



# Caythorpe Primary School

## RE Policy

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### 1. Legal framework around the teaching of RE

The national curriculum states the legal requirement that:

Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

- promotes the spiritual, moral, cultural, mental and physical development of pupils, and
- prepares pupils at the school for the opportunities, responsibilities and experiences of later life

All state schools

- must teach religious education.
- must publish their curriculum by subject and academic year online.

(‘The national curriculum in England: Framework document’, September 2013, p.4).

Under the terms of their funding agreement with the Secretary of State for Education, all academies including Free schools have to provide RE for all their pupils, except for those whose parents exercise the right of withdrawal. The type of RE specified in the funding agreement depends on whether or not the academy has a religious designation, and for converter academies, on whether the predecessor school was a voluntary-controlled (VC), voluntary-aided (VA) or foundation school.

#### **Academies/ Free Schools without a religious designation:**

The funding agreement for an academy without a religious designation states that it must arrange for RE to be given to all pupils in accordance with the requirements for agreed syllabuses that are set out in [section 375\(3\) of the Education Act 1996](#) and [paragraph 5 of schedule 19 to the School Standards and Framework Act 1998](#). That is, it must reflect that ‘the religious traditions in Great Britain are, in the main, Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain’. It also means that an academy without a religious designation must not provide an RE syllabus to pupils by means of any catechism or formulary which is distinctive of any particular religious denomination, rather schools need to recognise the diversity of the UK and the importance of learning about its religions and worldviews, including those with a significant local presence.

An academy may choose to adopt a locally agreed syllabus, but is not required to. It may adopt a different area’s agreed syllabus or develop its own, as long as it meets the requirements for such a syllabus as above. Academies are accountable for the quality of their curricular provision including RE.

## RE syllabuses for academies with a religious designation

Other than for academies where the predecessor school was a VC or foundation school, the model funding agreement specifies that an academy with a religious designation must provide RE in accordance with the tenets of the particular faith specified in the designation. They may in addition provide RE that is in line with a locally agreed syllabus and teach about other faiths if they choose, however this is not mandatory.

Parents have the right to withdraw their children from religious education and/or collective worship.

### Time allocation for the teaching of RE:

A minimum 5% of curriculum time is required for teaching RE. This correlates in our school as follows:

- Reception and Key Stage 1: 36 hours of tuition per year (e.g. 50 minutes a week or some short sessions implemented through continuous provision)

- Key Stage 2:

45 hours of tuition per year (e.g. an hour a week, or less than an hour a week plus a series of RE days)

Allocation of time for RE for all should be clearly identifiable and should not be tokenistic. This means that this syllabus for RE can be delivered in an average of approximately an hour of teaching per week.

Schools across the Trust can chunk the teaching of RE as they see fit, however leaders must be mindful of the expected time allocation across the year and make sure they adhere to this.

Where RE is taught must be clearly identified on timetables so parents can withdraw their children as is their right in law.

## 2. Rationale for the construction of the Curriculum

At CIT we firmly believe in proactively promoting British Values across all our schools, we take our duty to 'actively promote' the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs very seriously.

Through our curriculum provision we aim to ensure children become valuable and fully rounded members of society who treat others with respect and tolerance, regardless of background.

This ensures young people understand the importance of respect and leave school fully prepared for life in modern Britain.

In order to achieve this, we believe that a strong, clear, well planned and sequenced curriculum provision for RE in all our schools is a pivotal piece of the jigsaw to ensure all our pupils gain an understanding and respect for the faith and beliefs of others, including those with no faith.

It is the role of the leadership team within the Trust to have a clear oversight of the quality of education and curriculum provision in RE to ensure all schools are meeting the requirements of the law around the teaching of RE (see page 1).

In our Trust, CIT, we have schools that are spread across Lincolnshire and Nottinghamshire and as a result we have children within the Trust that would be learning from different diocesan agreed RE syllabuses. To ensure parity of quality of provision across all our current and future schools (as we may one day move in to additional diocesan areas) we aim to centralise the RE curriculum so that the Trust can have that very clear overview and vision of the quality of RE curriculum provision and subsequently Quality of Education. Tied in to this curriculum will be the scope for individualise the component knowledge and teaching activities to match the unique context of the school delivering the content.

However, if a school has an outstanding existing RE curriculum and it would not have a long term overall benefit to pupils to change it, OR the school has a very specific religious demographic that requires consideration when planning a curriculum, then schools may be encouraged to keep their own, construct or adapt the CIT curriculum as appropriate.

