



King David Primary School

Religious Education and Collective Worship Policy

King David Primary School is a unique school, where the ethos of the Jewish faith permeates all aspects of school life. It is a Voluntary-Aided orthodox Jewish school. Religious Education is taught from a Jewish perspective, in accordance with the Education Reform Act 1988 and the school's Articles of Government.

Aim

The school continuously aims to provide a meaningful and inspiring Jewish Education, relevant to all children, focusing on strong moral values and personal development, based on traditional Jewish teachings, in order to enable children to become knowledgeable about Judaism and caring and responsible members of society.

Meeting the Aim

The school follows its own curriculum for Jewish Studies and Ivrit (Modern Hebrew).

Religious Education is controlled by the Governors and, in accordance with their decision, Religious Education is taught in two parallel groups: the *Limudei Kodesh* group and the *Parallel* group. Jewish children are expected to follow the *Limudei Kodesh* course, which teaches living Judaism, and non-Jewish children are expected to follow the Parallel course utilising the Birmingham City Council Standing Advisory Committee For Religious Education (SACRE) syllabus.

All pupils in the Foundation Stage follow a general course of Jewish Studies.

Any parents wishing to withdraw their child from Religious Studies are asked to inform the Headteacher in writing.

All Jewish festivals are taught and observed within the school. Rosh Hashanah, Succot, Simchat Torah, Tu B'Shevat, Lag B'Omer, Yom Ha'atzmaut and Shavuot are usually celebrated with either a special programme of events or a Kiddush assembly, specific to the festival, to which parents and friends are invited. Chanukah and Purim are traditionally celebrated with concerts and/or special inhouse activities, and Pesach with a Seder, a traditional Passover meal. All the children actively participate in these events. All the special days within the Jewish calendar are noted, usually at Assembly time.

A Kiddush assembly to celebrate the eve of the Sabbath is held on Friday afternoons from 1.30pm to 2.10pm. Parents are invited to join this assembly each week.

Ivrit (Modern Hebrew) is taught to all the children in the main school as a modern foreign language. Ivrit supports reading and writing skills and the use of the required vocabulary. Ivrit introduces children to the skill of a foreign language. The children are given an understanding of the geography, history and culture of Israel.

Hebrew reading is also taught throughout the school. Most pupils in the *Limudei Kodesh* group are expected to be reading accurately by the end of Year 3 or in the first term of Year 4 and with some fluency by the end of Year 6. Pupils are tested regularly with differentiation being the key to progress. For the Parallel group, expectation of achievement in reading is lower, as these children have fewer hours of Jewish Studies in school and most children have fewer or no opportunities for

support at home. In Hebrew writing, children in the Limudei Kodesh group are expected to be able to form all block letters by the end of Year 4 and write script by the end of Year 6.

Assemblies take place everyday, first thing in the morning. Assemblies are led by members of the Religious Education staff. Where possible and appropriate, visitors are invited to participate in assembly. On Mondays the Havdallah ceremony is made. On Thursday mornings, phase assemblies take place in the Shul, with Reception joining the Middle Phase, followed shortly thereafter by the Upper Phase. Year 4, Year 5 and Year 6 Limudei Kodesh groups each have a day each week when they daven (pray) separately in the Shul (synagogue). On Thursday these children also congregate in the Shul after eating, for a more complete benching (saying grace after the meal). On Fridays a split morning assembly takes place, with the Limudei Kodesh groups and Jewish children from the Foundation Stage taking part in a more extensive davening in the Shul, while the Parallel groups assemble in the hall. The children from the Parallel groups do the basic daily davening, and hear a story related to the Theme of the Week.

PSCHE and Sex and Relationships Education are taught in a way compatible with a Jewish perspective.

Jewish Studies and the laws of Orthodox Judaism permeate the whole school and form a significant part of the ethos.

