



# RE

I often feel like I am one small part of a big universe. That makes me feel spiritual.....

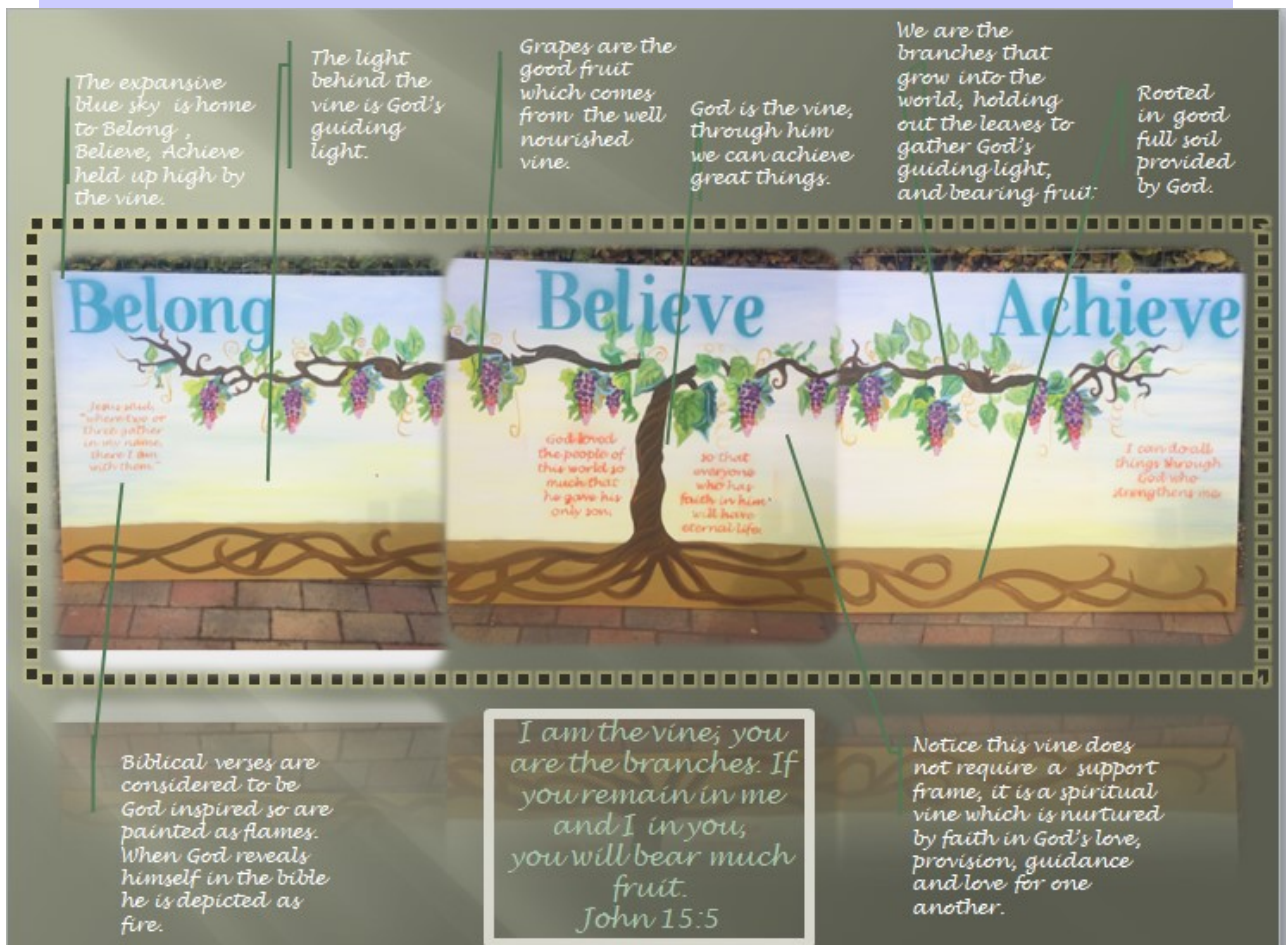
*We are all part of God's vine and are rooted in His rich soil.  
We are nurtured and supported so that we may grow and spread out into the world  
to love and to serve.*

# CURRICULUM STATEMENT

Our intention is to enable all children at Goring Church of England Primary School to integrate the school values of Belong, Believe, Achieve into daily life and provide Religious Education for all pupils registered at the school.

Religious Education in our school is based upon the Oxfordshire agreed syllabus, prepared and reviewed by the Oxford Diocesan Board of Education.

Religious Education has the same status and importance as any other subject and the same high standards are applied to this as to other subjects.



humility | fellowship | counsel



## RELIGIOUS EDUCATION SYLLABUS/CURRICULUM

At Goring Church of England Primary School, the Religious Education syllabus/curriculum is taught through timetabled lessons across all key stages.