In the 2021 Ofsted Research Review focusing on RE, it is suggested that 'The RE curriculum should set out what it means to 'get better' at the subject as pupils move through the journey of the curriculum at primary and secondary level.' (Research Review 2021, 'curriculum progression' section, summary).

In order to design a curriculum offering appropriate subject knowledge that builds and connects over time, **progression and sequencing** are key.

When it comes to selecting learning content, it is suggested that,

'High-quality RE prepares pupils to engage in a complex multi-religious and multi-secular world.

To reach this goal, leaders and teachers might think about the overall conception of religion and non-religion that pupils build through the RE curriculum.

To consider the overall concept of religion and non-religion that pupils build through the curriculum is perhaps more useful than thinking about the quantity and weighting of traditions to include.' (**Learning substantive knowledge in the RE curriculum'**

RE provokes 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.

Teaching should equip pupils with knowledge and understanding of a range of religions and world views, enabling them to develop their ideas, values and identity.

It should develop an aptitude for dialogue in pupils so that they can participate positively in our society which is diverse in relation to religions and world views.

Pupils should;

- learn how to study religions and world views systematically, making progress by reflecting on the impact of religions and world views on contemporary life locally, nationally and globally to increasing levels of complexity and depth.
- gain and deploy the skills needed to interpret and evaluate evidence, texts and sources of wisdom or authority.
- learn to articulate clear and coherent accounts of their personal beliefs, ideas, values and experiences while respecting the right of others to have different views, values and ways of life.

### What the National Curriculum says:

Information taken from Religious Education in English Schools: Non-Statutory Guidance

The importance of RE Religion and beliefs inform our values and are reflected in what we say and how we behave. RE is an important subject in itself, developing an individual's knowledge and understanding of the religions and beliefs which form part of contemporary society. Religious education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong, and what it means to be human. It can develop pupils' knowledge and understanding of Christianity, of other principal religions, other religious traditions and worldviews that offer answers to questions such as these.

RE also contributes to pupils' personal development and well-being and to community cohesion by promoting mutual respect and tolerance in a diverse society. RE can also make important contributions to other parts of the school curriculum such as citizenship, personal, social, health and economic education (PSHE education), the humanities, education for sustainable development and others. It offers opportunities for personal reflection and spiritual development, deepening the understanding of the significance of religion in the lives of others – individually, communally and cross-culturally.

**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'. 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 outlined in 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 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 school ethos that champions democratic values and human rights. In summary, religious education for children and young people:

- provokes 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.
- encourages pupils to explore their own beliefs (whether they are religious or non-religious), in the light of what they learn, as they examine issues of religious belief and faith and how these impact on personal, institutional and social ethics; and to express their responses. This also builds resilience to anti-democratic or extremist narratives.
- enables pupils to build their sense of identity and belonging, which helps them flourish within their communities and as citizens in a diverse society.
- teaches pupils to develop respect for others, including people with different faiths and beliefs, and helps to challenge prejudice.
- prompts pupils to consider their responsibilities to themselves and to others, and to explore how they might contribute to their communities and to wider society. It encourages empathy, generosity and compassion.

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 are designed and provided by careful planning through locally agreed syllabuses and in schools, taking into account the need to offer breadth of content, depth of learning and coherence between concepts, skills and content.

### 3. Pedagogy

It is our aim for children in to be prepared for future life as citizens of a modern Britain. We aim for our children to be able to ask questions, explore ideas and philosophies, reason and challenge in order to have a strong understanding of the experience and beliefs of others.

They will need to be taught a curriculum that is well planned and sequenced, with clear small step components of procedural knowledge that result in composite outcomes. These will have been set by leaders who understand how learning builds to ensure pupils know more and remember more.

