

MELLING APPROACH TO “REFLECTIVE RE’

“Religions are different roads converging to the same point. What does it matter that we take different roads as long as we reach the same goal? In reality, there are as many different religions as there are individuals.”

Gandhi

At Melling Primary school, we apply the SACRE agreed syllabus, provided by RE today. This Agreed Syllabus for Religious Education (RE) has been created for Sefton SACRE and approved by Sefton Council. It provides a syllabus for religious education for Sefton schools.

“The UK has a rich heritage of culture and diversity. This is continuing today in an era of globalisation and an increasingly interdependent world. Religion and belief for many people forms a crucial part of their culture and identity. Religion and beliefs have become more visible in public life locally, nationally and internationally. The impact of religion on society and public life is constantly brought to public attention through extensive media coverage. The rapid pace of development in scientific and medical technologies and the environmental debate continue to present new issues which raise religious, moral and social questions. The internet enables learning and encourages participation in public discussion of issues in a new and revolutionary way”. (**Religious education in English schools: Non-statutory guidance 2010**)

Intent- the purpose of RE

- Religious education contributes dynamically to children’s and young people’s education in schools by provoking challenging questions about meaning and purpose

in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human.

- In RE pupils learn about and from religions and worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions.
- Pupils learn to evaluate wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully.
- Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities.
- It should develop in pupils an aptitude for dialogue, so that they can participate positively in society, with its diverse religions and worldviews.
- Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence.
- Pupils should be given opportunities to reflect upon their own personal responses to the fundamental human questions to which religious and non-religious worldviews respond.
- Pupils should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

This broad purpose of RE is captured in the principal aim, which is intended to be a shorthand version for day-to-day use. Teachers should use it for short-term and long-term planning, to remind them of the purposes articulated above.

Implementation- what and how do peoples learn in RE?

Organised worldviews

Organised worldviews include the traditional religions studied in RE (Buddhism, Christianity, Hindu Dharma, Islam, Judaism and Sikhi). They usually provide a way of understanding the world, answers on the big questions, and instructions on how to live. Organised worldviews may include formal structures, agreed teachings and official practices.

Some traditions are more ‘organised’ than others. For example, within Christianity the Roman Catholic Church has centralised institutions that lead and direct Catholics worldwide. Islam, on the other hand, has strands of traditions that hold core beliefs in common (such as the Prophethood of Muhammad and the divine revelation of the Qur’an) but which differ in historical development and practice (such as Sunni and Shi’a traditions). Both Christianity and Islam are explored as examples of organised worldviews in this syllabus, but pupils should have opportunities to see how there is not a single model of ‘organised’ worldviews that applies to all.

Personal worldviews

Everybody has a personal worldview – it is a way of describing how we encounter the world, including our own place in it, whether or not we have thought about it. It is shaped by our experience and environment, but it also shapes *how* we experience life, and how we encounter our environment. It is the story that we tell ourselves in response to life, shaping

how we make sense of the world, ourselves, and others. We are inescapably placed within our context, within our story, within our worldview.

Many people around the world are part of ‘organised worldviews’, and of course that influences their personal worldview. However, an individual’s personal worldview may not necessarily reflect the official or traditional beliefs and teachings of the organised worldview.

Many people in the UK have non-religious worldviews. Some may be active members of Humanists UK, who present a form of organised non-religious worldview. Many non-religious people, however, have personal worldviews that draw on a wide range of influences – some from within religious traditions (such as belief in an afterlife or angels, or practising mindfulness meditation) even when they do not see themselves as members of a religious tradition. Non-religiousness is not connected to any particular organised worldview, and individuals may have hugely diverse and occasionally overlapping personal worldviews.

Using the idea of worldviews in this syllabus

This syllabus uses the idea of worldviews as a way of allowing for some flexibility in the presentation of traditional religions – acknowledging the diversity within traditions, geographically and across time. It also enables pupils to recognise that members of religious traditions may have personal worldviews that differ. The idea of personal worldviews also includes the pupils’ own perspectives within the RE classroom.

Impact

Aims in RE: A progression grid	At the end of key stage 1 most pupils will be able to:	At the end of key stage 2 most pupils will be able to:
Know about and Understand A1. Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities	Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them;	Describe and make connections between different features of the religious and non-religious worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;
Know about and Understand A2. Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religious and non-religious worldviews	Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities;
Know about and Understand A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning	Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;	Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning;
Express and Communicate B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities	Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	Observe and understand varied examples of religious and non-religious worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities;
Express and Communicate B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value	Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives;
Express and Communicate B3. Appreciate and appraise varied dimensions of religion	Notice and respond sensitively to some similarities between different religious and non-religious worldviews;	Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews;
Gain and deploy skills C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively	Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;	Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry;
Gain and deploy skills C2. Enquire into what enables different communities to live together respectfully for the wellbeing of all	Find out about and respond with ideas to examples of co-operation between people who are different;	Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect;
Gain and deploy skills C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.	Find out about questions of right and wrong and begin to express their ideas and opinions in response.	Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.

