

RELIGIOUS EDUCATION POLICY

**Attached:
Collective Worship Policy
Ramadan and Eid Policy**

June 2023



Samuel Allsopp
Primary & Nursery School

Our vision at Samuel Allsopp Primary and Nursery School: “Each child will have a knowledge of world religions, develop their own beliefs and show respect and tolerance for others.”

Our primary school has over 400 pupils on roll and is situated over two sites. Most of our families are from a minority ethnic community, and over 80% of our pupils are bilingual or multilingual. Many of our pupils are Muslim and their faith and beliefs are an important part of their lives. Many of our families are first generation so a high priority is given to support family learning. There is a whole school commitment to continually raise attainment and a strong commitment to inclusion. The school also includes a 25-place centre for children with speech, language and communication needs (SLCN).

Legal Framework

The Education Reform Act (1988) prescribes that RE must be taught in all state-funded schools in England. However, RE has an unusual position as it is part of the basic curriculum but not the National Curriculum. All registered pupils at a school, including sixth forms, are entitled to receive RE (Section 2 (1) (a)). Within Early Years RE is taught in accordance with the recommendations of the EYFS curriculum (2012).

Schools should provide a balanced and broadly-based curriculum which:

- promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society; and
- prepares such pupils for the opportunities, responsibilities and experiences of adult life (Section 1(2)).

At Samuel Allsopp Primary and Nursery School, RE is non-denominational and taught in accordance with the Staffordshire Agreed Syllabus (Schedule 31 to the Education Act 1996 a). Schools designated as having a religious character are free to make their own decisions in preparing their syllabuses. LAs must, however, ensure that the agreed syllabus for their area is consistent with Section 375(3) of the Education Act 1996, which requires the syllabus to reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain. (See Appendix B for The Staffordshire Agreed Syllabus for Religious Education.)

Parents retain the right to withdraw their children from Religious Education (1996 Education Act).

Aims and Purposes

Although Religious Education is planned and governed by the LA, there is a significant national consensus that the aims of Religious Education fall into two broad categories:

- Learning about religion (knowledge and understanding of religion), and
- Learning from religion (applying this knowledge and understanding to pupils' own experiences and values)

Our vision at Samuel Allsopp: “Each child will have a knowledge of world religions, develop their own beliefs and show respect and tolerance for others.”

At Samuel Allsopp we aim to:

- Ensure that RE contributes to our general philosophy and values.
- Realise the full potential of RE by relating it to the whole life of the school.
- Achieve a positive caring ethos that is closely reflected in RE.
- Give the children the opportunity to explore feelings and emotions, and to develop a sense of awe, wonder and mystery.
- Be sensitive to the religious background of all our pupils.
- Ensure that all pupils feel secure in their study of RE whatever the religious or non-religious tradition of their home.
- Raise awareness and understanding of a variety of religions.

- Provide opportunities for RE to make a significant contribution towards the development of mutual respect and understanding between communities of faith.
- Encourage all children to become enthusiastic, effective learners as well as confident, sensitive and caring members of our society. Expect high standards of achievement and behaviour for each individual child.
- Provide a broad and balanced curriculum that complies with the National Curriculum and the 1988 Education Act.
- Ensure that all children have equality of opportunity
- Develop an awareness of the range of languages, cultures and religions in our society, recognising that they all have equal value.

Right of Withdrawal

In keeping with the law, parents/carers may withdraw their children from RE provided they give written notification to the school. The staff will ensure that suitable supervision is provided. Staff always refer to the Subject Leader or Headteacher for any questions from parents/carers about withdrawals.

RE does not seek to urge religious beliefs on children or staff, or to compromise the integrity of their own beliefs by promoting one religion over another.

We hope that all parents/carers and teachers will feel comfortable with the RE being taught at our school and we encourage the participation of all.

Links with other Policies/Subjects

Equal Opportunities

Special Educational Needs

History

PSHE

Equal Opportunities

The teaching of RE endeavours to ensure that all pupils receive equal access to educational opportunities, regardless of their religious beliefs, gender, race, ability, social background or physical capacity. Care is taken in RE to avoid the reinforcement of negative or stereotypical images and RE aims to celebrate and appreciate cultural diversity through a variety of materials and experiences, to reflect the cultural diversities of our society.

PSHE, Citizenship and Community Cohesion

Through our RE lessons, we teach the children about the values and moral beliefs that underpin individual choices of behaviour. So, for example, we contribute to the discussion of topics such as smoking, drugs and health education. We also promote the values and attitudes required for citizenship in a democracy by teaching respect for others and the need for personal responsibility. In general, by promoting tolerance and understanding of other people, we enable children to appreciate what it means to be positive members of our multicultural society.

RE looks at moral codes and values that underpin people's behaviour. It promotes values and attitudes that develop respect and sensitivity for others and enables discussion of a range of views, opinions and beliefs, which help to prepare pupils to become valuable citizens in a culturally diverse society. We try to ensure that we have visitors from different Faith and Worldview Communities and cultural backgrounds. Visits to places of worship, both within the immediate community and the wider community are planned into the RE Programme of Study where possible. This helps to develop community cohesion through RE.

