Harvington C of E First and Nursery School

Religious Education Policy
Including Collective Worship

Reviewed by M.Magee
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Governors Responsibility: SDP2

Our School vision is:

Together we love, learn and grow.
We follow these passages from the Bible:
Love
Matthew 22:39
'Love your neighbour as yourself'
Learn
Proverbs 2:2
'Turn your ear to wisdom and apply your heart to understanding'
Grow
Peter 3:18
'Grow in the grace and knowledge of our Lord'

Our Six Core Values are:

Truthfulness - We always tell the truth and earn the trust of one another.
Perseverance - We are happy to learn from our mistakes and never give up.
Friendship - We understand that a good friend can be trusted and is loyal.
Trust - We understand that we need to trust others when working together as a team.
Forgiveness - We are able to forgive others and accept that we all make mistakes.
Respect - We appreciate the importance of respecting everyone and everything.

As a Christian school, working closely with our local church, our vision and values underpin everything that we do. We all share a desire to learn, support, nurture and consider others. We value and celebrate each other's gifts and talents through respecting differences; we offer friendship and support within our school family and also within the community which we are so proud to be a part of by developing a sense of trust.

We aim to provide high quality education to ensure high standards of achievement for every child. We aim to create independent, successful learners who can persevere through tricky situations, confident individuals and responsible, aspirational citizens. We aim to encourage children to be resilient, truthful, creative and resourceful so they can adapt in our ever-changing world. We aim to provide a happy, caring and welcoming school rooted firmly in Christian values where forgiveness is at the heart. We aim to provide a life-long love of learning.

Therefore, we all believe that is important to live our lives with Jesus as our role model, demonstrating the Christian values that He taught us.

Introduction

Religious education provides rich opportunities for children and young people to learn about things that matter in the lives of local people and the wider world. This agreed syllabus enables pupils to study beliefs, teachings and ways of living, and is structured so that they can explore a range of responses to questions of identity, meaning, purpose, values and commitments. In the process they can examine and reflect upon their own ideas and values. At a time when religious beliefs guide the lives of billions of people worldwide, understanding people's views can be a first step to recognising and appreciating diversity. (SACRE 2015)

Church schools have a reputation for securing transformational outcomes for young people by combining academic rigour with a rounded approach to personal development,rooted in the worship and other shared practices that characterize the life of their community (CofE Vision for Education 2016)

Religious Education has a special role to play in the spiritual, moral, social and cultural development of our pupils. These are intrinsically important in the life of our school where we hope to develop the ***whole child*** and prepare our children to take their place in the world, as caring and responsible individuals.

- **Spiritual Development** considers the non-material aspects of life, focusing on the quality of one's inner life.
- **Moral Development** considers questions from a religious perspective.
- **Social Development** is concerned with human relationships dealt with mainly in **P.S.H.E.** There are implications in that views and beliefs should inevitably modify behaviour and lifestyle.
- **R.E.** fosters cultural development because it helps children to understand how religion and beliefs bind peoples and groups together.

- Our policy for Religious Education (RE) should take into consideration several key documents:
  - Statement of Entitlement (June 2016)
  - Church of England's Vision for Education (Autumn 2016)
  - SIAMS Evaluation Schedule (April 2018)
  - Valuing All God's Children (Summer 2019)

Legal Framework

- RE must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents.
- It is a necessary part of a 'broad and balanced curriculum'.
- This requirement does not apply for children below compulsory school age; although there are many examples of good practice of RE in our Nursery.
- RE is not subject to nationally prescribed purpose of study, aims, attainment targets, and assessment arrangements, but it is subject to inspection.
- The Worcestershire Agreed Syllabus 2015–2020 fulfils the legal requirements set out above, and has its roots in the REC's Framework (2013).

