



PROUD to be **FOREFIELD**: Passion, Respect,
Opportunity, Unique, Determined



Forefield Junior School approach to Religious Education

At Forefield Junior School, we apply the SACRE agreed syllabus, provided by RE today. This Agreed Syllabus for Religious Education (RE) has been created for Sefton SACRE and approved by Sefton Council. It provides a syllabus for religious education for Sefton schools.

“The UK has a rich heritage of culture and diversity. This is continuing today in an era of globalisation and an increasingly interdependent world. Religion and belief for many people forms a crucial part of their culture and identity. Religion and beliefs have become more visible in public life locally, nationally and internationally. The impact of religion on society and public life is constantly brought to public attention through extensive media coverage. The rapid pace of development in scientific and medical technologies and the environmental debate continue to present new issues which raise religious, moral and social questions. The internet enables learning and encourages participation in public discussion of issues in a new and revolutionary way”. **(Religious education in English schools: Non-statutory guidance 2010)**

Intent- the purpose of RE

- Religious education contributes dynamically to children’s and young people’s education in schools by provoking 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.
- In RE pupils learn about and from religions and worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions.
- Pupils learn to evaluate wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully.
- Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities.
- It should develop in pupils an aptitude for dialogue, so that they can participate positively in society, with its diverse religions and worldviews.
- Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence.
- Pupils should be given opportunities to reflect upon their own personal responses to the fundamental human questions to which religious and non-religious worldviews respond.
- Pupils should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

This broad purpose of RE is captured in the principal aim, which is intended to be a shorthand version for day-to-day use. Teachers should use it for short-term and long-term planning, to remind them of the purposes articulated above.

Implementation- what and how do peoples learn in RE?

Organised worldviews

Organised worldviews include the traditional religions studied in RE (Buddhism, Christianity, Hindu Dharma, Islam, Judaism and Sikh). They usually provide a way of understanding the world, answers on the big questions, and instructions on how to live. Organised worldviews may include formal structures, agreed teachings and official practices.

Some traditions are more 'organised' than others. For example, within Christianity the Roman Catholic Church has centralised institutions that lead and direct Catholics worldwide. Islam, on the other hand, has strands of traditions that hold core beliefs in common (such as the Prophethood of Muhammad and the divine revelation of the Qur'an) but which differ in historical development and practice (such as Sunni and Shi'a traditions). Both Christianity and Islam are explored as examples of organised worldviews in our syllabus, but pupils should have opportunities to see how there is not a single model of 'organised' worldviews that applies to all.

Personal worldviews

Everybody has a personal worldview – it is a way of describing how we encounter the world, including our own place in it, whether or not we have thought about it. It is shaped by our experience and environment, but it also shapes *how* we experience life, and how we encounter our environment. It is the story that we tell ourselves in response to life, shaping how we make sense of the world, ourselves, and others. We are inescapably placed within our context, within our story, within our worldview.

Many people around the world are part of 'organised worldviews', and of course that influences their personal worldview. However, an individual's personal worldview may not necessarily reflect the official or traditional beliefs and teachings of the organised worldview.

Many people in the UK have non-religious worldviews. Some may be active members of Humanists UK, who present a form of organised non-religious worldview. Many non-religious people, however, have personal worldviews that draw on a wide range of influences – some from within religious traditions (such as belief in an afterlife or angels, or practising mindfulness meditation) even when they do not see themselves as members of a religious tradition. Non-religiousness is not connected to any particular organised worldview, and individuals may have hugely diverse and occasionally overlapping personal worldviews.

Using the idea of worldviews in our syllabus

Our syllabus uses the idea of worldviews as a way of allowing for some flexibility in the presentation of traditional religions – acknowledging the diversity within traditions, geographically and across time. It also enables pupils to recognise that members of religious traditions may have personal worldviews that differ. The idea of personal worldviews also includes the pupils' own perspectives within the RE classroom.

Impact

Aims in RE: A progression grid	At the end of key stage 1 most pupils will be able to:	At the end of key stage 2 most pupils will be able to:
Know about and Understand A1. Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities	Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them;	Describe and make connections between different features of the religious and non-religious worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;
Know about and Understand A2. Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religious and non-religious worldviews	Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities;
Know about and Understand A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning	Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;	Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning;
Express and Communicate B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities	Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	Observe and understand varied examples of religious and non-religious worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities;
Express and Communicate B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value	Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives;
Express and Communicate B3. Appreciate and appraise varied dimensions of religion	Notice and respond sensitively to some similarities between different religious and non-religious worldviews;	Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews;
Gain and deploy skills C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively	Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;	Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry;
Gain and deploy skills C2. Enquire into what enables different communities to live together respectfully for the wellbeing of all	Find out about and respond with ideas to examples of co-operation between people who are different;	Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect;
Gain and deploy skills C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.	Find out about questions of right and wrong and begin to express their ideas and opinions in response.	Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.

