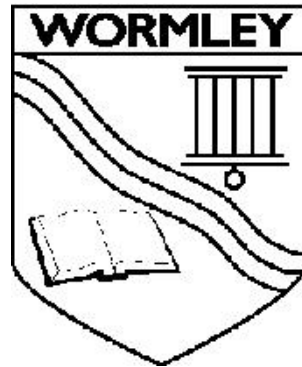


# WORMLEY C of E PRIMARY SCHOOL (VC)

*With God, all things are possible*



**Have Faith, Show Respect, Take Responsibility and Achieve**

## **Religious Education and World Views Policy**

Policy approved: March 2023  
Policy renewal date: March 2026

## Context

*With God, all things are possible (Matthew 19:26)*

### Vision

Our vision is that, from arrival at Wormley CofE Primary School, each child should **grow in their awareness of themselves and others**, moving forward in their learning journey and **maximising their learning potential** in school and beyond. Our intention is that they come **to know that they are loved by God, and therefore, all things are possible**.

To this end, we provide an ambitious, relevant and creative curriculum that supports children to develop as individuals with the **knowledge, skills, behaviours and attitudes** necessary to **navigate** and **flourish** in our rapidly changing world where high technology must be balanced with respect for humanity and the natural world.

### Core values

The curriculum, in its broadest sense, develops curious, engaged, life-long learners who have **faith** in God, themselves and others; show **respect** for themselves and others, and the world in which we live; take **responsibility** for themselves and in their learning; and **achieve** their potential by developing as resilient, resourceful and reflective beings.

Have Faith, Take Responsibility, Show Respect and Achieve.

### Ethos

Wormley Church of England Primary School is a caring church school with a distinctive Christian ethos. It sets high store on the value of all of its community. Expectations of care and concern for the wellbeing of all children, staff and families are a central core of our Christian ethos. Wherever possible, this informs our relationships and the nature of our interactions.

### Mission statement

Our mission is to provide a unique environment and curriculum in which all participants are welcomed, valued, loved and helped to flourish.

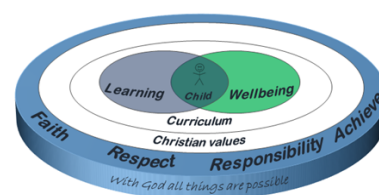
Our vision connects with the Church of England's vision: an education that is deeply Christian, with Jesus' promise of *'life in all its fullness'* at its heart.

- Educating for wisdom, knowledge and skills: enabling discipline, confidence and delight in seeking wisdom and knowledge, and developing talents in all areas of life.
- Educating for hope and aspiration: enabling healing, repair and renewal, coping wisely when things go wrong, opening horizons and guiding people into ways of fulfilling them.
- Educating for community and living well together: a core focus on relationships, participation in communities and the qualities of character that enable people to flourish together.
- Educating for dignity and respect: the basic principle of respect for the value and preciousness of each person, treating each person as a unique individual of inherent worth.

### Values Education

In addition to our four core values: Faith, Responsibility, Respect and Achievement each year, alongside our clergy, we identify six Christian values to explore over the year. The values are introduced and explored through a range of biblical stories, psalms and proverbs in whole school collective worship and followed up in class collective worship and reflection time.

The school's vision and values are deeply grounded in theology, and firmly rooted in a Christian narrative. As a result of in-depth and rigorous exploration, discussion and debate about the school's vision, ethos and mission statement with stakeholders over several years, school leaders have developed and refined the kind of education and experiences we intend to offer our children and their families. We have a model which puts the child at the centre and which equally values the child's wellbeing and learning.



## Religious Education and Worldviews

*Religious Education is the open exploration of what people believe, their way of life and the impact of beliefs, values and ways of living in local, national and global communities. It engages pupils in the process of understanding what others believe, what is important to them, how they live their lives and what influences them. In doing this, pupils also reflect on their own beliefs and values and their main influences.*

(p.4 Hertfordshire Agreed Syllabus of Religious Education 2023-2028 Engaging with diversity: an exploration of Religion and Worldviews)

This excerpt from the Hertfordshire Agreed Syllabus is synchronous with our vision for the school as we want our children to grow in greater awareness of themselves and others, maximize their learning potential and know that with God all things are possible.