Spiritual, Moral, Social and Cultural Development

RE plays a key role in pupils' spiritual and moral development and makes a distinctive contribution to their social and cultural development. Through teaching religious education

in our school, we provide opportunities for spiritual development. Children consider and respond to questions concerning the meaning and purpose of life. We help them to recognise the difference between right and wrong through the study of moral and ethical questions. We enhance their social development by helping them to build a sense of identity in a multicultural society. Children explore issues of religious faith and values and, in so doing, they develop their knowledge and understanding of the cultural context of their own lives.

British Values

RE can make a key educational contribution to pupils' exploration of British Values and excellent teaching of RE can enable pupils to think for themselves about them.

We provide a range of opportunities for learners to make links between beliefs, practises and value systems of the range of faiths and worldviews studied.

Subject Leadership

RE is a core subject and has equal status with other core subjects in staffing, responsibility and resourcing.

The Subject Leader for RE has the following roles:

Policy, Knowledge and Development

- Ensures that the progressive scheme of work is available to staff
- Ensures that curriculum time is sufficient
- Updates school RE policy
- Devises appropriate procedures for planning, assessment, recording and reporting pupils' work in line with whole school policy
- Promotes RE with staff, pupils, parents/carers and governors
- Promotes displays of pupils' work in RE
- Audits available resources
- Keeps up to date with local and national developments

Monitoring

- Reviews, monitors and evaluates the provision and the practice of RE
- Monitors planning, checking for clarity of outcomes and aspects of differentiation
- Provides observation feedback and reports on findings
- Samples pupil's work
- Evaluates outcomes for pupils in RE for progress and attainment
- Discusses RE with pupils for clarity of progress and learning
- Sets overall targets for improvement

Supporting and Advising

- Prepares a subject action plan, including short and long-term targets which builds on existing practice and strives for continuous improvement
- Leads curriculum development and ensures staff development through courses, in-house meetings and training
- Keeps up to date with new developments and resources
- Supports teachers and staff
- Works alongside colleagues to demonstrate good practice
- Prepares statements about RE for parents/carers and governors, as required
- Ensures parents/carers and children are involved in the process

Teaching and Learning Styles

At Samuel Allsopp Primary and Nursery School, we focus on developing and delivering excellence in RE through teaching and learning, supporting teachers to help pupils encounter core concepts in religions and beliefs in a coherent way and developing their understanding and their ability to hold balanced and informed conversations about religions

and beliefs.

Teachers cannot be required to teach RE unless their contract shows they have been explicitly employed to teach it. Any teacher who chooses not to teach RE must consult with the Headteacher or Subject Leader.

Inclusion Statement

The Staff and Governors of Samuel Allsopp Primary and Nursery School believe that:

- Inclusion is an ongoing process by which the caring and learning environment is constantly monitored and adapted to meet the needs of all our pupils.
- All pupils are entitled to support in fulfilling their own potential in terms of academic, physical, cultural, social, emotional and moral development.
- We recognise that ALL our pupils are individuals with their own characteristics, strengths, weaknesses and learning needs.
- Our policies and practises will, therefore, take account of the diverse needs and talents of our pupils.
- Pupils with additional emotional, social or learning needs should have access to high quality education and support appropriate to their needs.

Special Educational Needs

RE contributes towards the SEND policy by ensuring that pupils with learning difficulties can:

- Develop their self-confidence and awareness
- Understand the world they live in as individuals and as members of groups
- Bring their own experiences and understanding of life into the classroom
- Develop positive attitudes towards others, respecting their beliefs and experience
- Reflect on, and consider, their own values and those of others
- Deal with issues that form the basis for personal choices and behaviour.

Access to RE for pupils with learning difficulties can be improved by:

- Using sensory materials and resources through sight, touch, sound, taste or smell, for example, music, tactile artefacts, plants in a sensory garden
- Giving pupils first-hand experiences, for example, visitors to the academy, visits to religious buildings, involvement in festivals and special times
- Organising a range of activities to give personal experiences, for example, dance, drama, visits to a range of environments
- Helping pupils to understand and appreciate their world and its diversity
- Using a range of resources, for example, interactive/sensory stimuli, ICT, to increase pupils' knowledge of religions and the elements in them
- Providing support from adults or other pupils when necessary, while allowing pupils the space, time and freedom to develop skills for themselves
- Adapting tasks or environments and providing alternative activities where necessary, for example, tactile story books, puppets, role-play, music making, presenting work as a painting instead of writing
- Being aware of the pace at which pupils work and of the physical and mental effort required
- Balancing consistency and challenge, according to individual needs.

Gifted and Talented

Gifted in RE is not the same as being religiously gifted. Gifted and talented pupils in RE are identified by teachers as those pupils who:

- Show high levels of insight into and discernment beyond the obvious and ordinary
- Make sense of and draw meaning from religious symbols, metaphors, texts and practices
- Are sensitive to, or aware of, the mysteries of life and have a feeling for how these are explored and expressed
- Understand, apply and transfer ideas and concepts across topics in RE and into other religious and cultural contexts.