Sefton Agreed Syllabus for RE, 2021–2026

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Inclusion

Religious education has a naturally inclusive nature that allows children to become reflective and critical about their beliefs and worldviews, as well as the worldviews and beliefs of other people. At Forefield Junior School, RE is delivered through a variety of modes and speaks to children's individual strengths.

Enhancement

Within each year group, children will gain exposure to special places and religious artefacts through first hand learning experiences, such as handling significant artefacts and visiting places of worship.

Progress in RE

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

Assessment requires that teachers know what individual pupils know and can do. The learning outcomes on each key question outline will help teachers to assess this in an ongoing way throughout a unit, and to devise appropriate learning activities to enable pupils to secure their knowledge, understanding and skills.

Teachers also use formative assessment. On our bespoke school tracking system, teachers indicate whether a pupil is working below, at, or exceeding age related expectations for each topic taught in RE. (See assessment section for more details)

An example of a summative model in primary RE

YEAR 5		
<p>Why do some people think God exists?</p> <p>Outline clearly a Christian understanding of what God is like, using examples and evidence (A2).</p> <ul style="list-style-type: none"> - Give examples of ways in which believing in God is valuable in the lives of Christians, and ways in which it can be challenging (B2). - Express thoughtful ideas about the impact of believing or not believing in God on someone's life (B1). - Present different views on why people believe in God. <p>What would Jesus do? Can we live by the values of Jesus in the twenty-first century?</p> <p>Outline Jesus' teaching on how his followers should live (A2).</p> <ul style="list-style-type: none"> - Offer interpretations of two of Jesus' parables and say what they might teach Christians about how to live (B3). - Explain the impact Jesus' example and teachings might have on Christians today (B1). - Express their own understanding of what Jesus would do in relation to a moral 	<p>What matters most to Christians and Humanists?</p> <p>Describe what Christians mean about humans being made in the image of God and being 'fallen', giving examples (A2).</p> <ul style="list-style-type: none"> - Describe some Christian and Humanist values simply (B3). - Express their own ideas about some big moral concepts, such as fairness, honesty etc., comparing them with the ideas of others they have studied (C3). - Suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view (B2). <p>If God is everywhere, why go to a place of worship?</p> <p>Make connections between how believers feel about places of worship in different traditions (A3).</p> <ul style="list-style-type: none"> - Select and describe the most important functions of a place of worship for the community (B3). - Give examples of how places of worship support believers in difficult times, explaining why this matters to believers (B2). 	<p>What does it mean to be a Muslim in Britain today? (Part 1)</p> <p>Make connections between Muslim practice of the Five Pillars and their beliefs about God and the Prophet Muhammad (A2).</p> <ul style="list-style-type: none"> - Describe and reflect on the significance of the Holy Qur'an to Muslims (B1). - Describe the forms of guidance a Muslim uses and compare them to forms of guidance experienced by the pupils (A2). - Make connections between the key functions of the mosque and the beliefs of Muslims (A1). <p>Green religion? How and why should religious communities do more to care for the Earth?</p> <p>Make connections between beliefs about the earth and activist behaviour in different religions (A1).</p> <ul style="list-style-type: none"> - Understand the challenges facing the planet and responses from different religions (B2). - Discuss their own and others' ideas about the kinds of collaboration, activism and commitment needed to 'save the Earth' (C3).

Pre and post topic knowledge

Children will complete a mind map at the beginning of each topic to record their existing knowledge. At the end of a topic, they will revisit the mind map and add to it in a different colour to show what they have learned.

Monitoring

Coverage, continuity and progression in history. Findings are used to inform future planning to enhance teaching and learning. The monitoring and evaluating of practice in RE enables the progress of children to be seen within the class and whole-school contexts of school and staff development. Monitoring of teaching and learning takes place through book scrutiny and pupil interviews to attain a well-rounded whole school approach. Drop in lesson observations is something that is currently in progress.