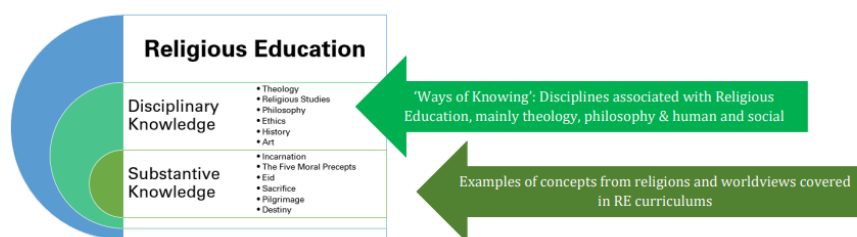
Broadening our policy to be Religious Education and Worldviews is very important. Worldviews is a recent development following the Religion and Worldviews report by the Commission on RE in 2018. This report advocates a 'worldviews' approach including behavioural, attitudinal, and experiential dimensions of what it means to be human. This is where 'ultimate questions' will be asked and explored too. Diversity and worldviews really embeds 'lived experience' and understanding of the way that people view the world, and that this can be really diverse.

In our teaching and learning we want to ensure that pupils develop not just a knowledge of religions and worldviews, but more importantly, begin to understand the over-arching, big concepts. Religion and belief are contested concepts, raising often heated questions, debates and even conflict. Worldview is a broad way of labelling how people make sense of their world and people's lives.

Nobody stands nowhere

We need to be mindful of diversity in our teaching and learning experiences, ensuring we are sharing a fair representation of each world view.

We must consider both Substantive Knowledge and Disciplinary Knowledge so that our pupils learn information and facts through our RE and Worldviews curriculum but are also gaining disciplinary and personal knowledge alongside substantive knowledge (mainly theology, philosophy, human and social)



We have therefore thought through these key elements when constructing our curriculum.

## RE and Worldviews Curriculum

We have adopted **Jack In The Box** for our early years. This is a two year programme designed especially for 3 – 6 year old children. Worship sessions follow the familiar, repeated pattern with fun songs set to well-known tunes and a variety of learning strategies guaranteed to engage young children in the Bible stories.

In KS1 and KS2, we have adopted **Understanding Christianity** to teach children about Christianity. By addressing key questions, Understanding Christianity encourages pupils to explore core Bible texts, examine the impact for Christians and consider possible implications.

Each unit incorporates the three elements:

- Making sense of the text – Developing skills of reading and interpretation; understanding how Christians interpret, handle and use biblical texts; making sense of the meanings of texts for Christians
- Understanding the impact – Examining ways in which Christians respond to biblical texts and teachings, and how they put their beliefs into action in diverse ways within the Christian community and in the world

- Making connections – Evaluating, reflecting on and connecting the texts and concepts studied, and discerning possible connections between these and pupils’ own lives and ways of understanding the world.

Each unit begins with a ‘way in’ and then offers teaching and learning ideas for each element. The teacher chooses how to weave together the elements, from making sense of the text, through looking at the impact on the world of a Christian, and helping to make connections with the world of the pupil, in order to achieve the outcomes.

This offers a strong resource for teachers to support subject – specifically Christian - knowledge and understanding. The resource ensures learners gain a sense of chronology and progression. Teachers are well supported to teach effectively.

This is a spiral curriculum so children build on previous knowledge and deepen their understanding.

In addition, we have adopted the Suffolk multi-faith scheme called '**The Emmanuel Project**' (Diocese of St Edmundsbury and Ipswich) to support our delivery of the learning of themes and key concepts for all major world faiths. The Emmanuel Project (RE scheme of work) uses an ‘Enquiry Based’ Model of learning into religions and world views and therefore children tend to move through a cycle of learning for each unit taught.

The scheme combines a blend of theology, human and social sciences and philosophy to enable children to develop a better and more balanced understanding of religion and world views. The three disciplines are present in each key stage but with the emphasis shifting slightly, so that human and social science may be more obvious in the Early Years and Key Stage 1 and theology has more focus at Key Stage 2.

