



**Chase Side Primary School**

**Religious Education (RE) Policy**

**Reviewed and Adopted by the Governors of Chase Side  
Primary School on Wednesday 18<sup>th</sup> June 2025**

**Next review: June 2027**

Following review with staff and pupils, the RE Policy for Chase Side Primary School has been reviewed and updated. This Policy was ratified by the Governors at the Development Committee meeting held on 18<sup>th</sup> June 2025.

As for all policies we undertake within our school, all aspects of RE Policy must fit with the ethos, values and vision for the school which are:

**Our Ethos:**

Our ethos encompasses being welcoming, inclusive, friendly, caring and ensuring that working together underpins everything we do.

Everyone has the right to expect and benefit from this ethos and these values are demonstrated in all aspects of school life. Everyone who is part of or who visits our learning community is asked to adhere to our values and ethos.

**Our Vision:**

- Developing confident lifelong learners
- Embracing and valuing our diversity
- Making a positive impact in our community

**Our Values:**

The shared values of our school include:

- Kindness
- Respect
- Friendship
- Honesty
- Resilience

**Stronger Together!**

## **1 Aims and Objectives**

Religious education enables children to investigate and reflect on some of the most fundamental questions asked by people. At Chase Side Primary School, we develop the children's knowledge and understanding of the six major world faiths and address the challenging questions that RE raises about the ultimate meaning and purpose of life, beliefs about God, issues of right and wrong and what it means to be human.

We encourage pupils to learn from different worldviews, beliefs, values, and traditions, while exploring their own beliefs and questions of meaning. RE enables pupils to develop respect for and sensitivity to others, in particular those whose worldviews and beliefs are different from their own. We help the children learn *from* religions as well as *about* religions.

The aims of religious education are to help children:

- to promote pupils' spiritual, moral, social and cultural development;
- develop knowledge and understanding of Christianity and other five major world religions and the British Values;
- develop an understanding of Atheism and other worldviews including organised, individual and personal ones;
- develop an understanding of what it means to be committed to a religious tradition;
- be able to reflect on their own experiences and to develop a personal response to the fundamental questions of life;
- develop an understanding of religious traditions and to appreciate the cultural differences in Britain today;
- develop investigative and research skills and to enable them to make reasoned judgements about religious issues;
- have respect for other peoples' views and to celebrate the diversity in society.
- develop a community of enquirers through enquiry-based learning;
- To develop understanding of respecting others' rights whilst valuing their own.

## **2 The Legal Position of Religious Education**

Our school curriculum for religious education meets the requirements of the 1988 Education Reform Act (ERA). The ERA stipulates that religious education is compulsory for all children, including those in the reception class who are less than five years old. The ERA allows parents to withdraw their child from religious education classes if they so wish, although this should only be done once the parents have given written notice to the school governors. The ERA also allows teachers to withdraw from the teaching of religious education, but only after they have given due notice of their intention to the school governors. The religious education curriculum forms an important part of our school's spiritual, moral, social and cultural teaching. It also promotes education for citizenship.

Chase Side Primary School's RE curriculum and scheme of work is based on a locally agreed syllabus by Enfield SACRE for the London Borough of Enfield (updated 2023), which sets out the statutory entitlement to religious education for pupils.

### **3 Teaching and Learning Style**

**3.1** We base our teaching and learning style in RE on the key principle that good teaching in RE allows children both to learn about religious traditions (A1-3) and to reflect on what the religious ideas and concepts mean to them (B1-3). Our teaching enables children to extend their own sense of values and promotes their spiritual growth and development. We encourage children to think about their own views and values in relation to the themes, topics and worldviews studied in the RE curriculum.

**3.2** Our teaching and learning styles in RE enable children to build on their own experiences and extend their knowledge and understanding of religious traditions. We use their experiences at religious festivals such as Easter, Eid, Diwali, Passover etc. to develop their religious thinking. We organise visits to local places of worship and invite representatives of local religious groups to come into school and talk to the children. All visitors to the school are given 'Guidance for Visitors' sheet and are required to meet the class teacher before their visit to discuss the level and needs of the pupils.

