education
Health and Safety,
Child Protection and all related policies
Safeguarding
SEND and More Able
Single Equalities
Equality, community cohesion and disability audit.

Religious Education is unique in the school curriculum in that it is neither a core subject nor a foundation subject but in the 1988 Education Act states that 'Religious Education has equal standing in relation to core subjects of the National Curriculum in that it is compulsory for all registered pupils'.

**Key roles:**

Religious Education co-ordinator: Mrs E Floyd
Religious Education Governor: Rev Jonathon Poston (vicar), Denise Bray (foundation governor)
Headteacher: Mrs E Floyd

**Aims:**

In Religious Education at Broad Hinton Primary School we aim to give all children an opportunity to:

- **Provoke challenging questions** about the meaning and purpose of life, beliefs, the self, issues of right and wrong, and what it means to be human. It develops pupils' knowledge and understanding of Christianity, other principal religions, and religious traditions that examine these questions, fostering personal reflection and spiritual development
- **Encourage pupils to explore their own beliefs** (whether they are religious or non-religious), in light or what they learn, as they examine issues of religious belief and faith and how this impacts on personal, institutional and social ethics; and to express their responses. This also builds resilience to anti-democratic and extremist narratives
- **Enable pupils to build their sense of identity and belonging**, which help them flourish within their communities and as citizens in a diverse society
- **Teach pupils to develop respect for others**, including people with different faiths and beliefs, and helps to challenge practice
- **Prompt pupils to consider their responsibilities** to themselves and to others, and to explore how they might contribute to their communities and to sider society. It encourages empathy, generosity and compassion
- **Develop a sense of awe and wonder and mystery.**

**Contribution RE makes to other curriculum aims:**

**Spiritual, moral, social and cultural development**

Section 78 of the 2002 Education Act states that all pupils should follow a balanced and broadly based curriculum which 'promotes the spiritual, moral, cultural, social, mental and physical development of pupils and of society, and prepares pupils for the opportunities, responsibilities and experiences of later life'. Learning about and from religions and beliefs, through the distinct knowledge, understanding and skills contained in RE within a broad-based curriculum, is essential to achieving these aims. Exploring the concepts of religion and belief and their roles in the spiritual, moral and cultural lives of people in a diverse society helps individuals develop moral awareness and social understanding.

**Personal development and well-being**

RE plays an important role in preparing pupils for adult life, employment and lifelong learning. It helps children and young people become successful learners, confident individuals and responsible citizens. It gives them the knowledge, skills and understanding to discern and value truth and goodness, strengthening their capacity for making moral judgements and for evaluating different types of commitment to make positive and healthy choices.

**Community cohesion**

RE makes an important contribution to a school's duty to promote community cohesion. It provides a key context to develop young people's understanding and appreciation of diversity, to promote shared values and to challenge racism and discrimination. Effective RE will promote community cohesion at each of the four levels outlines in the DCSF guidance.

- the school community – RE provides a positive context within which the diversity of cultures, beliefs and values can be celebrated and explored
- the community within which the school is located – RE provides opportunities to investigate patterns of diversity of religion and belief and forge links with different groups in the local area
- the UK community – a major focus of RE is the study of diversity of religion and belief in the UK and how this influences national life
- the global community – RE involves the study of matters of global significance recognising the diversity of religion and belief and its impact on world issues.

RE subject matter gives opportunities to promote an ethos of respect for others, challenge stereotypes and build understanding of other cultures and beliefs. This contributes to promoting a positive and inclusive school ethos that champions democratic values and human rights. RE is an important subject in contribution to the school's development as a Rights Respecting School.

**Teaching for Learning**

RE has an important part to play as part of a broad, balanced and coherent curriculum to which all pupils are entitled. High quality learning experiences in RE are designed and provided by careful planning through locally agreed syllabuses and in schools, considering the need to offer breadth of content.

To make religious education a lively, active subject Broad Hinton teaching staff employ a variety of teaching methods including art, music, discussion, the development of thinking skills, drama, ICT, the use of artefacts, pictures, videos/DVDs, stories and questions of philosophy. The teachers at Broad Hinton Primary School mainly differentiate by outcome. RE work is recorded, when not in open discussions, in a variety of ways which include: RE books, photographs, SeeSaw, class/floor books or displays. Where possible we want our pupils to have opportunities to encounter local faith communities through visits to local places of worship or visit from members of local faith communities.

Religious Education at Broad Hinton Church of England Primary School is delivered weekly or blocked as a topic theme over a period of days dependent on the unit plan content. We use the schemes 'Understanding Christianity' and 'Emmanuel Project' as a basis for our planning but may also make use other resources eg Festival Matters to promote progression in the understanding of key Christian Festivals (see appendix 1). As part of our planning, all children will learn about other religions throughout their education. These include Judaism, Hinduism, Buddhism, Humanism, Sikhism and Islam.

**Assessment and Monitoring of RE**

Assessment and monitoring of RE is in line with Broad Hinton Primary School's Assessment and Record Keeping Policy and Assessment for Learning Policy. The subject leader for RE, the headteacher, will monitor RE within the school through the monitoring of work, which may be through observations, feedback of work or through discussions.

**Responsibilities for RE within the school**

As well as fulfilling their legal obligations, the governing body and head teacher should also make sure that:

- all pupils make progress in achieving the learning objectives of the RE curriculum.
- the subject is well led and effectively managed and that standards and achievement in RE and the quality of the provision are subject to regular and effective self-evaluation.