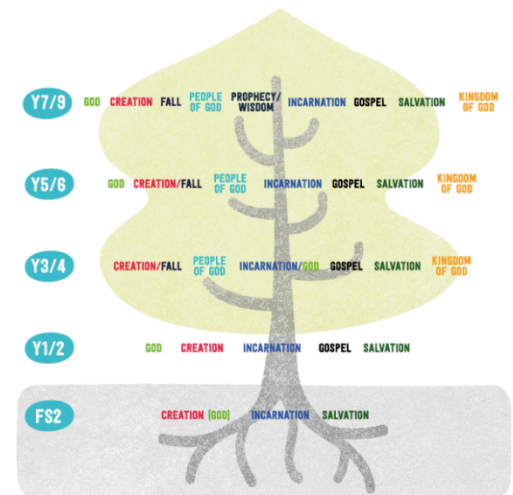
Each 'Enquiry' must:

- include examples of the lived reality of the religion or worldview, which reflect a selected belief or concept. Examples must include a balance of texts and stories, community practices e.g. celebrations, and individual lifestyles e.g. food rules. This ensures the enquiry is rooted in human and social science.
- unpack and illustrate an important belief or concept in the religion or worldview. The beliefs or concepts required are specified. This ensures the heart of the enquiry is theological.
- inform and support pupils as they talk about ‘big’ questions. Six ‘big’ questions are specified for KS1 and eight for KS2. This ensures the enquiry is connected to philosophical thinking.

In each ENQUIRY, the scheme provides opportunities for pupils to:

- ENGAGE - draw on experiences which create a link / bridge to a religious belief or concept e.g. personal experiences, or experiences in a story, film or picture
- ENQUIRE - puzzle over an artefact or story which will lead into the Enquiry question - consider the Enquiry question and ask what they need to find out and how they could go about it.
- EXPLORE - interact with, and ask questions about the meaning, origin, context or use of stories, sayings, art or songs which express the belief or concept - visit, sometimes virtually, places of worship focussing on artefacts, symbols or celebrations, that express the belief or concept, and talk about these.
- EVALUATE - recall important facts from their learning, using subject vocabulary correctly e.g. believe, God, pray, celebrate - ask whether they can answer the Enquiry question, sharing ideas as a class
- EXPRESS - share both their learning, and their own ideas, with others, through various means e.g. writing, art, craft, dance, drama
- EXTEND - puzzle over the related ‘Big’ question together, collecting different ideas, and learning to listen carefully to others - make simple links between the ‘Big’ question and the beliefs and traditions of people they have met /learned about

## THE CONCEPTS: A SPIRAL CURRICULUM



The scheme uses precise questions. In order to completely fulfil the requirements of the 2023 Agreed Syllabus teachers must also frame a ‘rich and precise’ question for each ENQUIRY; this must clarify what learning about religions and worldviews is to take place. Whenever possible the questions should include the name of the religion or worldview and the belief or concept.

*Example: Why is learning to do mitzvot so important to Jewish families? Not: What do Jewish families do?*

In addition, we have created our own schemes of learning for Incarnation and Salvation to complement our teaching and learning experiences. We also have themed enrichment days/weeks to explore religions and world views and spirituality

For further information, see our approach to developing RE and Worldviews.

## **RE and Worldviews Policy Statement**

Religious education is unique in the curriculum in that it is neither a core subject nor a foundation subject but 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*'.

### **Aims**

The broad aims of religious education and Worldviews are set out within Hertfordshire Agreed Syllabus of Religious Education 2023-2028 (Engaging with diversity: an exploration of Religion and Worldviews) and the Church of England Education Office Statement of Entitlement (2019). The primary purpose of religious and worldview education is to promote religious literacy. By this we mean that pupils are able to hold balanced and well-informed conversations about religion and belief.

The aims are to enable pupils to:

- Know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text;
- To gain knowledge and understanding of a range of religions and worldviews, appreciating diversity, continuity and change within the religions and worldviews studied;
- To engage with challenging questions of meaning and purpose raised by human experience and existence;
- To recognise the concept of religion and its continuing influence on Britain's cultural heritage and in the lives of individuals and societies in different times, cultures and places; and
- To explore their own religious, spiritual and philosophical ways of living, believing and thinking.

