



Chapel End Primary School
Religious Education Policy

'Mission Statement.'

**We aim to provide our children
with the highest possible standard
of education, through quality
teaching and learning, in a happy
caring environment.**

**We will do the best WE can to enable our children to do the
best THEY can.**

This policy was approved by:	Full Governors
Date	Autumn 2024-2025
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Intent

At Chapel End Primary School, we aim to stimulate our children's curiosity about other religions, faiths and beliefs through teaching a culturally diverse curriculum. As they learn about the 6 main principle religions of the UK, we aim to develop our children's skills by supporting them to: describe, recognise, identify, make links, compare, ask questions, analyse and explain within units of work. Our enquiry-based curriculum aspires to ensure that our children secure shared human experiences, living religious tradition, beliefs and values and personal meaning. Our curriculum aims to develop tolerance and respect for others and to create responsible global citizens for the future.

*We will do the best WE can to enable our children to do the best
THEY can.*

Aims and objectives:

The curriculum for RE aims to ensure that all pupils:

1. Know about and understand a range of religions and worldviews, so that they can:

- describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals;
- identify, investigate and respond to questions posed, and responses offered by some of the sources of wisdom found in religions and worldviews; and
- 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 religions and 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; and
- appreciate and appraise varied dimensions of religion or a worldview.

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; and
- articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

Implementation

The Curriculum

In carrying out the 2016 review of the Lancashire Agreed Syllabus for RE, the SACRE has created a new syllabus in continuity with Lancashire's previous RE syllabuses (1994, 2000, 2006, 2011) taking due account of national developments in education and in RE.

The National Curriculum of 2013 included statements of values, aims and purposes underpinning the whole school curriculum. Whilst RE is a subject of the basic curriculum, and was not part of the review of the National Curriculum, the whole school curriculum context is important to the subject's policies, provision and outcomes.

Education influences and reflects the values of society, and the kind of society we want it to be. Foremost is a belief in education, at home and at school, as a route to moral, social, cultural, physical and mental development, and thus the well-being of the individual. Education is a route to equality of opportunity for all.

This includes valuing ourselves, our families and our relationships, the wider groups to which we belong, the diversity in our society and the environment in which we live.

This Agreed Syllabus seeks to support children and young people in reflecting upon, developing and affirming their own beliefs, values and attitudes through the exploration of shared human experience and of the place and significance of religion in the contemporary world. In this, RE should enable children and young people to:

- be aware that human life is not merely material life, and be open to the possibility of transcendent or spiritual life, exploring such experiences in their own lives and the lives of others;
- approach sensitively and respectfully the beliefs, actions and feelings of all people, so that they can take full part in building a more cohesive community where people of different religions and no religion can live well together;
- understand the relationships between the individual and the community in religious life;
- develop appropriate ways of communicating their own thoughts, feelings and responses; and
- apply these insights to the development of their own beliefs, values and attitudes.

Through using the SACRE syllabus to support our planning of Religious Education at Chapel End Primary we use the 'fields of enquiry' model:

Life is sometimes described as a journey, a search for meaning and purpose. This Agreed Syllabus seeks to support children and young people in reflecting upon, developing and affirming their own beliefs, values and attitudes through the exploration of shared human experience and of the place and significance of religion in the contemporary world. Lancashire pupils are supported by this syllabus to be equipped in their search for personal meaning.

In this, RE should enable children and young people to:

- be aware that human life is not merely material life, and be open to the possibility of transcendent or spiritual life, exploring such experiences in their own lives and the lives of others;
- approach sensitively and respectfully the beliefs, actions and feelings of believers;
- understand the relationships between the individual and the community in religious life;
- develop appropriate ways of communicating their own thoughts, feelings and responses; and
- apply these insights to the development of their own beliefs, values and attitudes.