In addition, they will monitor how pupils develop increasing understanding of wide areas of RE subject knowledge, and also how pupils can develop religious literacy, including the skills of:

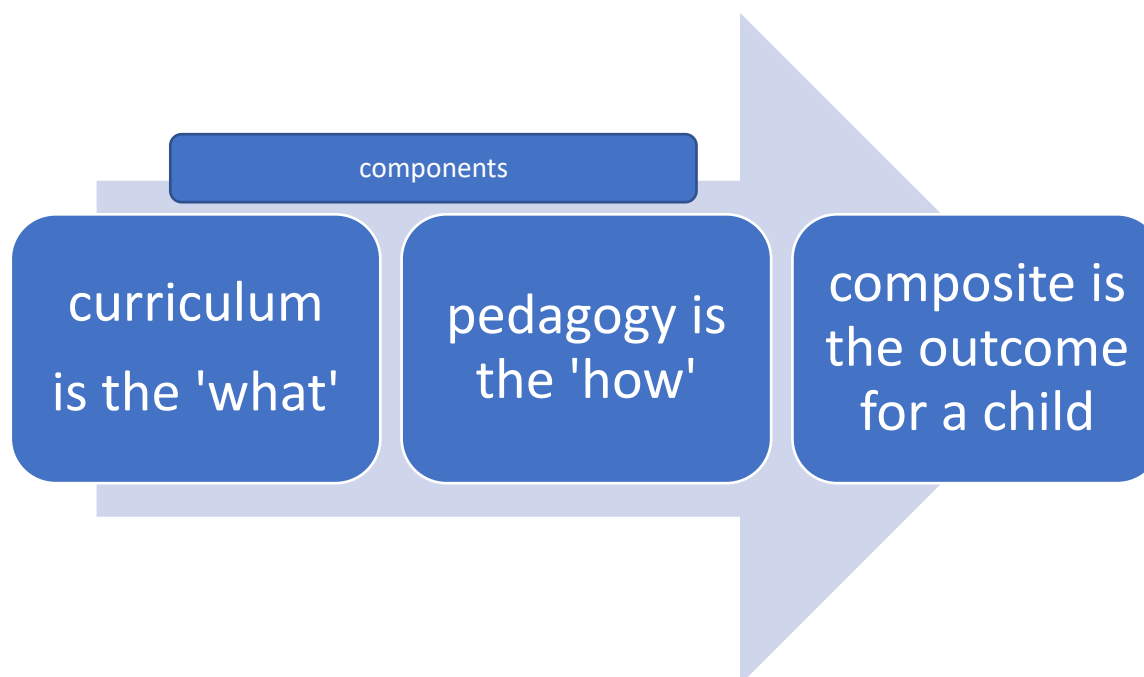
- investigating religions and world views through varied experiences and disciplines;
- reflecting on and expressing their own ideas and the ideas of others with increasing creativity and clarity;
- becoming increasingly able to be reasonable in their responses to religions and world views.

This curriculum document will show schools the units of work that need to be covered, which faiths these cover and when the units need to be taught.

It also makes a suggested sequence for lessons in a unit, setting out suggested components of procedural knowledge that, if followed carefully will ensure the vast majority of learners will achieve the required composite outcome.

Schools can adjust and adapt this sequence as long as it can be clearly seen that learning builds in a logical order that will enable all pupils to build on prior knowledge so they know more and remember more.

When we look at pedagogy what we are examining is how a curriculum is delivered.



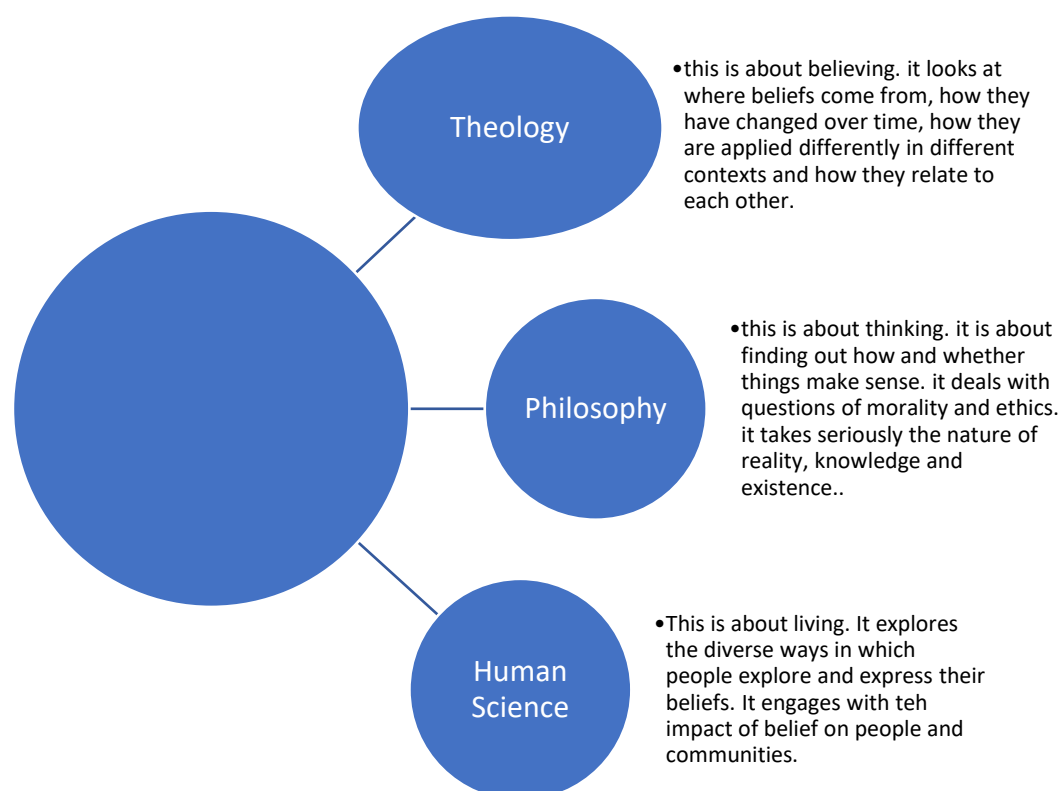
The curriculum is the written down intention of WHAT is to be taught. This is what has been stated in this document.