It is important that the full range and scope of RE activities and learning experiences give pupils access to high levels of attainment. For example, pupils who are gifted and talented in RE should be appropriately challenged by:

- Using a variety of challenging questioning strategies to explore religious phenomena
- Setting extension tasks to encourage greater depth of understanding
- Using authentic materials from a faith
- Focusing on interpretation of symbol, metaphor, text and story and the ways in which these stimulate reflection on meaning and discernment; □ Challenging and developing use of spoken and written religious language with both sacred texts and general literature
- Teaching correct terminology and language needed to handle sophisticated religious, spiritual, ethical and philosophical questions ideas and materials
- Using questions and tasks from later key stages to stimulate responses through argument, analysis and prediction
- Encouraging pupils to make connections between their work in RE and other subjects.
-

Organisation of the Subject

The Staffordshire Agreed Syllabus states the following:

- In the Early Years Foundation Stage pupils should have the opportunity to encounter the diversity of faiths represented in their own community and in Great Britain. Giving young children familiarity with the presence of major faiths and a wide religious vocabulary raises awareness of the diverse nature of the world around us and provides a structure in which to develop their learning. Schools should build upon this foundation in subsequent key stages.
- At Key Stage One schools should focus on Christianity and one other faith.
- At Key Stage Two and beyond schools should focus on Christianity and two other faiths to illustrate the key dimensions being studied. In each key stage, programmes of study should involve an in-depth study of the narrative, beliefs and practices at the heart of Christianity.
- Alongside Christianity, Islam should feature throughout a school's RE curriculum. Other principal faiths found in the United Kingdom are Judaism, Sikhism, Hinduism and Buddhism. In choosing their focus faiths, schools should take account of the religious profile of the school and the local community as well as national and international factors. Schools may also draw on examples from other major faiths where examples of belief and practice better illustrate the dimension being explored.

RE is part of our school's creative curriculum and is taught discretely once a week in each class. The threads of RE are intertwined across the curriculum and links to other subjects are in place to support the children's learning.

RE is taught throughout the school as set out in the Staffordshire Agreed Syllabus using the LCP Religious Education scheme of work which ensures the curriculum is appropriate for each year group and that all five main world religions (Christianity, Judaism, Sikhism, Islam and Hinduism) are introduced and explored throughout the years. Other relevant topics are also included that link to religious studies.

These are the units of learning for each year:

Reception

Myself

Celebrations and Festivals

Stories

Year 1

Myself
Celebrations celebrated in many religions
Stories
Special People
Belonging
Beliefs

Year 2

Myself
Celebrations celebrated in many religions
Stories
Leaders and Teachers
Belonging
Beliefs

Year 3

Birth Ceremonies from different religions
Right and Wrong
Christianity
Creation
Caring for the Environment
Christmas and Easter celebrations

Year 4

Becoming an Adult
Inspirational People
Judaism
Sikhism
War and Suffering
Neighbours
Christmas and Easter celebrations

Year 5

Life's Big Questions
Marriage
Islam
Justice
Poverty and Wealth
Christmas and Easter celebrations

Year 6

Morals
Death
Hinduism
Race and Diversity
Belief
Christmas and Easter celebrations

The Staffordshire Agreed Syllabus states that children should have the following hours of learning in RE per school year:

Reception/Key Stage 1	36 hours
Key Stage 2	45 hours

At Samuel Allsopp Primary and Nursery School, class teachers allocate specific time for the teaching of RE into their weekly timetables so that this learning time is incorporated into children's learning.

We aim for pupils to have as direct an experience as possible of religion. Activities may include:

- Visits to places of worship e.g. local Churches, Mosques etc.
- Assemblies with religious people
- Handling of religious artefacts

We encourage appropriate use of resources, visual aids and books to help the children learn about religious traditions and to consider fundamental questions of life.

Assessment, Recording and Reporting

By the end of each year, pupils are expected to know, understand and apply the concepts, skills and processes specified in the LCP scheme of learning and in the Staffordshire Agreed Syllabus (See Appendix B). Pupils' achievements will be assessed by teachers using this criterion.

We intend that this policy will be reviewed every two years. The Subject Leader will maintain an active awareness of the strengths and weaknesses of the subject, in line with guidance about self-evaluation and review.

Appendix A: Parent form: Withdrawal from Religious Education/Collective Worship

TO BE COMPLETED BY PARENTS			
Name of child		Class	
Name of parent		Date	
Reason for withdrawing from religious education/collective worship:			
Any other information you would like the school to consider:			
Parent signature			

TO BE COMPLETED BY THE SCHOOL	
Agreed actions from discussion with parents	

Appendix B: The Staffordshire Agreed Syllabus for Religious Education--STATUTORY REQUIREMENTS 2016 (Pages which are pertinent to primary schools have been included.) Standing Advisory Council on Religious Education (SACRE)

Available at: <http://www.entrust.education/Page/331>

The Staffordshire Agreed Syllabus has been revised for implementation in Staffordshire schools from September 2016.

The Staffordshire Agreed Syllabus for Religious Education

STATUTORY REQUIREMENTS 2016

The role of Religious Education in schools is to help prepare and equip all pupils for life and citizenship in today's diverse and plural Britain, through fostering in each pupil an increasing level of religious literacy.

What does it mean to be 'religiously literate'?

A religiously literate person would have an established and growing knowledge and understanding of beliefs, practices, spiritual insights and secular world views. In the context of their own considered standpoint they would also be open to engaging with the views of others in a plural world.