The Lancashire Field of Enquiry model continues to be central to this syllabus, ensuring meaningful and child centred RE for our pupils. The key question for teachers as they create opportunities for learning must constantly be 'How will this help my pupils in their search for meaning?' It secures the syllabus' principle aim 'to support pupils' personal search for meaning by engaging enquiry into the question "What is it to be human?" exploring answers offered by religion and belief.'

At the centre is the question **'What does it mean to be human?'**

The exploration then requires the following four areas:

- **shared human experience** - the nature of human being.
- **living religious tradition** - principal religious traditions encountered in the world.
- **beliefs and values** - which lie at the heart of these traditions.

the **search for personal meaning** – a lifelong quest for understanding.

The Lancashire Agreed Syllabus maintains the central focus of these elements in the question "What does it mean to be human?" All planning and learning must relate to this key question as well as the four elements.

Shared Human Experience

This refers to those inclusive experiences, common to all human beings, which raise questions of meaning, purpose, identity, origins, destiny, value and authority. These experiences include love and loss, thankfulness and despair, community and solitude. The questions that these experiences raise for all humans, religious and non-religious, include:

- Why do we look up to certain people in our society?
- What would the ideal community be?
- What do we mean by 'being fair'?
- Is death the end? Should death affect the way we live our lives?

This may be seen as the 'we' aspect of the field of enquiry and delivery often starts from here with pupils involved in selecting questions to explore.

Living Religious Tradition

This refers to the ways in which people who are, for example, Buddhists, Christians, Hindus, Muslims, Jews or Sikhs follow their religions and their ways of life today. While planning ask 'How does this relate to the lives of people who follow religion and secular beliefs today?

For example:

- Many Muslims today follow Muhammad's example by reading about stories of the Prophet in the Hadiths.
- The Khalsa [baptised Sikhs], the story of Baisaki, symbols and names [Kaur, Singh] all relate to many Sikh's identity.
- Examples of Christian prayer – in Jesus' life and how this relates to Christians today.
- Humanist naming ceremonies to welcome babies into our society.

This may be seen as the 'they' aspect of the Field of Enquiry (although if I am a member of the religion explored this may also be a 'we' or a 'me' aspect) and serve as gateways to exploring the underlying beliefs that they express.

Schools are free to identify which aspects of living religious tradition [and the beliefs and values that underlie them] to explore in response to the Key and Focus questions selected but possible religious content are exemplified in the support materials including the **Faith Focus document** for this syllabus.

Beliefs and Values

This refers to the beliefs and values that lie at the heart of the ways of life and religious practices of the faiths studied – as identified by members of the faith communities. Teachers need to identify a 'theological nugget' that lies at the heart of this aspect of the Field of Enquiry, which is expressed by the living religious tradition. In the original version of this syllabus this was where the planning started from to ensure depth.

For example:

- Many Muslims believe that Allah chose Muhammad to be the perfect role model, and excellent exemplar [although no one is perfect except Allah] for humans to follow.
- The belief held by many Sikhs that the Great Guru [God] expects service to others [sewa] as part of everyday living.
- Most Christians believe that God is a compassionate Father and is there for them to turn to.
- Many Humanists believe that this life is all we have, and that we should live it as well as we can.

This may also be seen as the 'they' aspect of the Field of Enquiry [although if I am a member of the religion explored this may also be a 'we' or a 'me' aspect] and be discovered as pupils ask why people express themselves through living religious tradition.

Schools are free to identify which aspects of beliefs and values (in connection with the living religious tradition that expresses them) to explore in response to the Key and Focus questions chosen but possible religious content are exemplified in the support materials including the Faith Focus document for this syllabus.

The Search for Personal Meaning

This refers to the development of the sense of personal meaning for every pupil – how have the insights derived from the other three aspects of the field of enquiry, shared human experience, living religious tradition and their beliefs and values, aided the development of *my* beliefs, values and attitudes and search for meaning?