It will be up to subject leads and teachers in the schools to decide on the activities and presentation of how to ensure that at the end of each component part of a unit the vast majority of children have achieved/acquired the intended knowledge as set out in the plan.

However, we do as a trust have a set of overarching pedagogical methodologies for the teaching of RE that link with the aim that all pupils will become thinking, reasoning and productive members of a future modern Britain. Within schools, individuals might argue that good RE is all about celebrating diversity, another might hold that RE is an opportunity to explore life's big questions, while another might see RE as an academic subject supporting pupils' intellectual development. The overarching vision at CIT is that we believe it should do all three.

This means that we believe that the teaching of RE in all our schools should encompass these three elements (as outlined in the Church of England document 'Key Principles to a balanced curriculum in RE):

- Theology
- Philosophy
- Human and social science.



**Theology** involves investigating key texts and traditions within different religions and belief systems, exploring the ways in which they have been used as authoritative for believers and the ways in which they have been challenged, interpreted and disregarded over time. It considers the use of reason in assessing the key ideas of a religion or belief system (thus crossing over with philosophy in places), as well as exploring the significance of experience on the claims made by religious and non-religious people. Theology enables children and young people to grapple with questions that have been raised by religions and beliefs over the centuries.

**Philosophy** For many thousands of years, human beings have asked questions about meaning and existence. Around the 6th Century BCE these questions began to be systematised in religious philosophies in different areas of the world. This is the starting point for the discipline of philosophy. It is this process of reasoning that lies at the heart of philosophy. Philosophy is less about coming up with answers to difficult questions and more about the process of how we try to answer them. It uses dialogue, discussion and debate to refine the way in which we think about the world and our place in it. Philosophy contains three fields of enquiry that would be applicable to a balanced framework for RE these are metaphysics, logic and moral philosophy. Metaphysics considers the nature of the world around us, logic investigates our process of reasoning (the way we think about ourselves and the world around us) and moral philosophy considers the nature of good and evil.

**Human/social sciences** - Engaging with the methodologies of the human/social sciences will help students investigate the ways in which religions, beliefs and religious believers have shaped and continue to shape societies around the world. They can promote better understanding of the ways in which religions and beliefs influence people's understanding of power, gender, compassion, and so on. The methodology includes listening to the voices and observing the practice of members of faith and belief communities. Considering both the strengths and weaknesses of religions and beliefs in their lived reality is a crucial element of helping pupils hold the balanced and informed conversations we hope for. It also enables pupils to consider the nature of religion itself and the diverse ways in which people understand the term 'religion'

**Looking at these three themes as the component parts of good RE teaching, we would recommend that subject leads and teachers ensure when planning activities, discussions, investigations, research and ask their pupils to engage with RE, they closely consider these three aspects of the 'how' and ensure they are threaded through teaching in every unit to give a balanced and positive approach to the subject – not just falling into the trap of teaching a stream of facts relating to different faiths.**

Part of the pedagogy of delivering good RE learning, subject leaders and teachers should make sure that the conditions are right for children to receive the curriculum.