In consequence, the aims of RE within the Staffordshire Agreed Syllabus are that pupils should acquire:

EXPLORING

1) An increasing core of insightful knowledge concerning religions and beliefs, both in Britain and in more global terms;

By exploring religious beliefs, teachings and practices – so acquiring knowledge and understanding of religious stories, sacred texts, lifestyles, rituals and symbolism that offer insight into religious experience and living within a faith community.

ENGAGING

2) A developing capacity to engage with ultimate questions and to formulate their own sense of identity and values;

By engaging with fundamental questions – so appreciating the human and religious questions that are raised by life and its experiences, and through which meaning, significance and value are forged, and by expressing and evaluating their personal responses to such questions- so gaining skills to be able to relate the things studied and discussed, to their own experience.

REFLECTING

3) A growing range of the social, spiritual and emotional skills and dispositions appropriate to living well in a religiously plural and open society;

By reflecting – on the reality of religious diversity and on the issues raised by living in a diverse world - so developing skills of analysis and discernment in relation to prejudice, discrimination and bias, together with skills of self-awareness, moral judgement and responsible choice.

These aims underpin the Staffordshire Agreed Syllabus.

The Agreed Syllabus must reflect the fact 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. [Section 375 Education Act 1996]

In the Early Years Foundation Stage pupils should have the opportunity to encounter the diversity of faiths represented in their own community and in Great Britain. Giving young children familiarity with the presence of major faiths and a wide religious vocabulary raises awareness of the diverse nature of the world around us and provides a structure in which to develop their learning. Schools should build upon this foundation in subsequent key stages.

At Key Stage One schools should focus on Christianity and one other faith. At Key Stage Two and beyond schools should focus on Christianity and two other faiths to illustrate the key dimensions being studied.

In each key stage, programmes of study should involve an in-depth study of the narrative, beliefs and practices at the heart of Christianity. Alongside Christianity, Islam should feature throughout a school's RE curriculum. Other principal faiths found in the United Kingdom are Judaism, Sikhism, Hinduism and Buddhism. In choosing their focus faiths, schools should take account of the religious profile of the school and the local community as well as national and international factors. Schools may also draw on examples from other major faiths where examples of belief and practice better illustrate the dimension being explored.

At some point in each key stage pupils should have the opportunity to demonstrate their knowledge and understanding of Christianity and their additional focus faiths in a systematic way. They should take time to review their learning about the other major faiths in a similar way.

Pupils should also develop awareness of secular world views as appropriate, for example Humanism and atheism. Schools may, if they choose, draw examples from other faith perspectives to raise awareness of the diversity of religion, for example Baha'i faith, Jainism, Rastafari, Spiritualism and Zoroastrianism (Parsis).



Key Dimensions

The development of a religiously literate person has to take place in a context, using dimensions and content to explore the three curriculum aims. An exploration of key religious dimensions will give pupils the building blocks with which to construct their understanding of belief systems, and the context in which to develop the attributes of the religiously literate person.

The three curriculum aims are supported by six broad dimensions:

1. Beliefs, teachings and sources
2. Practices and ways of life
3. Expressing meaning
4. Identity, diversity and belonging
5. Meaning, purpose and truth
6. Values and commitments

The programmes of study that follow identify a number of curriculum opportunities in relation to each of these broad dimensions to give structure to the planning process. Each statement should be approached in the context of the syllabus aims.

Pupils are entitled to experience these curriculum opportunities and they should be the starting point for planning across a key stage. They do not significantly prescribe content, this is a matter for schools to decide for themselves, however they provide the basis for formulating challenging and stimulating questions which support enquiry and engage pupils in the study of religion.

The curriculum opportunities in the programmes of study focus on religious experience. To support good learning and skill development through the curriculum opportunities pupils should also, as appropriate:

- encounter people from different religious and philosophical groups who can express a range of convictions on religious and moral issues
- visit places of religious significance
- use ICT to enhance understanding
- discuss, question and evaluate important issues in religion and philosophy including ultimate questions and ethical issues
- reflect upon and carefully evaluate their own and others' beliefs and values using reasoned and balanced arguments
- use a range of forms of expression to communicate their arguments
- explore the connection between RE and other curriculum areas

Planning your Religious Education

Units of work should be planned to develop the three curriculum aims and to allow for regular review of pupils' progress.

This would normally, but not exclusively, mean that pupils should be guided through the curriculum aims as follows:

- Exploring the issue or dimension, encountering the context, following up questions and establishing new knowledge concerning religion and belief (Exploring)
- Investigating the impact of beliefs and practices on lifestyles, attitudes and action and considering the ways in which beliefs, spiritual insights and ideas are expressed, engaging with fundamental questions to understand why people respond to life as they do (Engaging)
- Reflecting on diversity within the dimension, and on personal responses to this diversity to develop their own standpoints and self understanding (Reflecting)

This process is designed to support and promote the qualities identified as characteristic of a religiously literate person. Using this process, teachers and pupils can identify the progress they have made against the age related expectations.

Teachers should exemplify this process in every unit of work. The three aims will therefore be revisited in every RE experience, giving pupils the opportunity to practise and make progress on a regular basis.