Religious Education enables pupils to:

- learn about religions and beliefs which have influenced the lives of millions of people worldwide and heavily influenced the development of different human cultures
- apply academic skills, such as analysis and critical and creative thinking, to their approach to the study of religion
- learn more about themselves and their place in the world from their increasingly academic and creative exploration of religions and beliefs.

Religious education aims to help pupils to:

- understand the nature, role and influence of religion in the world
- pursue a personal quest for meaning, purpose and value
- formulate reasoned opinions/arguments and handle controversial issues and truth claims
- develop an understanding of, and respect for, different beliefs and lifestyles.

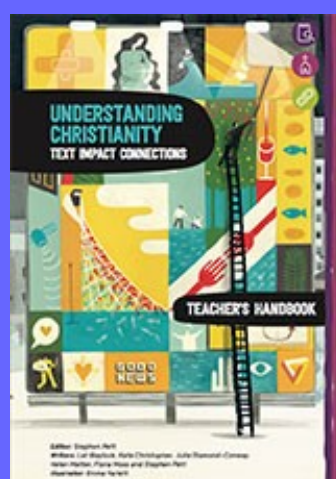
The purpose of Religious Education does not include any attempt to alter a child's beliefs. Indeed, reflecting the inclusive ethos of the school, our Religious Education programme is designed not to convert pupils or impose a particular religion or religious belief on them.



# USING EXCEPTIONAL RELIGIOUS EDUCATIONAL RESOURCES IN THE CLASSROOM

A range of rich and varied resources are used to supplement the Religious Education syllabus/curriculum and scheme. These resources have been developed with faith leaders across world-wide religious groups and are rooted in theological studies and ancient texts. Teachers have been trained in using these resources to be able to confidently deliver well-researched lessons.

## RESOURCES THAT SUPPLEMENT THE RELIGIOUS EDUCATION SYLLABUS/ CURRICULUM





# WHAT DOES RELIGIOUS EDUCATION LOOK LIKE IN THE CLASSROOM?

The Religious Education curriculum is based on two key aspects of learning laid down in the locally agreed syllabus:

- learning *about* religion
- learning *from* religion.

Teachers use these strands when planning their lessons. As suggested in the aims of the subject, all pupils will learn predominately about Christianity and then other world faiths. In addition to Christianity, Judaism will be explored in Key Stage 1. In addition to Christianity, Hinduism, Islam and Judaism will be explored in Key Stage 2. Pupils will explore these in relation to a number of key questions in each key stage.





# WHAT DOES RELIGIOUS EDUCATION LOOK LIKE IN THE CLASSROOM?

## Key Stage One:

- What do people believe about God, humanity and the natural world?
- What makes some stories special in religion?
- How and why are celebrations important in religion?
- How and why do symbols express religious meaning?
- What makes some teachers and leaders special for religious people?
- What do we get out of belonging to different groups and how do we show that we belong?
- What makes me special?

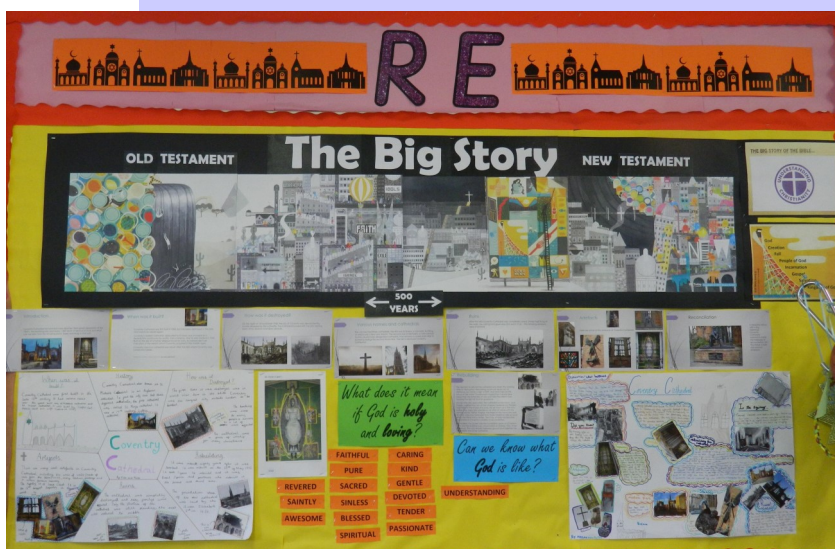




# WHAT DOES RELIGIOUS EDUCATION LOOK LIKE IN THE CLASSROOM?

## Key Stage Two:

- How do people's beliefs about and attitudes towards God, the universe and humanity act as a guide through life?
- What do different sacred texts teach about life and how do they influence people differently?
- In what different ways do people worship and what difference does this make in their lives?
- What makes some occasions in life significant, and how and why are these recognised and celebrated?
- How are religious and spiritual ideas expressed and why is literal language not adequate?
- What is it about key religious figures that makes them inspirational for religious believers?
- How should people's religious and other beliefs, values and attitudes influence their personal lives and is it possible to live up to this?
- How do religious families and communities practise their faith and how is this seen in local communities?
- How do religions and beliefs influence the way people respond to global issues such as human rights, social justice and the environment?