For example:

- What do I think of Muhammad's example? Who do I choose to copy/ be influenced by? Who do my family think I should be like? Why is this? What do I think? How might the example of Islamic leadership be an influence or challenge to me?
- Have I been through any belonging ceremonies? Why [not]? If I was to choose a symbol or name to represent what is important to me and who I am what would it be? Who do others think I am? What can I learn from the community life of the religions I am studying?
- Do I have any use for prayer? Why [not]? How does that compare to the Christian prayers I have looked at? Should we pray at school? How might I advise a Christian minister writing a prayer (e.g.) for my class? Where else might I turn for support, special time for reflection? How could I evaluate the impact of praying in other people's lives?

This may also be seen as the 'me' aspect of the Field of Enquiry and although will be present throughout the exploration, allows reflection as a result of taking key human issues to faith and belief groups for their answers. This is not the 'end product' as the search for meaning inevitably goes on.

Each of the four elements should be explored in every curriculum unit in order that the Field of Enquiry is secure.

The curriculum for Religious Education is enquiry based. In order to support this quest, enquiry methods of learning should be employed throughout. Pupils should create questions, identify ways of finding answers (and acknowledge that sometimes there may be no answer), research into the local and wider community's attitude towards beliefs. The teacher's role should, in the words of Philosophy for Children, be 'guides on the side' rather than 'sages on the stage'. In RE, pupils and teachers investigate the big questions of life together as part of a lifelong search for understanding.

The Agreed Syllabus affirms the legal basis of RE and gives guidance for schools in determining which religions are to be studied. To make sure the requirements are met and the curriculum is broad and balanced:

- **Christianity should be studied throughout each key stage.**
- **The other principal religions represented in Great Britain (here regarded as Buddhism, Hindu Dharma, Islam, Judaism and Sikh Dharam) should be the focus of a progressed study between the ages of 5 and 16.**

It is also essential that RE enables pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but others have no attachment to religious beliefs and practices. To ensure that all pupils' voices are heard and the RE curriculum is broad and balanced.

At Chapel End Primary the Curriculum design is based upon:

- Christianity being required for a minimum of 50% of RE curriculum time.
- The nature of the population of our school.
- The nature of the Billinge community.
- The need for our pupils to be aware of their role as global citizens.

In the Early Years Foundation Stage, pupils must have opportunities to learn about **Christianity and other religions represented in the class**. If no other principal religions is represented at least **ONE** other religion should be explored.

In Key Stage 1, pupils must have opportunities to learn about **Christianity and at least TWO other principal religions**, and other religions and beliefs represented in the school community.

In Key stage 2, pupils must have opportunities to learn about **Christianity and at least TWO other principal religions**, and other religions and beliefs represented in the local area/Lancashire region.

By the end of KS2 primary children should have touched upon all the six major world faiths.

Withdrawal

Chapel End Primary School teaches open minded religious education, and is inclusive: all pupils develop their own beliefs and values through RE. So any parent considering exercising the right of withdrawal and removing their child from the subject is invited to make an appointment with the Headteacher to discuss the approach we take to RE. The school does not support selective withdrawals from RE lessons.'

The review of this Agreed Syllabus has been based on legal requirements, in particular:

- *The Education Act 1996.*
- *The School Standards and Framework Act 1998.*
- *The Education Act 2002.*
- *The National Curriculum in England: Framework document 2013.*
- *The Education and Inspections Act 2006.*

The review takes account of guidance issued in circulars by the Department for Education which do not have the force of law, particularly 'Religious Education in School, Non Statutory Guidance 2010'.

Organisation

- Religious Education is taught over 4 sessions each half term. Each session following the 'field of enquiry' model taken from the SACRE syllabus.
- It is of the discretion of the teacher how long each of these sessions takes as long as it is over the minimum time of 30minutes.
- Children record their work in Religious Education books. Book 1; years 1 and 2; book 2, years 3 and 4 and book 3, years 5 and 6. EYFS complete floor books to represent learning.
- Each unit of work begins with a unit outline which at it's centre has a key question. It also shows each strand of shared human experience, beliefs and values, religious traditions and the search for personal meaning. The same page also displays the intended learning outcomes from each session.