Inclusion

A wide range of pupils have special educational needs, some of whom also have disabilities. A proportion of these pupils will be taught in special schools. Units of work should be planned to ensure that there are no barriers to every pupil achieving. In many cases, such planning will mean that these pupils will be able to study fully the requirements of the locally Agreed Syllabus for Religious Education. **(see p 21 for further guidance on compliance in special schools.)**

Early Years Foundation Stage

Religious education is an entitlement for all registered pupils, aged 4 to 19. Children in Nursery classes and other early years' settings are not subject to the requirements of the locally agreed syllabus but they are required to cover the religious and spiritual aspects of the Early Years Foundation Stage through Understanding the World and Personal, Social, Emotional Development in the Areas of Learning. Practitioners will find much in the Staffordshire Agreed Syllabus which supports them in enabling children to meet these sections of the early learning goals. In Reception classes both the Staffordshire Agreed Syllabus and the Early Years Foundation Stage apply. Criteria for both can be integrated.

Reception/Key Stage 1

Dimension	Curriculum Opportunities Pupils should have the opportunity to:		
Beliefs teachings and sources	Engage with stories and extracts from religious literature and talk about their meanings - 1.1a	Explore stories about the lives and teachings of key religious figures - 1.1b	Find out about ways in which sacred texts are regarded, read and handled by believers - 1.1c
Practices and ways of life	Find out about how and when people worship and ask questions about why this is important to believers - 1.2a	Explore the preparations for and find out about the celebration of festivals 1.2b	Identify the importance for some people of belonging to a religion and recognise the difference this makes to their lives - 1.2c
Expressing meaning	Explore as appropriate the special nature of artefacts used in worship - 1.3a	Identify symbolic actions, gestures and rituals and talk about how they are used as part of worship and ceremonies - 1.3b	Engage with religious beliefs and ideas expressed through story, symbol and other visual forms of expression - 1.3c
Identity diversity and belonging	Reflect and respond to stories about belonging and relating to religious communities - 1.4a	Identify and ask questions about customs associated with particular religious communities - 1.4b	Find out about ceremonies in which special moments in the life cycle are marked - 1.4c
Meaning purpose and truth	Ask and respond imaginatively to questions about things that are interesting or puzzling in the world - 1.5a	Listen to and ask questions about stories of individuals and their relationship with God - 1.5b	Explore a range of stories and extracts from sacred writings and talk about meaning they have for believers - 1.5c
Values and commitments	Reflect and respond to stories highlighting the morals and values of believers in practice - 1.6a	Reflect on examples of care and concern shown by believers and religious communities and explore reasons for these actions - 1.6b	Explore stories from religious traditions and find out about attitudes to the natural world - 1.6c

Key Stage 2

Dimension	Curriculum Opportunities Pupils should have the opportunity to:			
Beliefs teachings and sources	Explore the origins of sacred writings and consider their importance for believers today - 2.1a	Explore a variety of forms of literature found in sacred books and investigate a range of religious teachings - 2.1b	Explore the life of key religious figures and make links with teachings and practices of special significance to followers - 2.1c	Explore the meaning of a wide range of stories about the beginnings of the world and reflect upon their importance for believers - 2.1d
Practices and ways of life	Compare and contrast the practice of religion in the home in different religious communities - 2.2a	Identify the main features and patterns of an act of worship and talk about the importance of worship for believers - 2.2b	Investigate some features of key religious festivals and celebrations and identify similarities and differences - 2.2c	Investigate the life of a person who has been inspired by their faith and make links between belief and action - 2.2d
Expressing meaning	Explore the symbolic use of a wide range of objects, sounds, visual images, actions and gestures and make suggestions as to the intended meaning they might have for believers - 2.3a	Explore the meaning of stories drawn from religious sources and reflect on the significance of key words, phrases or expressions - 2.3b	Compare and contrast the use of symbols, actions and gestures used in worship by different communities - 2.3c	Identify some of the ways in which religions name and describe attributes of God and make links with belief and practice - 2.3d
Identity diversity and belonging	Explore the diversity of a range of religious traditions and identify and reflect on similarities and differences - 2.4a	Find out about the activities of a local religious community and make links with key religious teachings - 2.4b	Research some key events in the development of a religious tradition and explain the impact on believers today - 2.4c	Investigate the importance for believers of ceremonies in which special moments in the life cycle are marked - 2.4d
Meaning purpose and truth	Raise questions about issues which cause people to wonder and investigate some answers to be found in religious writings and teachings - 2.5a	Investigate and reflect on a range of religious responses to suffering, hardship and death - 2.5b	Investigate stories about God's relationship with people and suggest how, for some people, this helps them to make sense of life - 2.5c	Make links between beliefs and action and reflect on how this might have local, national and international impact - 2.5d
Values and commitments	Explore rules for living found in sacred writings and teachings and ask questions about their impact on the lives of believers - 2.6a	Investigate ceremonies associated with joining or belonging to a faith community and talk about the meaning of commitment - 2.6b	Engage with a variety of people about their beliefs and values and ask questions about the way commitment affects their lives - 2.6c	Explore religious stories and teachings about the environment and identify and reflect on their impact on behaviour - 2.6d

A Framework for Assessment

Assessing achievement in religious education?

Pupils have an entitlement to religious education throughout their school career. This entitlement should include the opportunities, experiences and challenges which engage young people in the learning process.

As part of that learning process, pupils should have clear goals to aim for. They should also be supported on their learning journey by a **framework** which indicates progress. Here, the framework takes the form of age related expectations. The framework supports and promotes the development of the three syllabus aims which identify a religiously literate person and is consistent with those used in other subject areas.