#### **Create good conditions for learning.**

A stimulating and encouraging learning environment tell students, before they even sit down, that they can expect to be challenged, engaged and inspired.

- Communicate high expectations by displaying high quality work in a way that makes it clear why it is high quality. It should not just be very colourful, but reflect a challenge met or an important skill mastered;
- Display a range of high-quality work reflecting the variety of ways pupils can access good RE; through art, sculpture, poetry, extended writing, digital photography, etc.
- Make RE high priority in a classroom, not just through books on a shelf but by displaying examples of what has been covered in the curriculum and how this is relevant to the lives of the pupils in that class. For example, an 'RE in the News' display, updated by you and your pupils, communicates the constant relevance of RE to our modern world.
- Show the importance of thinking and reasoning about faith, not just that the curriculum delivers facts. For example, create a 'Big Questions' board, basket, box, washing line or mobile, for the big questions you don't have time for but wish to return to. This shows pupils that their searching questions are important, relevant and applicable to the whole curriculum;
- Classroom walls are the easiest way to communicate your vision of RE. Set the tone in displays: thoughtful, creative, challenging, philosophical, respectful, meaningful or controversial RE. If displays generate questions, they are doing their job;
- Teachers need to have good subject knowledge that is guided and supported by a strong subject leader. Children will be – and should be, asking questions about the information they are receiving and teachers should be able to answer these sensitively and accurately. This means teachers should themselves understand the curriculum they are being asked to deliver and to have read and checked everything before the lesson.
- Subject leads need to have a strong understanding of the quality of what is being taught across the school from entry (nursery or Reception) to exit at the end of Y6. Regular monitoring and checking, particularly for how teachers adapt the curriculum for pupils with SEND or those with barriers to their learning.

#### **4. Contextualising for individual school intent**

Developing a flexible, aspirational and inspired curriculum for individual school context is important if children and young people are to be able to recognise their learning as relevant. This relevance enables an authentic approach to teaching and learning, giving learners a sense of belonging before they launch into the unknown.

The security of experiencing learning that is rooted in their local context is better for motivation and other aspects of personal development as learners explore and uncover connected concepts and coherent 'local to global' stories of progress, challenge and opportunity.

At CIT we recognise that our school communities are rooted in very different social, cultural and economic contexts, they range in size as well as the background of pupils.

It is vital that schools adapt the content of lessons to meet the highly individual needs of each of our unique settings.

Senior leaders and LSB together need to really clearly understand and outline the features of their individual school context in order to identify rich opportunities for learning - as well as identifying gaps in experience, knowledge, understanding and skills that need addressing. These will be as unique as the school community itself, so cannot be captured in this document as this only sets out broad Trust-wide expectation and is a tool for curriculum planning.

Having identified these gaps and opportunities, schools are then to be encouraged to review their values and vision statements in relation to RE to ensure that there is coherence between 'context and curriculum'.

The challenge for all schools is then to navigate the needs and interests of their school community within the ever changing landscape of national and international guidelines and expectations.

***The focus on contextual learning across unique schools may mean subject leaders need to carefully plan and supplement/change the lesson content shown in this document, however it should not mean a change in the overall theme or the sequence in which the themes are delivered.***

#### 5. **RE in the Early Years:**

In CIT schools we expect learning about respect, tolerance and beginning the desire for exploration and adventurous learning starts with our youngest pupils.

We expect opportunities for learning about people, differences, families, culture and beliefs to be intertwined into all seven areas of our CIT EYFS curriculum for Nursery children and Reception children.

Examples of this can be seen below. This list is not exhaustive and our creative and skilled practitioners will take this theme and show leaders even deeper breadth than outlined in this curriculum document.

##### **Communication and Language**

- Children listen with enjoyment to stories, songs and poems from different communities and traditions and respond with relevant comments, questions or actions;
- use talk to organise, sequence and clarify thinking, ideas, feelings and events;
- answer 'who', 'how' and 'why' questions about their experiences in response to stories, experiences or events from different traditions and communities;
- talk about how they and others show feelings;
- develop their own narratives in relation to stories they hear from different communities.