RE is locally determined, not nationally:

- A locally agreed syllabus is a statutory syllabus of RE prepared by a local Standing Advisory Council on Religious Education (SACRE) and adopted by a local authority.
- The Worcester Diocesan Board of Education recommends the 'Agreed Syllabus 2020-2025' for adoption in Church schools, as it has been written to reflect the religious foundation of a Voluntary Aided school in Worcester Diocese.
- This also runs alongside the RE Today produced 'Understanding Christianity'.
- As our school is a voluntary controlled Church of England school we follow the locally agreed syllabus alongside 'Understanding Christianty'.

RE is multi-faith:

- The RE curriculum drawn up by a SACRE, or by an academy or free school 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.
- As education policy changes, the legal requirement for RE for all registered pupils remains unchanged. RE is an entitlement for all pupils, unless they have been withdrawn by their parents from some or all of the RE curriculum.

Right of withdrawal

This was first granted when RE was actually religious *instruction* and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, in the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right.

The Purpose of RE

- To provoke 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.
- For pupils to learn about and from religions and worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions.
- For pupils to learn to weigh up the value of wisdom from different sources, to develop and express their insights in response and to agree or disagree respectfully.
- To equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities.
- To develop in pupils an aptitude for dialogue so that they can participate positively in our society, with its diverse religions and worldviews.
- To offer pupils opportunities to gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. To encourage them to articulate clearly and coherently their personal beliefs, ideas, values and experience while respecting the right of others to differ.

The Principal Aim:

The principal aim of Religious Education at Harvington First and Nursery school is to explore what people believe and what difference this makes to how they live so that pupils can gain the

knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

This also relates to our school Christian Values and Vision and we make links to this through our RE teaching.

Aims:

1. **Know about and understand a range of religions and world views so that they can:**

- Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and individuals
- Identify, investigate and respond to questions posed and responses offered by some of the sources of wisdom found in religion and worldviews
- Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning

2. **Express ideas and insights about the nature, significance and impact of worldviews, so that they can:**

- Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities
- Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues
- Appreciate and appraise varied dimensions of religion

3. **Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:**

- Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively
- Enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all
- Articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives

The objectives and intent of teaching religious education in our school are to help children:

- Understand what is meant by 'religion' and engage with the range of beliefs, practices and values they will thereby encounter.
- Acquire a capacity to engage in a search for meaning and purpose in order to enhance their own spiritual and moral growth.
- Develop knowledge and understanding of Christianity and other major world religions and value systems as outlined in the Worcestershire Agreed Syllabus and 'Understanding Christianity'
- Develop an understanding of what it means to be committed to a religious tradition.
- Be able to reflect on their own experiences and to develop a personal response to the fundamental questions of life.
- Gain an understanding of the ways in which beliefs influence individuals, societies, communities and cultures in a global community.
- Develop an understanding of religious traditions and to appreciate the cultural differences in Britain today.

- Develop investigative and research skills, and make reasoned judgements about religious issues.
- Develop a positive attitude and respect for other people's views or religious beliefs whether they are similar or different to their own.
- Celebrate the diversity in society.
- Discover opportunities for personal reflection and spiritual development.
- Reflect upon their pursuit of a set of moral values which will be a guide to their behaviour.
- Develop and apply their cross-curricular skills to the study of religious beliefs and practices.
- Promote a willingness to challenge religious, racial and cultural stereotyping and prejudice.
- Encourage, support and promote good relationships within and between families, communities and religions.

See our Curriculum Intent and Implementation document to support.

Entitlement

Schools have a statutory responsibility to deliver Religious Education to all pupils, except those withdrawn by parents

Schools must ensure that sufficient time is given in order to enable pupils to meet the expectations set out in the agreed syllabus, ensuring that the curriculum is coherent and shows progression, particularly across transitions between key stages.

There is no single correct way of making appropriate provision for RE as long as the outcomes are met.

In order to deliver the aims and expected standards of the syllabus effectively, the expectation is that there is **a minimum allocation of 5 per cent of curriculum time for RE**. This is set out in the table below, and based on the most recent national guidance.