The framework provides a statement of age related expectations for each year group. It should be used by teachers as a tool to determine the extent to which pupils have met the expectations.

Pupils are assessed as:

- **Working at greater depth within the expected standard (GDS):** pupils who are exceeding the expectations for their age group
- **Working at the expected standard (EXS):** pupils who are meeting the expectations for their age group in full
- **Working towards the expected standard (WTS):** pupils who have yet to meet the expectations for their age group

Teachers will be expected to comply with current legislation with regard to the reporting of progress and attainment in religious education.

The Performance Description (P) levels and advice on differentiating the RE curriculum for pupils with learning difficulties are to be found in the Department for Education supplementary document: Performance - P Scale - attainment targets for pupils with special educational needs June 2014. Reference: DFE-00484-2014

The Religious Education Framework

Age related expectations for RE

The age related expectations can be used as a whole to provide an overview of reasonable expectations of achievement across the three aims of religious education for each year group. **For each statement a pupil can be assessed as working at greater depth within the expected standard (GDS), working at the expected standard (EXS) or working towards the expected standard (WTS):**




Assessment

GDS




EXS

WTS




BY THE END OF RECEPTION

-  Pupils talk about past and present events in their own lives and in the lives of family members. They talk about similarities and differences in relation to places, objects, materials and living things including faith buildings e.g. the church.
-  Pupils can talk about the features of their own immediate environment and how environments might vary from one another and what makes them special.
-  Pupils can talk about how other children do not always enjoy the same things and are sensitive to this. They can talk about similarities and differences between themselves and others, and among families, communities and traditions.




BY THE END OF YEAR 1

-  Pupils use some religious words and phrases to recognise and name features of religious life and practice valued by believers. They can recall religious stories and recognise symbols and other verbal and visual forms of religious expression which have meaning for believers.
-  Pupils can talk about their experience of the world around them and in particular what is of value and concern to themselves and to others.
-  Pupils can demonstrate awareness that there is more than one religious tradition or faith community.

BY THE END OF YEAR 2

-  Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions, including key questions raised by believers. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.
-  Pupils can recognise that some questions cause people to wonder and are difficult to answer. They are able to share ideas about right and wrong.
-  Pupils are able to name more than one religious tradition or faith community, and can talk about some of the distinctive features of each such religious tradition/faith community.

BY THE END OF YEAR 3

-  Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs, practices and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.
-  Pupils ask important questions about values, commitments and beliefs, making links between their own and others' responses, attitudes and behaviour.
-  Pupils can identify and distinguish between the faiths being explored and can express some awareness of their identity within or outside these faiths. They understand the importance and reality of existing in a plural context.

BY THE END OF YEAR 4



Pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas and experiences. They make links between them, and describe some similarities and differences both within and between religions. They describe the impact of religion on people's lives. They explore and explain meanings for a range of forms of religious expression.



Pupils raise, and suggest answers to, fundamental questions of identity, belonging, meaning, purpose, truth, values and commitments, recognising the implications and consequences of making moral choices.



They apply their ideas about identity and commitment in a diverse world to their own and other people's lives. They describe what inspires and influences themselves and others, especially their commitments, values and choices. They are able to recognise in themselves and others some reactions to living alongside others who have a different faith or stance.

BY THE END OF YEAR 5



Pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They show a developing insight into why people belong to religions. They demonstrate that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ethical issues.



Pupils ask, and suggest answers to, fundamental questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives and making clear connections between personal viewpoints and action.



Pupils explain what inspires and influences them, expressing their own and others' views on the opportunities and challenges of commitment in a diverse world. They identify the consequences for themselves and for others of holding particular beliefs and values.

BY THE END OF YEAR 6



Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression.



Pupils use reasoning and examples to explore the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on fundamental questions of identity and belonging, meaning, purpose and truth.



Focusing on values and commitments, pupils consider their own responses to the opportunities and challenges of living in a diverse world whilst taking account of the views and experiences of others. They are able to talk about examples of religious cooperation, and why this is sometimes difficult.

Legal Framework

Religious education in Staffordshire schools

The Education Reform Act 2002 sets out the central aims for the school curriculum.

These are:

- to promote the spiritual, moral, cultural, mental and physical development of learners at the school and within society
- to prepare learners at the school for the opportunities, responsibilities and experiences of adult life

Religious education makes an important contribution to these key aspects of the curriculum.

The Legal Framework

The position of religious education in the school curriculum has been consolidated through a succession of primary legislation, from the Education Act of 1944 through to the Education Act of 1996 and the School Standards and Framework Act of 1998.