##### **Personal, Social and Emotional Development**

- Children understand that they can expect others to treat their needs, views, cultures and beliefs with respect;
- work as part of a group, taking turns and sharing fairly, understanding that groups of people need agreed values and codes of behaviour, including adults and children, to work together harmoniously;
- talk about their own and others' behaviour and its consequences, and know that some behaviour is unacceptable;
- think and talk about issues of right and wrong and why these questions matter;
- respond to significant experiences showing a range of feelings when appropriate;
- have a developing awareness of their own needs, views and feelings and be sensitive to those of others;
- have a developing respect for their own cultures and beliefs, and those of other people.
- show sensitivity to others' needs and feelings, and form positive relationships.

##### **Understanding the World**

- Children talk about similarities and differences between themselves and others, among families, communities and traditions;
- begin to know about their own cultures and beliefs and those of other people;
- explore, observe and find out about places and objects that matter in different cultures and beliefs.

##### **Expressive Arts and Design**

- Children use their imagination in art, music, dance, imaginative play, and role play and stories to represent their own ideas, thoughts and feelings;
- respond in a variety of ways to what they see, hear, smell, touch and taste.

##### **Literacy.**

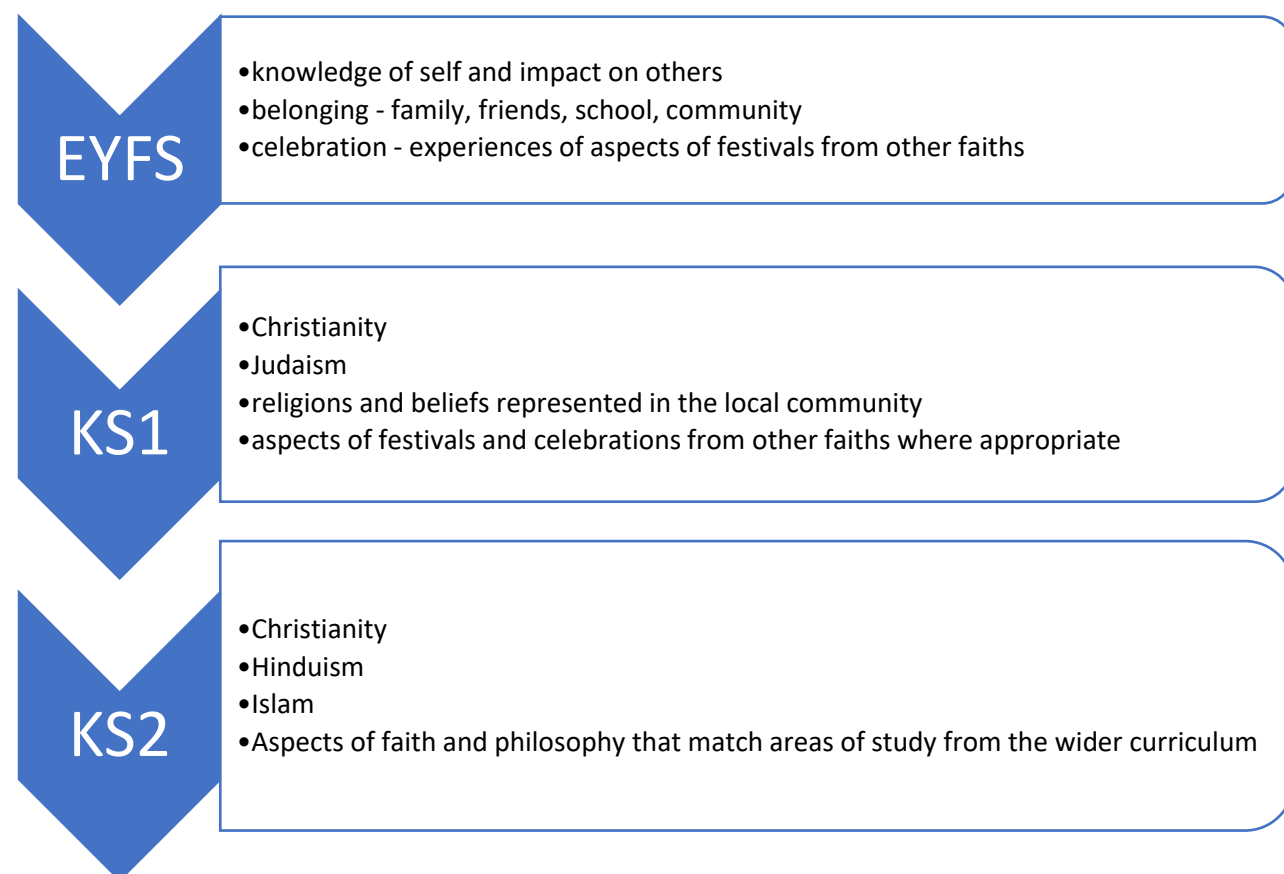
- Children are given access to a wide range of books, poems and other written materials to ignite their interest.