4–5s (EYFS) 36 hours of RE, e.g. 50 minutes a week or some short sessions implemented through continuous provision.

5–7s: (Key Stage One) 36 hours of tuition per year (e.g. an hour a week, or less than an hour a week plus a series of RE days)

7–11s: (Key Stage Two) 45 hours of tuition per year (e.g. an hour a week, or a series of RE days or weeks amounting to 45+ hours of RE)

Important notes:

- **RE is legally required for all pupils**. RE is a core subject of the curriculum for all pupils.
- **50% of the curriculum should be made up of the study of Christianity**
- **RE is different from assembly.** Curriculum time for RE is distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE would be good practice. The times given above are for Religious Education.
- **Flexible delivery of RE is often good practice:** an RE themed day, or week of study can complement but not usually replace – the regular programme of timetabled lessons.
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of Religious Education. Where creative curriculum planning is used, schools must ensure that RE objectives are clear. In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children's learning.
- **Coherence and progression.** Whilst schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so

that pupils can meet the expectations set out in the locally agreed syllabus and this handbook to provide coherence and progression in RE learning.

Implementation of the Agreed Syllabus 2025-2030

- We follow the syllabus requirements and meet the needs of our children. KS1 study Christians, Muslims and the Jewish people. KS2 follow Christianity, Muslims, Hindus, Jewish people and Humanists.
- Incorporate the **key question approach**, where the questions open up the content to be studied. These key questions are incorporated in the planning and staff use these in their teaching.

Planning

What religions are to be taught?

The agreed syllabus requires that all pupils learn from Christianity in each key stage. We use the Understanding Christianity resource to support our teaching in this. 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. Furthermore, children from families where non-religious worldviews are held are represented in almost all of our classrooms.

Religious traditions are to be studied in depth as follows:

Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions, which are that pupils should learn from:		
Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.	**Encounters with other religions and nonreligious worldviews can occur at any key stage, as appropriate to the school context.**
Key Stage 1	Christians, Muslims, Jewish people and Humanists	
Key Stage 2	Christians, Muslims, Hindus, Jewish people and Humanists	

Religious Education Curriculum Implementation:

- Through a weekly lesson
- Opportunities to develop community links
- Cross-curricular learning opportunities. Clear links with art, music, DT (cooking), geography, English, Maths.
- Role play and hot seating - drama
- Stories are used from a variety of religions and to compare between religions
- Artefacts / resources
- Trips – planned for and then used upon return to school to make learning 'real'
- Opportunities to ask questions and carry out research
- Theme days are planned for each half term based around a part of the Understanding Christianity 'Big Frieze'

- 'Open the Bible' team and local community members lead worship and share their experiences e.g. linked to Remembrance
- Displays in classes and around school also celebrate the high standards of work within this subject.
- There are various RE displays throughout the main school corridors.

Assessment

Assessment is an integral part of the whole teaching process. We aim to set tasks to enable pupils to demonstrate their attainment.

In order to assess pupil progress in Religious Education we:

- understand the requirements of the aims and subject content
- define the purposes of any assessment tasks we set
- identify what we understand by progression in RE (see below)
- identify relationships between teaching, learning and attainment targets
- recognise when pupils are achieving certain levels
- understand why it is that pupils do not achieve a given level – is it the result of a conceptual misunderstanding, a failure to grasp the processes involved or a procedural difficulty
- The children in Reception will be assessed at the end of the year to say if they are emerging, expected or exceeding in 'The World' which incorporates RE based learning (see below)
- EYFS will use development matters to track progress within the EYFS curriculum
- devise learning tasks, which will enable pupils to demonstrate the level of their attainment.
- We use 'Excel' to record our assessments. Children are assessed half termly in RE. The judgements are: working below the year group, working towards, expected and greater depth. Results are monitored as part of the monitoring cycle by the subject lead.

See curriculum intent and implementation document for more detail.

In RE, by the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes 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.