Key points in the legislation are:

- Religious education is part of the basic curriculum which all maintained schools are required to provide for their registered pupils. It is the duty of the headteacher to ensure that this is the case. [The School Standards and Framework Act 1998 Schedule 19]
- Religious education is an entitlement for all pupils, including pupils in reception and sixth forms. [The School Standards and Framework Act 1998 Schedule 19]
- The Agreed Syllabus must reflect the fact 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. [Section 375 Education Act 1996]
- All LAs are required to establish a Standing Advisory Council on Religious Education (SACRE). This Council has the duty of advising the LA on such aspects of Religious Education as methods of teaching, choice of materials and the provision of training for teachers. It may also require a review of an Agreed Syllabus. [Section 390 Education Act 1996]
- The SACRE may, in certain instances, be delegated the duty of considering and disposing of any complaints that an LA or school governing body is in default of its duties with respect to the provision of religious education. [Section 409 Education Act 1996]
- Parents retain the right to withdraw their children from religious education [Section 386 Education Act 1996]

In Staffordshire, schools that are required to follow the Agreed Syllabus are deemed to be meeting their statutory duties when:

- Religious Education is planned and taught in such a way as to ensure pupils' entitlement to the learning experiences set out in the programme of learning for each key stage
- The age related expectations are used to plan for learning, assessment and progression.
- Reasonable time is made available for the study of RE. The guidelines can be found below:
- Pupils at Key Stage 4 study Christianity and at least one other faith
- At all other key stages schools focus on the teaching of Christianity whilst making pupils aware of the existence and, where possible, the broad perspectives and features of other faiths and secular world views as appropriate.

In addition, although not part of the legal requirement, the Standing Advisory Council on Religious Education (SACRE) strongly recommends that:

- The table below is used as a guideline for time allocation for religious education.

Reception/Key Stage 1	36 hours per year
Key Stage 2	45 hours per year
Key Stage 3	45 hours per year
Key Stage 4	40 hours per year
Post 16	sufficient time to ensure pupils' entitlement to study at least four of the concepts in the Programme of Learning

- sufficient evidence of pupils' achievement is recorded to allow for an overall 'best fit' standard of achievement to be assigned to each pupil at the end of each year
- on transfer from key stage to key stage or school to school, teachers are able to provide the following information:

A long term plan identifying how the programme of study has been delivered during the key stage and a best fit standard of achievement for each pupil.

COLLECTIVE WORSHIP POLICY

It is important to recognise that daily collective worship is a legal requirement under the 1988 Education Act.

All registered pupils (note 4 on page 10) attending a maintained school should take part in daily collective worship (see paragraphs 83-87 for the parental right of withdrawal). It is the head teacher's duty to secure this.

Collective Worship should promote the spiritual, moral, cultural, mental and physical development of pupils at the school. We consider family backgrounds, age and aptitude. We prepare our pupils for the opportunities, responsibilities and experiences of adult life.

Collective worship in schools should aim to provide the opportunity for pupils to worship God, to consider spiritual and moral issues and to explore their own beliefs; to encourage participation and response, whether through active involvement in the presentation of worship or through listening to and joining in the worship offered; and to develop community spirit, promote a common ethos and shared values, and reinforce positive attitudes. These activities offer explicit opportunities for pupils to consider the response of religion to fundamental questions about the purpose of being, morality and ethical standards, and to develop their own response to such matters.

Every school must by law provide religious education and daily collective worship for all its pupils, with the exception of those pupils who are withdrawn from these activities by their parents. (See RE Policy for 'Right to Withdraw'.)

In community schools, the head teacher is responsible for collective worship provision, in consultation with the governors. Most acts of collective worship in any given school term should still be "wholly or mainly of a broadly Christian character". In other acts of worship, consideration should be given to "circumstances relating to the family backgrounds of the pupils which are relevant for determining the character of the collective worship which is appropriate in their case" and to the "ages and aptitudes" of the pupils. **As our pupils are predominantly Muslim, Samuel Allsopp Primary and Nursery School applied to SACRE for a "determination" as it is inappropriate for our Collective Worship to be "wholly or mainly of a broadly Christian character".** (These exemptions are covered by Schedule 20 of the School Standards and Framework Act 1998.)

In community schools, teachers cannot be required to attend or lead collective worship, but do not have a right to withdraw from the non-worship part of assembly (a reasonable requirement because of the need to supervise pupils). Teachers cannot be required to teach RE unless their contract shows they have been explicitly employed to teach it; Teachers cannot be disadvantaged in their employment because of their religious opinions or the fact that they do not attend religious worship; Under the School Teachers' Pay and Conditions Document, teachers are required to undertake their professional duties under the reasonable direction of the head teacher.

Collective Worship is used to enhance our Religious Education Programme.

- To foster a sense of community and shared values and be relevant to the needs of all pupils, to add significance and meaning to their daily lives
- To enable pupils to practise certain skills such as being still, listening, participating, saying or singing words together
- To provide and develop an inclusive opportunity to build and reinforce the community feeling and values of the whole school
- To reflect the rich diversity of religious beliefs and concepts within our society
- Provide a variety of opportunities for spiritual, moral, social and cultural development
- To provide opportunities for expressing shared experiences and interests and for celebrating special occasions together
- To provide opportunities in which pupils interact with other year groups, staff and on occasions the wider community
- To fulfil statutory requirements of a daily act of collective worship for all pupils.

The Aims of Collective Worship at Victoria Community:

- Provided for all pupils
- Be non-denominational
- Be sensitive to the needs of our Muslim pupils
- Consider family backgrounds, ages and aptitudes of pupils, including those with special needs
- Include material from a variety of faiths and respond to festivals, celebrations and special events
- Be part of the general educational aims of the school
- Help to raise the awareness and values of the school community
- Raise awareness of self, others, and the world in general and lead pupils to develop self respect and empathy with others
- Acknowledge the existence of a Supreme Being

Organisation of Assemblies / Collective Worship

Collective Worship is an integral part of our assembly programme. Samuel Allsopp Primary and Nursery School have a “bank” of themes which can be used during assemblies. (See Appendix A.)