THE MELLING APPROACH TO TEACHING RE

RETRIEVAL

**Previous learning in subject and links to other religions studied
(REMINDER OF BIG QUESTIONS: BELIEFS – BELONGING – LIVING)**

VOCABULARY

Specific to the religion and topic; questions to be answered – use a symbol/action to remember the new word

PARTNER TALK

Discuss the big question being explored in terms of own experience eg what do I believe in? Who inspires me?

NEW TEACHING – SMALL CHUNKS

PLANNING FOR LEARNING – YOU CAN DO THIS

(Introduce the objective – make a link to what's come before; What information do we know already; What might we need to use; What is the key vocabulary that give us a clue; What strategies can we use; What else do I know strategy; WAGGOLL; Provide a model; What is going to be difficult – what will be easy; Success criteria); compare and contrast to other religions studied. **AVOID INFORMATION OVERLOAD**

PARTNER TALK

(Discussing above)

INDEPENDENT TASK

MONITORING & REGULATING – I WILL TRY THIS

(Mini plenary; Checklist; Success criteria check; Class/pair marking; Work backwards; Think pair share; Proof read; three reads (content, punctuation, spelling); Misconception table discussion)

REVIEW & EVALUATE – PRAISE EFFORT

Link back to key vocabulary; links to other religions and links to own experience of the topic.

Inclusion

Religious education has a naturally inclusive nature that allows children to become reflective and critical about their beliefs and worldviews, as well as the worldviews and beliefs of other people. At Melling Primary, RE is delivered through a variety of modes and speaks to children's individual strengths.

Enhancement

Within each year group, children will gain exposure to special places and religious artefacts through first hand learning experiences, such as handling significant artefacts and visiting places of worship. Children will also have the opportunity to celebrate the natural diversity of the world with an annual celebratory week.

Assessment in RE

In RE, by the end of each key stage, pupils are expected to know, apply and understand the content, skills and methods specified in the relevant Programme of Study, as in all subjects of the curriculum. The expectation is that pupils' achievements will be weighed up by teachers using criteria arising from the Programmes of Study.

Assessment requires that teachers know what individual pupils know and can do. The learning outcomes on each key question outline will help teachers to assess this in an ongoing way throughout a unit, and to devise appropriate learning activities to enable pupils to secure their knowledge, understanding and skills.

An example of a summative model in primary RE

Year 4		Term: Autumn 1 & 2	
Unit: Hindus L2.8		Strand: Living	
Key question: What does it mean to be a Hindu in Britain today?			
Children: 35		SEN	
Emerging	Expected	Exceeding	
<p>Talk about what is special and of value about belonging to a group that is important to them (B2).</p> <p>Show an awareness that some people belong to different religions (B1).</p>	<p>Recognise and name some symbols of belonging from their own experience, for Christians and at least one other religion, suggesting what these might mean and why they matter to believers (A3).</p> <p>Give an account of what happens at a traditional Christian infant baptism /dedication and suggest what the actions and symbols mean (A1).</p> <p>Identify two ways people show they belong to each other when they get married (A1).</p> <p>Respond to examples of co-operation between different people (C2)</p>	<p>Give examples of ways in which believers express their identity and belonging within faith communities, responding sensitively to differences (B2).</p> <p>Identify some similarities and differences between the ceremonies studied (B3).</p>	
<ul style="list-style-type: none"> • Imogen L • Olivia • Shakir • Sam S • Danilo • Lexi (started school midway) • Rhianna • Harrison • Dilan 	<ul style="list-style-type: none"> • Zayne • Harkirat • Joshua • Poppy W • Max • James • Sam B • Rio • Casey • Callum • Tia • Daisy O • Isabelle E 	<ul style="list-style-type: none"> • Vritika • Alice • Yemisi • Daisy P • Umar • Isobel M • Sophie • Sara • Jake • Luke • Elisya 	
%		%	%
Unit review notes:			

Pre and post topic knowledge

Children will complete a mind map at the beginning of each topic to record their existing knowledge. At the end of a topic, they will revisit the mind map and add to it in a different colour to show what they have learned.

Monitoring

coverage, continuity and progression in history. Findings are used to inform future planning to enhance teaching and learning. The monitoring and evaluating of practice in RE enable the progress of children to be seen within the class and whole-school contexts of school and staff development. Monitoring of teaching and learning takes place through book scrutiny, lesson observations and pupil interviews to