Resources:

There are a wide range of resources available and easily accessible in clearly labelled religion boxes. There are a range of books in our library as well as in the resource area to support all topic areas. We also use Purple Mash and other ICT to support with children's learning of RE.

Monitoring:

RE is monitored by the subject lead following the monitoring policy. This includes observations of lessons, discussions with children and analysing assessments. The Vision and Values Governor committee is also widely involved in the monitoring of RE and regularly join the RE lead in observation of lessons, discussions with children and analysing assessments. The RE lead is responsible for writing, updating and evaluating the action plan.

RE Long Term Plan Overview

Red – Understanding Christianity

Black – Worcestershire Agreed Syllabus

	Autumn 1 **Creation & Fall** **Value: Truthfulness**	**Autumn 2** **People of God & Incarnation** **Value: Friendship**	**Spring 1** **Gospel** **Value: Forgiveness**	**Spring 2** **Salvation** **Value: Trust**	**Summer 1** **Kingdom of God** **Value: Respect**	**Summer 2** **Kingdom of God** **Value: Perseverance**
Nursery	F2 Why is Christmas special for Christians?		F3 Why is Easter special for Christians?		F4 Being special: where do we belong? Summer 1- St James Church visit	
Reception	F1 Why is the word 'God' so important to Christians?	UC - Why do Christians perform Nativity Plays?	F6 Which stories are special and why?	UC - Why do Christians put out a cross in an Easter garden?	F5 Which places are special and why?	
YR 1	1.1 What do Christians believe is God like?	1.3 Why does Christmas matter to Christians? St James Church visit	1.8 What makes some places sacred to believers? *Christians, Muslims, Jews*	1.5 Why does Easter matter?	1.10 What does it mean to belong to a faith or belief community? *Christians, Jews, Muslims and non-religious worldviews, including Humanists*	
YR 2	1.2 Who do Christians say made the world?	1.6 Who is a Muslim and how do they live? Worcester Cathedral visit	1.4 What is the 'good news' Christians believe Jesus brings?	1.7 Who is Jewish and how do they live?	1.9 How should we care for others and the world, and why does it matter? *Christians, Jews and non-religious worldviews, including Humanists*	

YR 3	L2.1 What do Christians learn from the Creation stories?	L2.2 What is it like for someone to follow God?	L2.4 What kind of world did Jesus want?	L2.7 What do Hindus believe God is like? Hindu Mandir visit	L2.8 What does it mean to be Hindu in Britain today?	L2.11 How and why do people mark significant events in their life? *Christians, Hindus, Muslims, non-religious*
YR 4	L2.9 How do festivals and worship show what matters to Muslims?	L2.3 What is the 'Trinity' and why is it important to Christians?	L2.10 How do festivals and family life show what matters to Jewish people? Synagogue visit	L2.5 Why do Christians call the day Jesus died Good Friday?	L2.6 For Christians, what was the impact of Pentecost?	L2.12 How and why do people try to make the world a better place? *Christians, Muslims, non-religious*
YR 5	U2.1 What does it mean if Christians believe God is holy and loving?	U2.3 Why do Christians believe that Jesus was the Messiah?	U2.4 How do Christians decide how to live? 'What would Jesus do?'	U2.8 What does it mean to be a Muslim in Britain today? Islamic exhibition centre visit	U2.6 For Christians, what kind of king is Jesus?	U2.11 What does it mean to be humanist in Britain today? *Non-religious, Humanist*

Theme Days:

Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Creation and Fall	People of God and Incarnation	Gospel	Salvation	No theme days this half term	Kingdom of God

Trips and visitors:

Trips and visitors are incorporated into planned learning opportunities which link to the faith groups studied in each year group as follows:

Year One: St James' Church, Harvington
http://www.visitchurches.org.uk/Ourchurches/Completelistofchurches/St-Lawrences-Church-Evesham-Worcestershire/
Year Two: Worcester Cathedral. http://www.worcestercathedral.co.uk/School_Visits.php
Year Three: Hindu Mandir, Dudley Road , East Tividale , West Midlands B69 3DU
Year Four: Singers Hill Synagogue Birmingham West Midlands
Year Five: Islamic Centre and Mosque, Birmingham

Collective Worship

Collective Worship will be in accordance with the Trust Deed of the school. This requires worship to be consistent with the principles and practices of the Church of England and will, therefore, be mainly Christian in character.