#### 6. **Curriculum Map of coverage for single year groups and mixed age year groups.**

As set in both the Nottinghamshire and Lincolnshire Diocesan agreed syllabuses, Christianity will be taught in each key stage. In addition, pupils will learn from the principal religions represented in the UK, in line with the law. These are Islam, Hinduism, Sikhism, Buddhism and Judaism.

As well as learning about those who have faith, the curriculum will ensure that children from families where non-religious world views are held are represented.

Religions are to be studied in depth as follows:



**What will this look like across Key Stage 1 and 2?**



We have set out a series of RE units of work across both key stages and shown what this could look like for mixed age planning. RE does NOT have to fit into school's existing topic structure as the teaching of religious tolerance and respect through the curriculum should be ongoing and constant. Where topics can be supplemented through aspects of faith learning have been set out in section 10 of this document where we explore theme days and experience events to supplement the teaching of RE.

### What do children need to leave EYFS knowing?

All learning starts with our youngest pupils. The EYFS curriculum needs to give children the opportunity to explore, ask questions, talk about their own experience and lives and begin to understand about how people live their lives around them.

Here is a short breakdown of words, ideas and experiences that need to be woven into the delivery of the EYFS curriculum so that children have a foundation of procedural knowledge ahead of starting in KS1.

### Planning for mixed-age classes – see [Caythorpe Curriculum docs](#)

		Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6
Year 1 and 2	Cycle A	<b>What Stories Did Jesus Teach us?</b> Christianity	<b>Why and how do Christians celebrate Christmas?</b> Christianity	<b>Why is the Torah so special to Jewish people?</b> Judaism	<b>Why do people celebrate new beginnings?</b> <b>Creation stories</b> Christianity, Judaism, Hinduism	<b>How is our world so Wonderful?</b> Christianity, Judaism	<b>Leaders and Teachers</b> Christianity and Judaism
	Cycle B	<b>What makes a place so special?</b> Christianity, Islam and Judaism	<b>How is light and dark important to religions?</b> Symbols – Light and Dark Christianity, Hinduism and Judaism	<b>Why are books so special?</b> Christianity and Judaism	<b>How are animals represented in religious stories?</b> Christianity, Buddhism and Judaism	<b>How can objects be special?</b> Christianity, Buddhism and Judaism	<b>How do Jewish people celebrate Hanukah?</b> Judaism
Year 3/4	Cycle A	<b>How is a Christian's journey through life different and the same to my own?</b> Christian Rites of Passage (Life Journey: Christianity)	<b>How is food special in religions?</b> Christianity, Judaism and Islam	<b>How is a Muslim's journey through life different and the same to my own?</b> Islam Rites of Passage (Life Journey: Islam)	<b>What do we know about Jesus?</b> Christianity	<b>Why do Hindu's celebrate Diwali?</b> Hinduism	<b>Where do we belong?</b> Identity and belonging Global citizenship
	Cycle B	<b>What is the bible and why is it important to Christians?</b> (God: Christianity)	<b>What journeys are in the story of Christmas?</b> Christianity	<b>What do Jewish people celebrate?</b> (Life Journey: Judaism)	<b>Why is Easter important to Christians?</b> Christianity	<b>What do signs and symbols mean in religions?</b> Christianity, Judaism and Islam	<b>How do Hindus Worship at home and the mandi?</b> Hinduism
Year 5/6	Cycle A	<b>Where does the Bible come from?</b> Christianity	<b>What stories do Hindus tell?</b> Hinduism	<b>What is the Qur'an and why is it important to Muslims?</b> Islam	<b>How can we express our faith through the arts?</b> Religion representations in art	<b>What do Sikhs believe?</b> Rites of passage – Sikhism – worship and community	<b>Belief in the community</b> Identity and belonging Global citizenship
	Cycle B	<b>What stories do Christians tell?</b> Christianity	<b>What is a Church?</b> Christianity	<b>Why is Muhammed important to Muslims?</b> Islam	<b>What do Jewish people believe?</b> Link to WWII Judaism – worship and community	<b>What do Buddhists believe?</b> Buddhism – worship and beliefs	<b>What happens when we die?</b> Exploring all faiths

### 8 Assessment and reporting in RE

Teachers and adults must assess pupil progress against the curriculum to ensure that all pupils are accessing the curriculum while moving towards achieving the composite outcomes for each unit of work in RE.