Planning

- Teacher's planning is supported by unit plans provided by SACRE.
- Teachers adapt and amend these plans to suit the needs of their cohort.
- Basic skills are incorporated into lessons but do not override the historical focus of any session.
- Out of the 4 sessions within each unit of work, 2 must be planned to be recorded in children's Religious Education books.

Teaching and Learning

- Lessons will be taught using the enquiry-based model.
- Lessons are delivered using a variety of approaches including role play, videos, stories, quizzes, written and 'hands on' activities.
- Every lesson must contain opportunities for children to use their speaking and listening skills.
- Pupils are encouraged to ask questions about religions, faiths and beliefs and find answers through independent research.
- Lessons will be differentiated appropriately ensuring that basic skills barriers do not hinder learning about faith, belief and spirituality.

Worship

At Chapel End Primary School children complete daily class worship along with a Key Stage worship and whole school celebration worship each week. Through worship, children experience song, prayer, stories and teachings from across the 6 principle religions that are taught in school.

Assessment and feedback

- Children's attainment and progress is assessed in each lesson.
- Staff use individual knowledge organisers to highlight when a child has achieved an objective.
- Written work will receive the appropriate following feedback:
 - Child asked to correct a mistake in a coloured pen.
 - Child challenged with an extension question linked to what they have learned and supported by blooms taxonomy.
 - Knowledge organiser highlighted.
 - An indication as to how much support has been given to the child in relation to writing.

Monitoring

- Progress and achievement in history will be monitored in the following ways:
 - Autumn Term: Knowledge organiser review, data analysis and book scrutiny
 - Spring Term: Knowledge organiser review, data analysis and pupil interviews
 - Summer Term: Knowledge organiser review, data analysis

Roles and responsibilities

Pupils

- It is the role of every pupil to engage with every lesson and '*DO THE BEST THEY CAN*'
- Children are responsible for presenting work to the highest standards possible.
- Children are responsible for responding to teacher feedback.

Teachers

- Plan stimulating lessons based upon the objectives set out in the SACRE syllabus
- Use the wealth of resources, including those online to challenge their current class.
- Continue develop and broaden their own subject knowledge.
- Deliver lessons that are fun and offer a wide range of teaching and learning approaches such as: role play, videos, stories, quizzes, 'hands on' and written activities.
- Provide children with opportunities to develop their speaking and listening skills.
- Assess work and provide feedback that supports the development of learning.
- Review knowledge organisers to ascertain the attainment and progress of each child within their class.
- Seek out CPD opportunities to improve their own subject knowledge.
- Report back to the co-ordinator, particularly regarding the need for additional resources.
- Use display opportunities to celebrate the children's history work.

Subject Leader

- Create a subject intent statement with the staff.
- Write the Religious Education policy and update it every 2 years.
- Ensure that links are made with other curriculum areas.
- Monitor the progress and attainment of children in Religious Education.
- Support teaching staff in accelerating the learning of children identified in the monitoring process.
- Organise enrichment activities linked to RE.
- Create knowledge organiser templates for each unit of work.

- Report to Governors regarding the teaching and learning of RE at Chapel End Primary School.
- Use a yearly budget for RE to ensure that resources are in place to allow for the effective delivery of the curriculum.
- Research new developments in history and adapt the curriculum accordingly.

Headteacher

- To ensure that the subject leader is undertaking their duties.
- To monitor attainment and progress and use this to plan the overall direction of the subject with the subject leader.
- To provide the subject leader with CPD to ensure that they are capable in their role.

Governors

- Receive annual reviews relating to the subject from the subject leader.
- Monitor that the Head teacher and subject leader are carrying out their duties effectively.

Impact

By completing the Religious Education curriculum at Chapel End Primary School children will have developed a knowledge and understanding of a wide range of religions and beliefs. They will be able to carry these forward into the wider world and contribute effectively in society.