FJS approach to the Sefton SACRE for Religious Education

As previously stated, Religious Education is a valued part of the curriculum at Forefield Junior School as it gives us a sense of identity, set within our social, political, cultural and economic relationships. Religious Education encourages children to question their own beliefs and develop a sensitivity and respect for the diverse cultural, moral and spiritual beliefs of others around them. Moreover, children make connections between the differing aspects of religions and consider the different forms of religious expression. As a result, Religious Education plays an essential part in preparing our children for living and working side by side with others in the modern world. It helps pupils to understand the complexity of people's lives, the process of change, the diversity of societies and relationships between different groups, as well as the identity of their Religious backgrounds. Such understanding comes from the study of regular religious routines, scripture, beliefs, emotions, actions and artefacts. This provides children with the opportunity to appreciate the uniqueness of belief, cultures a respect for others and provides children with the opportunity to

consider other ways of life in context with their own and ask thoughtful questions based on their own experiences - skills that are essential in adult life. We have designed our curriculum in keeping with the Sefton SACRE to help pupils gain 'hands-on' experiences through sequential learning. Immersing children in different religious cultures through dressing up, handling artefacts, welcoming visitors from other faiths into school and visiting places of worship.

The key questions from the Sefton SACRE have been carefully distributed throughout each year group. Below is the topic timetable which can also be found on the FJS website.

Topic Timetable

	Autumn Term	Spring Term	Summer Term
Year 3	What do different people believe about God?	How do family life and festivals show what matters to Jewish people?	Why do people pray?
	Why is the Bible so important to Christians today?	What does it mean to be a Christian in Britain today? (Part 1)	What can we learn from religions about deciding what is right and wrong? <i>(Links to religions studied this year.)</i>
Year 4	What does it mean to be a Hindu in Britain today?	What does it mean to be a Christian in Britain today? (Part 2)	What can we learn from religions about deciding what is right and wrong?
	How do people from religious and non-religious communities celebrate key festivals?	Why is Jesus inspiring to some people?	Why do some people think that life is like a journey and what significant experiences mark this?
Year 5	Why do some people think God exists? <i>(Recapping religions already covered.)</i>	What matters most to Christians and Humanists?	If God is everywhere, why go to a place of worship?
	What does it mean to be a Muslim in Britain today? (Part 1)	What would Jesus do? Can we live by the values of Jesus in the 21st century?	Green religion - How and why should religious communities do more to care for the Earth?
Year 6	What does it mean to be a Muslim in Britain today? (Part 2)	Is it better to express your beliefs in arts and architecture or in charity and generosity?	Exploration of themes - Open ended investigations bringing together all learning for the year
	What can be done to reduce racism? Can religion help?	What do religions say to us when life gets hard?	

In addition to the curriculum, our Pupil Guarantee aims to ensure that **every** child finds their passion through:

- Regular experiences of the Arts - *on stage, as an audience and as an artist/musician, enjoying a range of styles and influences;*
- Encountering a variety of sporting activities - *competing at individual and team level, and pursuing this interest beyond the school or just for fun;*
- Developing a curiosity about the world around them - *through science, nature or learning about other cultures, and discovering a sense of wonder;*
- Making healthy lifestyle choices - *knowing how to eat well, exercise and promote their own well-being;*
- Extending their learning through visits and visitors - *opening their eyes to the world beyond the school walls, culminating in a residential visit to Ambleside in Year 6.*

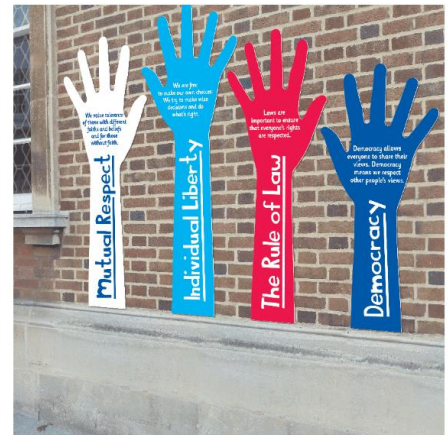
From each experience, pupils can gain the strength to know that it is OK to be different and to encourage and appreciate the success of their friends.

Our Religious Education curriculum supports this through ensuring children develop a curiosity about the world around them through the learning of a range of Religions within other cultures through visitors, assemblies lead by members of the St Luke's Church community, collective worship assemblies lead by our Headteacher and a variety of visits to places of worship such as Churches and Synagogues. In turn, these things, coupled with quality first teaching of R.E in school, allows children to develop a sense of wonder.