Subject leads and senior leaders in schools will make key decisions as to the format for when data needs to be collected in relation to mid-year assessments in RE, but the information they gather will be based on whether children have securely understood and can recall the components of knowledge set out in the curriculum framework.

Simply, the composite outcomes for each unit as set out in the curriculum document are what you need to assess that children have grasped.

This table shows in red the key concepts that are to be assessed. These are taken from the main learning points of the curriculum unit and will form the most important learning that will be built on at later time.

This grid will give teachers and leaders a very good grip of where pupils are and whether they are achieving what is expected of them as they move through the curriculum. Information from this assessment will be used to inform reports to parents, allowing judgements to be made as to whether children are achieving the expected standard or not.

### 9 Monitoring the RE curriculum for senior and subject leaders

It is the responsibility of the senior leaders and the subject lead to ensure that the quality of provision in the classrooms is as good as it possibly can be to ensure all pupils make the progress expected from their starting points. It is the RE subject leader's responsibility to monitor the RE curriculum in consultation with staff and [pupils]. Please see Monitoring and Evaluation Policy, Subject leadership handbook and curriculum policy for more information.

## 10 Supplementing the RE curriculum (opportunities for theme days, celebrations and cultural experiences)

At CIT we know that strong teaching of RE supplements school's work in teaching respect, tolerance and the full range of the British Values outlined by the government.

SMSC...

Opportunities to celebrate cultural events and festivals to enable children to understand the diversity of world beliefs and cultural practices. This list is just a guide, it is not by any means exhaustive. Schools are encouraged to make their own calendars of events they wish to include.

	Festivals and Faith events	Non-religious events:
January	Birthday of Guru Gobind Singh (Sikh) Epiphany (Christian) Baptism of Christ (Christian) World Religion Day	New Years Day Holocaust Memorial Day Burns Night
February	Imbolc or Candlemas (Pagan) Candlemas (Christian) Losar – Buddhist New Year (Buddhism) Shrove Tuesday (Christian) St Valentine's Day (Christian)	Chinese New Year (might be January) Chinese Lantern Festival
March	St David's Day (Christian) Mahashivratri (Hindu) Ash Wednesday, Lent, (Christian) Purim (Jewish) St Patrick's Day (Christian) Holi (Hindu) Hola Mahalla (Sikh) Spring Equinox (Pagan)	Hinamatsuri – Japanese doll festival (Japan) Lady Day Mothering Sunday World Book Day
April	Passion Sunday Ramadan (may change months) Hanamatsuri (Buddhism) Holy Week (Christian) Rama Navami (Hindu) Vaisakhi (Sikh New Year) Pesach/Passover (Jewish) Hanumani Jayanti (Hindu) Maunday Thursday, Good Friday, Easter Sunday (Christian) LAILAT-UL-QADR (Islam) Yom Hah-Shoah (Holocaust Day)- Jewish Beltane Eve (Pagan)	Songkran – Tibetan New Year St George's Day
May	End of Ramadan (Islam) Beltane (Pagan) Eid-il-Fitr (Islam) Christian Aid Week (Christian) Bodhi Day (Buddhist) Ascension Day (Christian)	May Day
June	Shavuot (Jewish) Pentecost (Christian) Trinity Sunday (Christian) Midsummer Solstice (Pagan)	Dragon Boat Festival (Chinese) World Humanist Day (Humanism) Midsummer Day Fathers Day
July	Hajj (Islam)	
September	Autumn Equinox (Pagan) Harvest Festival (Christian) Rosh Hashana (Jewish) Navaratri (Hindu)	Rabbit in the Moon – Chinese Michaelmas - National
October	Yom Kippur (Jewish) Birthday of the Prophet Muhammed (Islam) Sukkot (Jewish) Diwali (Hindu) and Sikh Samhain (Pagan)	Black History Month Halloween
November	All Saints Day (Christian) Advent Sunday (Christisn) St Andrews Day (Christian)	Guy Fawkes Day/Bonfire Night Remembrance Day Inter Faith Week
December	Hanukah (Jewish) Winter Solstice (Pagan) Christmas (Christian) Bodhi Day (Buddhist)	Human Rights Day Hogmanay