- those teaching RE are suitably qualified and trained in the subject and have regular and effective opportunities for CPD.
- teachers are aware of RE contribution in developing pupils' understanding of religion and belief and its impact as part of the duty to promote community cohesion.
- teachers are open to new pedagogies and technology can be fully utilised to support RE learning objectives and promote community cohesion,
- clear information is provided for parents on the RE curriculum and the right to withdraw,
- teachers are aware that they do not have to teach RE unless specifically appointed to do so.
- RE is resourced, staffed and timetabled so that the school can fulfil its legal obligations on RE and pupils can make good progress.

**The Right of Withdrawal from RE**

At Broad Hinton Church of England Primary School, we wish to be an inclusive community but recognise that parents/carers, of course, have the legal right to withdraw their children from religious education on the grounds of conscience. However, 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 and citizenship. We would ask any parent/carers considering this to contact the headteacher to discuss any concerns or anxieties about the policy, provision and practice of religious education at Broad Hinton Church of England Primary School.

**Managing the right of withdrawal**

- The school will ensure that parents who want to withdraw their children from RE are aware of the RE syllabus and that it is relevant to all pupils and respects their own personal beliefs.
- Parents should be made aware of its learning objectives and what is covered in the RE curriculum and should be given the opportunity to discuss this if they wish.
- The school may also wish to review such a request each year, in discussion with the parents.
- The use of the right to withdraw should be at the instigation of parents 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 to withdraw their child from RE without influence from the school, although a school should ensure that 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 to allow them to attend this external RE.

**Review of Policy:**

This policy will be reviewed annually by the Governing Body and stakeholders.

**Written May 2008**
**Reviewed: April 2015**
**February 2016**
**April 2017**
**June 2019**
**September 2021**
**September 2022**
**September 2023**
**January 2025**
**January 2026**

# Religious Education – Cycle of Units of Study using Emmanuel Project and Understanding Christianity; 2024/26

| | Term 1 | Term 2 | Term 3 | Term 4 | Term 5 | Term 6 |
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| Key Stage 1<br>R/Year 1<br>2024/25 | Why is the word 'God' so important to Christians? | Why do Christians perform nativity plays at Christmas? | How can we help others when they need it? | Why do Christians put a cross in an Easter garden? | What makes every single person unique and precious? | How can we care for our wonderful world? |
| Key Stage 1<br>-R/Year 1<br>2025/26 | UC concept – God; what do Christians believe that God is like? | Judaism; why is learning to do good deeds so important to Jewish people? | UC concept – creation; who made the world? | UC concept – salvation; why does Easter matter to Christians?<br>(core learning) | Judaism; why do Hewish families say so many prayers and blessings? | Buddhism; Meta (kindness) |
| Key Stage 1<br>Year 1/2<br>2024/25 | Judaism; Teshuvah; Why do Jewish families talk about repentance at New Year? | UC concept – incarnation; why does Christmas matter to Christians? | Islam; Mercy/compassion; How do some Muslims show Allah is compassionate and merciful? | UC concept – salvation; why does Easter matter to Christians?<br>(digging deeper) | Judaism; Torah/rabbi; Why is the Torah such a joy for the Jewish community? | UC concept – Gospel; what is the good news that Jesus brings? |
| Key Stage 1<br>Year 1/2<br>2025/26 | UC concept – God; what do Christians believe that God is like? | Judaism; why is learning to do good deeds so important to Jewish people? | UC concept – creation; who made the world? | UC concept – salvation; why does Easter matter to Christians?<br>(core learning) | Judaism; why do Hewish families say so many prayers and blessings? | Buddhism; Meta (kindness) |
| Year 3/4<br>2024/25 | UC concept – creation/fall; what do Christians learn from the creation story? | UC concept – incarnation; what is trinity | Hinduism – Dharma; How does the story of Rama and Sita inspire Hindus to follow their dharma? | UC concept – salvation; why do Christians call the day Jesus died 'Good Friday'? | Islam; prophethood; why do Muslims call Muhammad the 'seal of the prophets'? | Sikhism; equality; how do Sikhs put their belies about quality into practice? |
| Year 3/4<br>2025/26 | UC concept – people of God; what is it like to follow God? | Judaism; covenant; what symbols and stories help Jewish people remember their covenant with God? | Hinduism; Karma; why do Hindus want to collect good karma? | UC concept – gospel; what kind of a world did Jesus want? | UC concept – kingdom of God; when Jesus left, what was the impact of Pentecost? | Islam; submission; how does a Muslim show their submission and obedience to Allah? |

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| Year 5/6 2024/25 | UC concept – God; what does it mean if God is holy and loving? | UC concept – incarnation; was Jesus the Messiah? | Hinduism; Moksha; what spiritual pathways to Moksha are written about in Hindu scriptures? | UC concept – Salvation; what do Christians believe Jesus do to save Human Beings? | Buddhism; enlightenment; How did Buddha teach his followers to find enlightenment? | Islam; revelation; What does the Qur'an reveal about Allah and his guidance? |
| Year 5/6 2025/26 | Humanism; happiness; Why do humanists say happiness in the goal of life? | Hinduism; Brahman; How do questions about Brahman and atman influence the way a Hindu lives? | UC; Kingdom of God; What kind of king is Jesus? | UC concept – salvation; what difference does the resurrection make for Christians? | Islam; Tawhid; How does tawhid create a sense of belonging to the Muslim community? | UC concept – Creation; creation and science: conflicting or complementary? |