# WHAT DOES RELIGIOUS EDUCATION LOOK LIKE OUTSIDE THE CLASSROOM?



Outside of Religious Education lessons, other activities will consolidate or develop their learning further, for instance:

- representing their class in one of the school's pupil groups
- taking part in contemplations
- carrying out specific tasks for the school community
- participating in Collective Worship
- Peer-mentoring/buddy system/sports leadership.



# ENRICHMENT OPPORTUNITIES

Visits from carefully chosen speakers, charities and groups support and compliment aspects of the RE curriculum.



# CONTRIBUTING TO THE WIDER WORLD

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## WOODCOTE, GORING AND WHITCHURCH NEWS

**Team effort:** pupils with their replica of William Holman Hunt's *The Light of the World*. Each child painted one of 27 panels that make up the image

### Children create replica of famous depiction of Jesus

**PUPILS** in year 6 at Goring Primary School recreated a well-known painting of Jesus to celebrate Advent.

Each of the 27 students contributed one panel to the replica of *The Light of the World*, which was originally painted by William Holman Hunt in 1854.

It depicts Jesus knocking on a door which is overgrown with weeds and is based on a Bible passage which encourages people to welcome him into their lives.

Year teacher Ailsa Toolin came up with the idea as the children have been studying the Victorians this term as well as discussing the spiritual themes of Christmas.

The painting, which is three times the size of the original, will be displayed in the school hall so that it can be seen during worship.

Mrs Tooley said: "We had previously painted portraits of Queen Victoria and Prince Albert so the children had a really good idea of proportion and colour."

"This was harder because they were only painting part of a bigger work and some individual pieces were quite abstract."

"But I was impressed at how well they worked together and they finished it in a single afternoon."

"They were comparing their work to ensure the pieces matched, so it taught them the importance of teamwork and they were really captivated by the finished product."

"It's very symbolic as there's a lot of darkness in the world with the coronavirus pandemic and we all need some light and hope."



**S|P|A|C|E**  
**MAKERS**  
the contemplative toolkit for schools





# ASSESSMENT, MONITORING & MEASURING IMPACT

## MARKING AND FEEDBACK

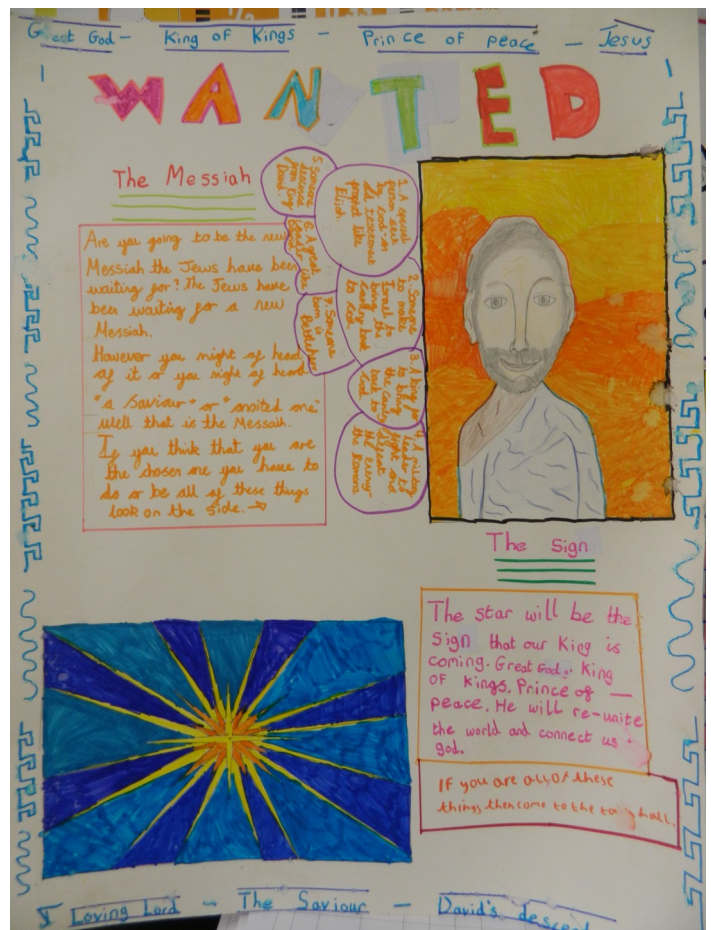
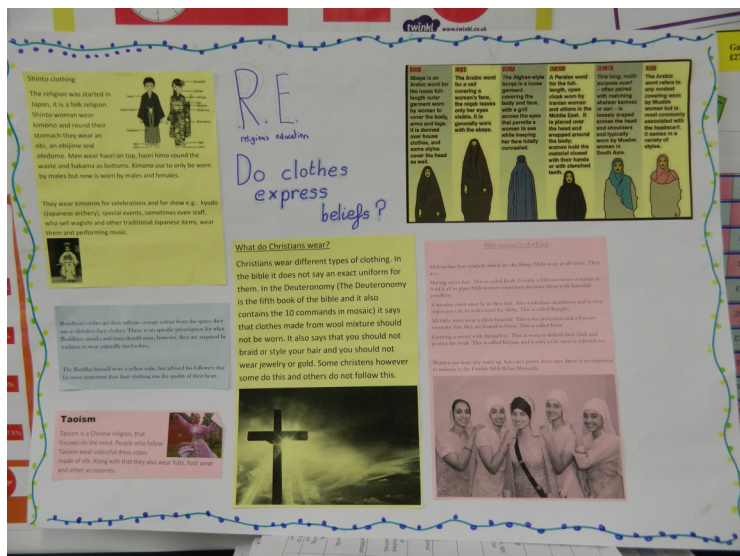
Children are given regular and meaningful written and verbal feedback. When written feedback is given, children are given time to respond so that they are clear about their next steps.