British Values:

Our R.E lessons are an ideal opportunity to reinforce the British Values of: Democracy, Law, Liberty, Mutual Respect and Tolerance.

Throughout Key Stage Two, pupils learn about Christianity and Judaism together with an introduction to Hinduism and Islam, recognising the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in religious education. All of the above help pupils develop a deep sense of mutual respect, liberty and tolerance.



Assessment:

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

Assessment requires that teachers know what individual pupils know and can do. The learning outcomes on each key question outline will help teachers to assess this in an ongoing way throughout a unit, and to devise appropriate learning activities to enable pupils to secure their knowledge, understanding and skills.

We have implemented a Microsoft excel based termly assessment system linked to our R.E curriculum. All teachers assess pupils against key objectives in Autumn, Spring & Summer. From work completed, class discussions and careful questioning teachers decide if pupils are working below/at/or above Age Related Expectations. The Subject Leader then collates the data to look for successes and areas to develop. This has implications for refining topics and purchasing new resources. An example of the R.E Objectives for Y3 is provided below:

A Y3 learner about and from religion:

- I can use religious vocabulary to describe key features of religions; recognising similarities and differences.
- I can make links between beliefs and sources, including religious stories and sacred texts.
- I have begun to identify the impact religion has on believers' lives.
- I can describe some forms of religious expression.

- I can compare some of the things that influence me with those that influence others.
- I can ask important questions about life and compare my ideas with those of other people.
- I can link things that are important to me and other people with the way I think and behave.

A collation of this data states that 86% of children across all year groups are working at age related expectations or above in RE, with 10% of those exceeding the expected standard for their year groups.

Pupil Voice:

“I love how we learn about a variety of religions and get to experience how other religious people live their lives and what is important to them” – Joshua, Y5.

“I like how we get to consider life’s big questions in our RE lessons.” – Arabella, Y5.

“I loved visiting our local church and making some Christmas crafts in Year 3!” – Aiden, Y5.

“I love watching the performances by the assembly team from St Luke’s Church.” – Reuben, Y5.

“I love learning how religion has impacted on different cultures.” Olivia, Y5.

“I like finding out about the different Gods in each religion” – Leighton, Y5

Photo Evidence:

Judaism in Y3:



Christianity:

(circa 2020 – Hoping to arrange our church visits again for later this year!)



Enrichment Opportunities:

Whole School:

- A variety of Religious assemblies to bring to light the provenance of religious festivals, celebrations. For example, Rosh Hashanah (September), Diwali (November), Eid, Christmas and Easter.
- As a supplement to these assemblies that highlight the key events within different religious calendars, our school has weekly visits from the assembly team from St Luke's church which include dramatic performances using props and role play to bring biblical stories to life for the children.

- Easter and Christmas workshops led by our local vicar of All Saints Church on Forefield Lane for Year 3.
- Trip to St Peter and Paul's Catholic Church, Crosby, Liverpool in Year 4.

What would further enhance this subject?

An audit of resources to ensure each year group has sufficient equipment to aid learning for all topics covered throughout the academic year.

Drop in lesson observations where possible to ensure good practise across year groups.

Annual book scrutinies to ensure quality first teaching across each year group and to ensure the objectives stated on the curriculum assessment sheets are being incorporated into lessons.

Links with school in our prospective MAT have been made. Cluster meetings have been held and good practise shared via cross-school book scrutinies and an interactive onedrive/Googledrive resources base has been implemented for there to be the sharing of resources where possible. This needs to continue in its development.

More local visits and trips across year groups would further enhance and embed the SACRE curriculum.

Staff training needs?

Staff provided with the opportunity to attend courses/workshops on how to teach the aspect of the religion in their year group.

Changes to curriculum:

In the previous two years, there have been lots of changes to the RE curriculum in line with the updated Sefton SACRE policy (2021) for the teaching of RE. Units are now planned based on key questions taken from the believing, expressing and living question strands provided by the Sefton SACRE. These questions allow teachers to achieve the principal aim of RE which is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

The curriculum for RE aims to ensure that all pupils:

- 1. Know about and understand a range of religious and non-religious worldviews¹, 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 wisdom² found in religious and non-religious 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 religious and non-religious worldviews, so that they can:**
 - explain, using reasoned arguments, 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

- 3. Gain and deploy the skills needed to engage seriously with religious and non-religious worldviews, so that they can:**
 - 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 clearly beliefs, values and commitments in order to explain why they may be important in their own and other people's lives.