In achieving these aims, religious education contributes in a significant way to the flourishing of all children, allowing them to live life in all its fullness (John 10:10).

### **Curriculum Design**

Religious education is an academic subject, delivered in an academic, objective and pluralistic manner. The curriculum is designed to ensure religious literacy lies at the heart. A multi-disciplinary approach to curriculum design provides a balance between theology, philosophy and the human/social sciences.

**Theology:** This examines where beliefs come from, how they have changed over time, how they are applied differently in different contexts and how they relate to each other.

**Philosophy:** This is about finding out how and whether things make sense. It deals with questions of morality and ethics. It takes seriously questions about reality, knowledge and existence.

**Human/Social Sciences:** This explores the diverse ways in which people practice their beliefs, both now and in the past. It engages with the impact of beliefs on individuals, communities and societies.

A sequential curriculum map has been designed in order to allow pupils to become religiously literate through developing, year on year, their knowledge and skills. The three disciplines detailed above provide lenses through which each enquiry question is approached (see link to map in our approach to RE and Worldviews)

At Key Stage One, pupils study primarily Christianity, Judaism and Islam with reference made to other principal religions, beliefs and worldviews.

At Key Stage Two pupils study Christianity, Judaism, Islam, Hinduism and Buddhism, with reference to other principle religions, beliefs and worldviews.

In accordance with the Statement of Entitlement (2019), 50% of curriculum time is allocated to the teaching of Christianity. This entitlement is met both through the weekly or blocked teaching of religious education, and through additional 'RE' days which focus on an aspect of the Christian Faith.

The use of the resource *Understanding Christianity* particularly supports the development of the theological perspective.

## Teaching RE

Religious education uses an enquiry-based approach to learning. This is based on the best practice framework in *Understanding Christianity*, Hertfordshire Agreed Syllabus and the Suffolk multi-faith scheme called 'The Emmanuel Project'. This approach enables pupils to focus on an enquiry question which explores aspects of the theological, philosophical and human/social sciences. A range of teaching strategies are used to ensure learning is challenging and relevant including the use of art, music, thinking skills, artefacts and stories.

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.

## Assessment

Pupils are assessed in terms of how they are making progress in relation to the theological, philosophical and human/social sciences disciplines within religious education. In broad terms, the following principles have been applied to each aspect in terms of what it means to become more religiously literate:

- Extending knowledge and understanding from the concrete and familiar to the abstract and complex;
- Moving from simple ideas and beliefs/concepts to making connections between them and placing these within a bigger picture or meta-narrative;
- Demonstrating increasing layers of interpretation of religion, religions, beliefs and worldviews through engagement with a broadening and increasingly complex range of information;
- Showing an increasing ability to critically question and form coherent, logical arguments, including increasing recognition of divergences of opinion about and the controversial nature of religion and belief; and
- Expressing a broadening understanding of diversity in terms of the nature of religion, religions and worldviews.

Pupils are assessed using age-related expectations. This is done in a variety of ways.

Teachers assess knowledge and understanding of Incarnation and Salvation by referring to the statement outcomes detailed in *Understanding Christianity*, as well as knowledge 'building blocks'.

For example.

*Y1 Incarnation unit: Give a clear, simple account of the story of Jesus' birth and why Jesus is important for Christians.*

Knowledge and understanding of the units learned in the Emanuel Project are also assessed against end of year expectations. These end of year expectations are derived from the Suffolk Agreed Syllabus for RE which uses two attainment targets and six strands to promote a broad and balanced RE.

- Attainment target 1: Learning about religion and belief
- Attainment target 2: Learning from religion and belief

Each RE unit in the Emmanuel Project contains a grid with the generic expectations adapted for that particular unit or religion so that teachers can gather evidence throughout the year.

Hexagons, based on SOLO Taxonomy, provide a collaborative way for pairs or groups of children to make links in their learning and discuss what they have been learning.

Assessment is regarded as an integral part of teaching and learning and is a continuous process. It is the responsibility of the class teacher to assess all pupils in their class. We assess the children in order to ensure that they make good progress in this subject and to plan future work.

In addition, pupils are encouraged to use self-assessment to evaluate their own knowledge and understanding. A comment about their progress is made in the annual report to parents.