## ASSESSMENT FOR LEARNING OPPORTUNITIES

Teachers make use of differentiated questioning, mini- and end-of-lesson plenaries to provide informal assessment opportunities throughout lessons to gauge individual and whole-class understanding.

## BOOK MONITORING

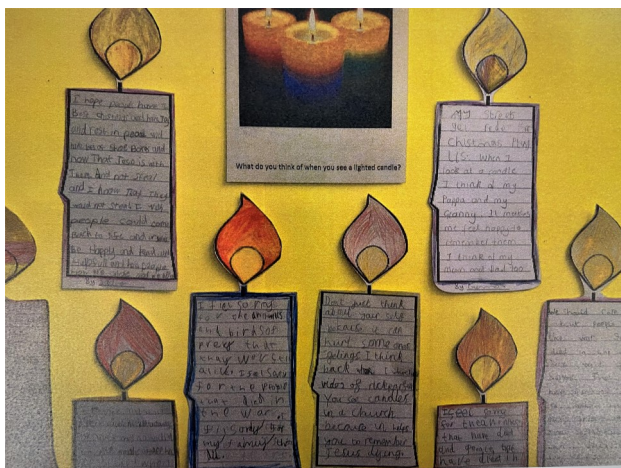
The RE co-ordinator looks at RE books regularly to ensure the curriculum is taught consistently across the school. Feedback is given to the teaching staff during a staff meeting.





## DEEP DIVES

The RE co-ordinator completes regular deep dives. These provide an opportunity to observe lessons, talk to children, review planning and teaching and review strengths and areas for improvement across the school. After each deep dive, a report is written and shared with staff and governors. Any actions that are required are then implemented in a timely fashion.



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R.E.  
religious education

Do clothes express beliefs?

**ABAYA**  
Abaya is an Arabic word for the loose full-length outer garment worn by women to cover the body, arms and legs. It is generally worn over house clothes, and some styles cover the head as well.

**NIQAB**  
The Arabic word for a veil covering a woman's face, the niqab leaves only her eyes visible. It is generally worn with the abaya.

**BURQA**  
The Arabic word for a full-body garment covering the body and face, leaving only a small opening for the eyes. It is generally worn in some parts of the Middle East and South Asia.

**What do Christians wear?**

Christians wear different types of clothing. In the bible it does not say an exact uniform for them. In the Deuteronomy (The Deuteronomy is the fifth book of the bible and it also contains the 10 commands in mosaic) it says that clothes made from wool mixture should not be worn. It also says that you should not braid or style your hair and you should not wear jewelry or gold. Some christens however some do this and others do not follow this.

**Sikh women**

Sikhism has four symbols which are the are:

- Having uncut hair. This is called Kesh. They hold it all in place! Sikh women sometimes wear a turban.
- A wooden comb must be in their hair, to remind them of the important rule to understand for Sikhs.
- All Sikhs must wear a silver bracelet. This is a reminder that they are bound to Guru.
- Carrying a sword with themselves. This is called Kirpan. It is to protect the weak. This is called Kirpan.

Women can wear any make up, but can't wear makeup in the Panthic Sikh Rehat.