The 1988 Education Reform Act states that Collective Worship should be part of a broad and balanced curriculum, which promotes the spiritual, moral, cultural, mental and physical development of pupils and society.

All maintained schools – including church schools – must provide a daily act of Collective Worship for all registered pupils.

All pupils have equal opportunity to take part in Collective Worship and to benefit from the experience. The school prospectus informs parents of their right to withdraw pupils from Collective Worship. Such pupils are fully supervised in another part of the school. This was first granted when RE was actually religious *instruction* and carried with it connotations of induction into the Christian faith. RE, including Collective Worship, is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, in the UK, parents still have the right to withdraw their children from Collective Worships on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of Worship before honouring this right.

Collective Worship at Harvington First School:

- Gives children the opportunity to enter into experiences, which lie at the heart of religion. These experiences assist them in learning about religious worship and provide a framework for later understanding.
- Fosters a reverential attitude to the Trinity.
- Encourages pupils to consider fundamental questions about the purpose of being and about moral and ethical stances.
- Provides an opportunity, for those who can use it, to participate in religious worship.
- Allows us to learn and celebrate values we hold to be important.

- Brings children together, enabling them to experience the security of belonging to a community with an identity of its own.
- Is the source of much interesting and thought provoking knowledge.
- Offers pleasurable expression through literature, art, music and drama.
- Makes an important, though not exclusive, contribution to spiritual, moral, social and cultural development.
- Is led by a variety of different leaders including children and members of other faiths.

Aims and Principles:

- Collective Worship should have a sense of occasion.
- Collective Worship should provide experiences within which pupils' spiritual development may flourish.
- Collective Worship should be a means of expressing the ethos and values of the school.
- Collective Worship should be educational and should contribute to the Religious Education of all pupils.
- Collective Worship should be shaped to the needs of the school, (time, place, content, style, etc)
- We should provide a varied pattern of worship to broaden pupils' experience of its different forms.
- Collective Worship should recognise that the school includes children from different religious and non-religious backgrounds.
- During Collective Worship some will be worshipping and some will be experiencing something approaching worship; others will be finding out what it is like to worship by being with those who are.

Objectives:

- Affirm the Christian faith.
- Introduce pupils to the practice of religious worship through music, art, story, poetry, movement and prayer.
- Create a warm, caring and respectful atmosphere in assemblies, conducive to worship; including the manner of entry and exit.
- Encourage, in children, a thoughtful and reflective manner.
- Help pupils experience a sense of awe, wonder, reverence and inner stillness.
- Raise pupil's curiosity about the ultimate mysteries of life.
- Enable pupils to learn about and consider in depth Christian teaching, Christian festivals, Biblical material and the Eucharist.
- Help pupils appreciate that we are 'stewards' of God's world.
- Enable pupils to reflect upon their own beliefs in relation to those of others.
- Enhance pupils' spiritual, moral, social and cultural development.
- Guide children towards the spiritual and religious options open to them.
- Help children distinguish between right and wrong.
- Affirm pupils' personal worth and responsibility.
- Celebrate individual and collective achievements.
- Develop a sense of community within the school.
- Celebrate religious festivals and special occasions with specified worship.

Organisation and Content:

Collective Worship takes place daily from 8.45-9am.

Each week the worship follows a planned value-based theme. These are planned on a rolling programme based on the Roots and Fruits book.