Monday assemblies sets out the focus for the week and may suggest ideas that can be developed in the classroom. Class Assemblies can either relate to the Assembly Theme of the week or to RE / PSHE lessons.

We have a range of music to create a calm and quiet atmosphere for the children at assembly time. We acknowledge and reward good work and behaviour during our Friday Assemblies.

Resources

- RE resources and artefacts are available in the photocopy rooms.
- Resources from the Community – we have visiting speakers from a variety of faiths.
- Muslim colleagues and parents provide us with a lot of support and resources.

Cross reference to other policy documents

- RE Policy
- Ramadan and Eid
- Equal Opportunities
- Special Educational Needs
- History
- Geography

- PSHE

We aim to include everyone in our assemblies, although we recognise the law allows parents to withdraw their children from Collective Worship and that teachers are also allowed to withdraw.

APPENDIX A: Themes for Assemblies and Collective Worship

- School ethos
- School codes of behaviour
- Harvest Festival
- Caring and Sharing
- Helping Others
- Festivals
- Celebrations (Christmas, Easter, May Day)
- Special Events- Poppy Day, Bonfire Night
- New Beginnings
- Traditions
- Feelings
- Looking at the Holy Scriptures of different religions (special books)
- Our Environment
- Special Journeys
- Great Lives
- Safeguarding
- PSHE topics
- World Events

RAMADAN AND EID POLICY

Aims

- To be sensitive to the beliefs of our Muslim Community.
- To support, respect and value children's individual commitment to their religious beliefs.
- To develop positive attitudes in all our children towards each other's religions.

Objectives

- To balance the needs of the National Curriculum and our legal requirements with a sensitivity to the needs of our Muslim children.

Fasting

- Children in Year 6 may fast with their parents' prior permission.

Religious Education during Ramadan

- A Muslim colleague or school leader may want to address the children during an assembly prior to Ramadan to clarify requirements.
- To focus on the total ethos of Ramadan to include the ideas of purity of thought, word and deed.
- To include the expertise of our Muslim colleagues, for example – special visitor.
- To make comparative studies of other religions as appropriate.
- To focus on Ramadan and Eid through our assemblies.

PE and Swimming

- Children will be expected to do PE and go swimming during Ramadan since this is a legal requirement.
- Parents to be informed that swimming will take place and advised on aspects of safety.
- If athletics or Sports Day falls during summer, fasting discussion will take place beforehand with the Headteacher.

Singing

Music will take place during Ramadan as it is a legal requirement.

Celebrations

Each year we will decide upon a suitable celebration for Eid (e.g. parties, assemblies, a concert etc.)

Educational Visits

Ramadan will be considered when planning educational visits for year 6 children.

Provision of a Prayer Room for Staff

Should staff require a place to complete their prayers, a space will be arranged according to the staff requesting it. Where possible this will be a quiet place away from disruption. Staff would be requested to provide their own prayer mat. Prayers should not take place during teaching time or directed time where possible.

Meetings

Any meeting arranged during Ramadan should take into consideration fasting times (e.g. Staff/Key Stage Meetings and Parents Evening).

Holiday for Eid

- We work within National guidelines which allow children to have one day absence from school for each religious festival. (Refer to attendance policy for further details.)
Governors have resolved that Muslim staff be granted one day leave of absence with pay* to celebrate both Eid-ul-Fitr and Eid-ul-Adha, if they fall during term time. (* Leave of absence with pay does not apply to staff who are paid on a sessional basis.)
- We will make appropriate arrangements in school for non-Muslim children during the Eid holiday to ensure that they receive appropriate education on these days, this is normally delivered as a workshop of activities throughout the day based on a common theme.

Glossary

Shab-e-barat (Urdu) Lailat-al-barâ'a (Arabic)	The night of the fifteenth of Shabân - a one day fast. (This would be a suitable date for staff to meet to discuss the preparations for fasting during the month of Ramadan and Eid ul-Fitr).
Ramadan (or Ramzan)	28 day fast which commemorates the first revelation of the Qur'an to Mohammad. Muslims abstain from food and drink during the hours of daylight. Children may tell you they are keeping "Roza" (a one day fast) or "Rozè" (more than one day).
Laila al-Kadhr Laylat-ul-Qadr Lailat-ul-Qadr	On the 27th day of Ramadan there is a special night 'The Night of Power' which specifically commemorates the revelation of the Quran to Muhammad. On this night most Muslims will stay awake reciting the Holy Quran and saying prayers.
Qur'an	The sacred book of Islam.
Eid ul-Fitr	Festival which marks the end of Ramadan (sometimes known as Little Eid).
Eid Mubarak Hajj or Haj	Blessed Festival - Happy Eid. Pilgrimage to Mecca. It is an annual event obligatory to all Muslims who can afford to undertake it once in their lifetime.
Mecca-Makkah	Where Muhammad began to teach his message. It is in Saudi Arabia. The nucleus of Islam.
Eid ul-Adha	Festival which marks the annual completion of the Hajj and commemorates the Prophet Abraham's sacrifice of a sheep in the place of his son Isaac (sometimes known as big Eid).