



LATCHMERE
ACADEMY TRUST

Religious Education Policy

Status	Curriculum
Review Cycle	Annual
Date written/ last review	September 2019
Date of next review	September 2020

NB: Throughout this document Latchmere Academy Trust may be abbreviated to "LAT"

The Legal Requirements

The Education Reform Act (1988) requires that Religious Education is taught to all pupils in full-time education.

R.E. should be taught in accordance with a syllabus agreed on a local basis. This agreed syllabus should reflect the fact that the religious traditions and values in Great Britain are mainly Christian, while taking account the wonderful breadth of faith groups represented in Great Britain. This syllabus must not be designed to convert pupils or to promote a particular religion or religious belief. It should;

- assist pupils to acquire an appreciation of and respect for their own and other cultures in a way that promotes tolerance and harmony between different cultural traditions
- encourage pupils to respect the fundamental British values of democracy, the rule of law, individual liberty and mutual respect, and tolerance of those with different faiths and beliefs

The teaching of R.E. at Latchmere Academy Trust adheres closely to the guidelines provided by the Royal Borough of Kingston Agreed Syllabus for R.E. – **SACRE**.

Aims

The aims of this syllabus and, therefore, our aims for the teaching of R.E. are:

- to acquire and develop a knowledge and understanding of Christianity and the other major world faiths represented in Great Britain today.
- to develop an understanding of the influences of beliefs, values, and traditions on individuals, communities, societies and cultures.
- to develop the ability to form reasoned opinions, leading to informed judgements, about religious and moral issues, with reference to the teachings of the major world faiths.
- to enhance the pupils' spiritual, moral, cultural and social development by developing an awareness of the fundamental questions of life raised by human experiences, and how religious teachings can relate to them, responding to such questions with reference to the teaching and practices of religions, and to their own understanding and experience, reflecting on their own beliefs, values and experiences in the light of their study.
- to develop a positive attitude towards other people, respecting their right to hold different beliefs from their own or no beliefs, and towards living in a society of diverse religions.

Content

Children acquire and apply knowledge and understanding of Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism.

Language and Communication

Children develop their language skills through:

- talking about their work and presenting their own ideas using writing of different kinds,
- studying sacred texts and stories,
- extracting information from various sources.

Values and Attitudes

Children:

- work with others, listening to each other's ideas, and treat others with respect,
- have opportunities to consider their own experiences, attitudes and values, and those of other people,
- develop respect for evidence and critically evaluate ideas that may or may not fit the evidence available,
- identify puzzling questions and suggest answers,
- develop their understanding of why certain things are held to be right or wrong,
- relate to moral and religious issues.

Progression

This is shown by:

- acquiring a wider and detailed knowledge of religious beliefs and practices,
- a deepening understanding of the meaning of stories, symbols, events and practices,
- a more fluent and competent use of religious language and terminology,
- increased levels in skills of responding to questions of identity, meaning, purpose, values and commitment.

Cross-Curricular Links

We aim to provide opportunities for developing key skills that underpin all subjects such as communication, working with others and improving one's own learning and performance. The children are encouraged to reflect on what they have learnt in R.E. and how this can be applied to real-life situations. There are also particular links between R.E., P.S.H.C.E. and Citizenship.

Organisation, Special Educational Needs and Entitlement

The R.E. curriculum is a broad and varied curriculum, which is delivered in a variety of formal and less formal ways, including the use of artefacts, videos, people etc. Children with Special Educational Needs and children for whom English is an additional language are able to gain equal access to the R.E. curriculum.

The R.E. programme offers opportunities for all pupils to follow a part or all of the National Curriculum, although some adjustment may be necessary to cater for individual needs. R.E. is seen as a tool to help pupils develop understanding and tolerance, to make an individual contribution and to be sensitive to the activities and ideas of others.

Planning

Planning is done in half- termly units, as detailed in the Long Term Plans for R.E. The School is following the RBK Plans as set out by SACRE (The Standing Advisory Councils for RE).

Assessment and Record Keeping

Ongoing informal assessment takes place during teaching sessions. We are moving towards introducing and implementing the QCA 8-level scheme of expectations in R.E. to aid us with assessment, progression and reporting.

Monitoring and Evaluation

The R.E. subject leader monitors medium-term planning to ensure coverage, continuity and progression between the year groups. The subject leader also undertakes learning walks in line with the school's programme of monitoring.

Role of the Subject Leader

The role is:

- to formulate the R.E. policy and curriculum,
- to write/review a SEF annually,
- to identify areas for development,
- to keep staff informed of the latest local and national developments and to provide in-house training accordingly,
- to advise and support teachers in their planning and teaching of R.E.,
- to monitor and evaluate the R.E. curriculum through discussion with staff and children,
- to ensure that there are sufficient and appropriate R.E. resources,

Home/School Links

We are keen to develop links between school and parents who are members of local faith groups. From time to time, they are invited in to school to share elements of their beliefs, celebrations etc. with the children. Children who are members of faith groups are encouraged to share with their peers what their faith means to them in their daily lives and to bring in artefacts and books to share with others.

AppendixA:-

ISLAMIC RULES FOR CHILDREN FASTING IN UK PRIMARY & SECONDARY SCHOOLS

1. In Islamic law, children are not required to fast during Ramadan: they are only required to fast when they become adults.

2. a) The age of adulthood is disputed: some traditional views look at only biological factors, i.e. puberty. This usually equates to 12-15 years old for boys and 9-15 years old for girls (depending on when their periods start).

b) The stronger traditional view is that emotional and intellectual maturity is also required for adulthood, ie 15-20 years old for both sexes. [This view is found in all four of the main Sunni schools of law — cf. Sheikh Wahba Zuhayli 's *Al-Fiqh al-Islami wa adillatuhu* (Islamic Jurisprudence and its Evidential Bases); the age of 18 or 19 was often mentioned classically as true adulthood.]

3. In Islamic tradition, children are often encouraged to fast, even though it is not a legal requirement, in order to prepare them for adulthood. The situation here is analogous to that of prayer (5 times a day), which is also expected of adults. For prayer, the ages of 7-10 are traditionally when they begin. Hence, many parents introduce their children to fasting at a similar age.

4. In Islamic law, the health of an individual is the first priority after their faith. This is why adults are exempt from fasting if they are sick or face other hardships that make fasting too difficult, eg travelling or unduly laborious or safety-critical work, e.g. medical surgeons or airline pilots.

5. In Islamic law, the decisions of relevant authorities in disputed matters are upheld and respected, eg court judgments or school policy.

6. Hence, if a school has a policy on fasting in the best interest of children, with input from Muslim parents, governors and leaders, parents are obliged by Islamic law to abide by that policy, even if it goes against their wishes.

7. Violation of such a policy by parents would entail going against their religion in two ways: (i) by breaking their agreement with the school to abide by its policy and rules; and (ii) by mistreating their child, since the school policy and Islamic law have the same purpose, ie to safeguard the health and education of the child.

8. a) Since social services have the same aim as Islamic law also, ie to safeguard children, a school's referral to them would also be in accordance with Islam.