The 'Roots and Fruits' documents are used to structure the thee year rolling worship cycle around the Anglican calendar. Stories and talks are carefully chosen to fulfill the objectives of Collective Worship. Stories of a religious or secular nature may be used whilst personal anecdote from pupils, teachers and visitors is effective in expressing that which is important in our lives. Particular emphasis is laid upon helping children to understand themselves better, to develop empathy and to face up to moral issues. Worship is also planned for to include teaching of significant Christian figures using 'Fruitful Lives' from the Roots and Fruits books. Where possible, children lead the telling of stories / sharing of poems etc.

The structure includes music, a song of praise, a story or talk, a reading from the Bible, a period of reflection, a prayer and birthday celebrations.

The Lord's Prayer and Harvington School prayer are also shared regularly (with mime actions)

The children also read out our school Vision statement at the beginning of each worship, led by the Sunshine group.

Monday	Tuesday	Wednesday	Thursday	Friday
Headteacher led – introduce the value of the half term or the theme of the week Try and give an object to go into reflection baskets where possible	Class teacher led on rota – singing To introduce one song and learn it. Teach actions. To use this song for the rest of the week	Class teacher led on rota OR Open the Bible	Class teacher led on rota	Celebration Collective Worship every other Friday

- The school worships in church for the Advent and Ash Wednesday services. Harvest Festival, Easter services and the Leavers' Service are held in school as all pupils are involved in planning and delivering elements. It also holds an annual Remembrance Service in the school (led by Year 5). Some visitors are also invited to lead our worship with authorization from the Governing Body. These include members of other faiths e.g. a Local Iman.
- Atmosphere is all-important in creating the right foundation for Collective Worship. Quiet, orderly behaviour and respectful attitudes on entering, leaving and throughout the assembly are expected. Staff enhance the atmosphere by their presence and participation. A covered

table with a cross/a Bible, school prayer book, worship objects and candles help set the scene.

- Music is played at the beginning and end of the assembly. One piece is selected each week appropriate to the theme. Pupils' attention is drawn to it each day and a simple explanation/description may be given.
- Songs are chosen from a wide variety of traditional and modern hymns and choruses. One or two are used at each assembly, relative to the theme and there is sometimes percussion accompaniment provided by the children. Songs are displayed on the Interactive Whiteboard. Hymns and songs create the opportunity for children to express thoughts and feelings that are difficult to put into words; and they provide a real source of pleasure.
- Prayer and reflection are the most personal part of an act of worship. Collective Worship in school should provide opportunities for children to be taken to the threshold of prayer, and to cross it if they wish, in a way that respects the integrity of all-present. Participation in prayer can never be imposed but we stress the need for stillness, reflection and respect for others. Silence, written prayers, impromptu prayers, the Lord's Prayer, children's prayers and the school prayer may be used. Candle are lit and provide a focus for pupils' thoughts. The leader gives reflection and thinking time in order to concentrate pupils' response. Prayers are led during every worship by the Sunshine Group (children).
- Scripture sentences may be quoted from the Bible and, where appropriate, from sacred books and writings of other world faiths. Longer passages may be used as readings.
- Time is given for the specific teaching of Christian elements of worship such as the Trinity, Grace and the Eucharist. This allows children to understand what these acts mean and why they are carried out. Our local Church supports us in the teaching of this.
- A variety of multicultural material is available throughout the school. Stories are shared and festivals celebrated in accordance with the major faith groups studied within the school – Christians/ Muslims/ Jewish people and other mainstream religions. Tolerance and understanding of other religions and for those without a faith is encouraged. Visitors are invited in to lead worship from other faiths.

Planning, recording, monitoring and evaluating:

- Themes for Collective Worship are noted on the assembly rota, a copy of which is displayed in the staff room.
- Stories, songs, prayers/thoughts and music are entered on the daily Collective Worship planning sheets, which are kept as an online document.
- Teachers evaluate the pupils learning/ responses to the element of the Value/focus explored.
- Children (Sunshine Group) also evaluate the worship and feedback at meetings
- The children also take part in planning and leading worship.

Review

The Governing Body will review this policy, formally, two years from the date of its adoption. Informal Review may be necessary in the interim and should take place as and when required.