### **Monitoring and Evaluation**

The RE Leads will monitor provision and standards through observation, book looks, talking to children and reviewing the curriculum with staff.

The RE Leaders are responsible for contributing to the school's self-evaluation process. In addition, the governing body monitor the role of religious education in upholding the Christian vision of the school.

### **Responsibilities for RE**

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

- all pupils make progress in achieving the aims of the RE curriculum;
- the subject is well-led and effectively managed;
- 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;
- where appropriate, pupils have opportunities to take courses leading to an accredited qualification in the subject;
- clear information is provided on the school website about the RE curriculum;
- RE is resourced, staffed and timetabled so that the **school/academy** can fulfil its legal obligations on RE and pupils can make good progress;
- where there are insufficient teachers in a school/academy who are prepared to teach RE, the principal/headteacher ensures that pupils receive their entitlement to religious education. In these circumstances, headteachers might wish to seek advice from the Diocese.

### **The Right of Withdrawal From RE**

Our school is an inclusive community but recognises that parents 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 or citizenship.

We would ask any parent considering this to contact the headteacher to discuss any concerns or anxieties about the policy, provision and practice of religious education.

### **Managing the right of withdrawal**

- Our school will ensure that parents who want to withdraw their children from religious education are aware of the 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 religious education curriculum and should be given the opportunity to discuss this, if they wish;
- The school may 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 or not to withdraw their child from religious education without influence from the school, although the school should ensure that parents or carers are informed of this right and

are aware of the educational objectives and content of the 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 religious education 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 religious education, the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Pupils will usually remain on the premises;
- Where a pupil has been withdrawn, the law provides for alternative arrangements to be made for religious education of the kind the parent wants the pupil to receive. This religious education could be provided at the school in question, or the pupil could be sent to another school where suitable religious education 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 religious education that the parent wants, and the pupil may be withdrawn from the school for a reasonable period of time to allow them to attend this external religious education;
- Outside arrangements for RE are allowed as long as the local authority is satisfied that any interference with the pupil's attendance at the school resulting from the withdrawal will affect only the start or end of a school session.

### **Role of the RE Leader**

- ✓ To ensure that the RE policy is implemented and to keep up to date with reviews;
- ✓ To have oversight of the RE curriculum and keep up to date with local and national changes;
- ✓ To monitor, review and update resources;
- ✓ To monitor pupil progress and achievement;
- ✓ To maintain and build priorities set by the school;
- ✓ To develop links with the Church and Diocese;
- ✓ To coach, mentor and support teachers in developing their strengths in teaching RE, including planning, arranging and delivering CPD as appropriate
- ✓ To liaise with parents to ensure all children receive their entitlement.

### **Entitlement and Inclusion - EAL, SEN, More Able**

All children are entitled to access a broad and balanced curriculum at an appropriate level. Teachers should include a range of teaching styles and groupings to allow all children to make progress. Every child should be given opportunity to develop their skills independently and in groups, enhancing their own confidence and self-esteem.

### **Parental and Community Involvement**

Parents are encouraged to involve themselves in RE within each school. Parents are invited into the school to look at their children's work, and a report on their child's standard and progress in religious education is given out annually. The community is encouraged to support the teaching of the subject through visits and visitors, e.g.: the children visit the church to learn about concepts such as salvation.

### **Professional Development**

Whole staff and individual training needs will be identified through the school's self-evaluation process and staff appraisal.

### **The contribution RE makes to other curriculum aims**

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

Section 78 (1) 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'. Examining and exploring religions and beliefs, through the distinct knowledge, understanding and skills contained in religious education, 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*

Religious education 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*

Religious education makes an important contribution promoting 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 religious education will promote community cohesion at each of these four levels.

#### **The school community**

Religious education and worldviews 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**

Religious education and worldviews 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 religious education is the study of diversity of religion and belief in the UK and how this influences national life.

#### **The global community**

Religious education involves the study of matters of global significance recognising the diversity of religion and belief and its impact on world issues.

Religious education subject matter gives particular 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 academy ethos that champions democratic values and human rights.

#### **Monitoring and Review**

The implementation and impact of the policy will be evaluated through the school's self-evaluation processes. The policy will be reviewed every three years.