Collective Worship

The school provides daily collective worship for all pupils (apart from those who have been withdrawn by their parents). The Headteacher is responsible (under the School Standards and Framework Act 1998) for arranging the daily collective worship after consulting with the Governing Body. Daily collective worship is solely Jewish in nature, as directed by the school's Articles of Government. This is done in a morning prayers assembly, for all classes from Reception up to Year 6. The Nursery class says prayers every day, in their Religious Education lesson on those days that such a lesson takes place, or with a Jewish member of staff on other days.

Supporting Fundamental British Values through Religious Education

Many Fundamental British Values are the values of Orthodox Judaism. Furthermore, Judaism commands us to live by the laws of the land and to play our role as productive members and contributors to society. In the assembly on Monday mornings, we recite the Prayer for the Royal Family. Judaism also recognises the diversity of communal life in modern Britain and appreciates the importance of creating an understanding among children of this diversity. The school promotes community cohesion through learning about different cultural foods, clothing and music, in crosscurricular lessons.

To support children's understanding of Jewish educational content within the society in which they live, Religious Education teachers may draw parallels and bring examples from other religions and cultures.

All major and many minor Jewish festivals are celebrated in school and there may be two or three occasions per term when major festivals from other religions are acknowledged and children are invited to share their experiences of these with the school. Children may bring pictures to share during that assembly to support this.

Reacting to current events

In the case of tragedy affecting the Jewish people, it was agreed that the Head of Religious Studies (or whoever would be filling in for her in her absence) will say a psalm at the assembly and speak about the incident briefly. However, in the Limudei Kodesh class more time will be spent going into detail, as appropriate to the age of the children. Further prayers will be said, including the names and speaking about the victims, if the teacher feels this is appropriate.

It was agreed that the school would recognise national disasters and local tragedies in the same way. Where an incident is related to terrorism, no mention would be made to the associated political situation or naming the group that carried out the attack.

Music and videos used in school

Which resources are appropriate to use is often hard to define, however music and videos shown, seen inadvertently or heard by the class must be appropriate for the age of the children and reflect the moral and ethical Jewish values of the school.

School governors have made clear that it is not desirable to limit teachers to only use a list of approved clips or songs and even supplying a list of suggested music and videos would be limiting the staff in making their own choices.

While teachers are entrusted with making professional judgements in this area, they are supported by advice from the Head of Religious Studies, the Director of Jewish Studies and the Headteacher. Staff training is also provided, to develop staff members' appreciation of the issues and ability to apply their judgement accurately in keeping with the ethos of the school. Aspects that are considered include the dress and conduct as well as the concept of the performer as a role model. Teachers may choose not to promote a performer, where they are not a good role model, for instance by not mentioning their name, while still using their work.

If any staff member is in doubt, they should seek advice from the Head of Religious Studies, the Director of Jewish Studies and the Headteacher.

Assessment, recording and reporting

Assessment, recording and reporting is in accordance with the whole school policies. Parents may see staff at Parents' Evenings or make appointments to speak to staff about their child's progress.

Special Needs

The SENCo and class teachers are consulted regarding children with special needs. Where possible, these pupils will receive additional support during Religious Education sessions.

The role of the Head of Religious Education

As well as teaching RE, the Head of Religious Education is responsible for developing and coordinating RE and Ivrit throughout the school. This will include:-

- Ensuring continuity and progression in Religious Education through the monitoring of planning, teaching and children's work. Ensuring the availability of resources.
- Developing policies and upgrading them on a regular basis.
- Ensuring that schemes of work are in place for the whole school.
- Working with the Assessment Co-ordinator to maintain appropriate records and assessment procedures.
- Monitoring and developing the standard of the teaching of Religious Studies and Ivrit within the school.
- Monitoring pupil progress and promoting high standards of pupils' achievement in Religious Studies and Ivrit.
- Requisitioning books and materials for the teaching of Religious Studies and Ivrit and monitoring the use of resources.
- Liaising with other schools, agencies and parents regarding Religious Studies and Ivrit.
- Ensuring that the Jewish ethos of the school is maintained and observed, both on a day-to-day basis, and for all appropriate Jewish festivals.

- To help maintain an inventory of Religious Studies and Ivrit books and equipment within the school.

Policy to be reviewed by May 2029.