**3.3** Children are given the opportunity to *enquire* and plan their own investigations in religious topics through enquiry-based learning. They study particular religious faiths and also compare the religious views of different faith groups on topics such as rites of passage or festivals. Children are given the opportunity to work as a whole class, in groups, pairs or individually and are given the opportunity to prepare presentations and share these with other members of the school in assemblies. Where appropriate, RE lessons can be blocked.

**3.4** We recognise the fact that all classes in our school have children of widely differing abilities, and so we provide suitable learning opportunities for all children by matching the challenge of the task to the ability of the child. We achieve this in a variety of ways, for example, by:

- setting common tasks which are open-ended and can have a variety of responses;
- setting tasks of increasing difficulty (we do not expect all children to complete all tasks);
- grouping the children by ability in the room and setting different tasks for each ability group;
- providing resources of different complexity, adapted to the ability of the child;
- using Pupil Support Assistants (PSA) to support the work of individuals or groups of children.
- Scaffolding work for less able children and providing extension work for more able pupils.
- Taking photos of activities as evidence or recording children talking.

## **4 Curriculum Planning in Religious Education**

**4.1** In religious education, we use the Enfield Scheme of Work, which ensures coverage of the Enfield Agreed Syllabus. Units are extended to incorporate enquiry based learning and trips. We ensure that the topics studied in religious education build upon prior learning (see framework overview). We offer opportunities for children of all abilities to develop their skills and knowledge in each unit, and we ensure that the planned progression built into the scheme of work offers the children an increasing challenge as they move through the school.

**4.2** We carry out the curriculum planning in religious education in three phases (long-term, medium-term and short-term). The long-term plan maps the religious education topics studied in each term during each key stage. We often teach religious education topics in conjunction with other subjects, especially at Key Stage 1.

**4.3** Our medium-term plans give details of each unit of work for each term. The RE subject leader keeps and reviews these plans on a regular basis ensuring that children have complete coverage of the Agreed Syllabus but that they do not repeat topics.

**4.4** Short term plans include individual lesson plans for each unit and detail learning objectives, learning outcomes, teaching input, resources, activity details and teachers notes to support non RE specialists. The teacher keeps these individual plans and often discusses them on an informal basis with the RE subject leader. All plans are available electronically on Microsoft Teams.

## 4.5 Chase Side RE Overview EYFS/KS1/2

	Reception	Year 1	Year 2	Year 3	Year 4	Year 5	Year 6
<b>Autumn 1</b>	F5 Where do we belong?	1.1 Who is a Christian and what do they believe? Part 1	1.3 Who is Jewish and what do they believe?	L2.7 What does it mean to be a Christian in Britain today? Part 1	L2.8 What does it mean to be a Hindu in Britain today? Part 1	U2.1 Why do some people think God exists?	U2.6 What does it mean to be a Muslim in Britain today? Part 2
	Christian, Hindus, Muslims	Christians	Jewish people	Christian	Hindus	Christians, non-religious (Humanists)	Muslims
<b>Autumn 2</b>	F4 What times are special and why?	1.6 How and why do we celebrate special and sacred times? Part 1	1.6 How and why do we celebrate special and sacred times? Part 2	L2.8 What does it mean to be a Hindu in Britain today? Part 1	L2.5a How do people from religious and non-religious communities celebrate key festivals?	U2.6 What does it mean to be a Muslim in Britain today? Part 1	U2.9 What can be done to reduce racism? Can religion help?
	Christians, Hindus, Jewish People	Christians Muslims and Jewish people	Christians Muslims and Jewish people	Hindus	Christians and non-religious people ( with a probable focus on another Judaism)	Muslims	Christians, Muslims, non-religious ideas. Other examples are suggested.
<b>Spring 1</b>	F6 What is special about our world?	1.2 Who are Muslims and what do they believe? Part 1	1.2 Who are Muslims and what do they believe? Part 2	L2.2 Why is the Bible so important to Christian today?	L2.7 What does it mean to be a Christian in Britain today? Part 2	U2.7 What matters most to Christians and Humanists?	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? Spring 1 & 2
	Christians, Muslims and Jewish people	Muslims	Muslims	Christians	Christian	Christians, non-religious (Humanists)	
<b>Spring 2</b>	F2 Which people are special and why?	1.7 What does it mean to belong to a faith community?	1.1 Who is a Christian and what do they believe? Part 2	L2.5 Why are festivals important to religious communities? (Easter and Eid focus possibly)	L2.3 Why is Jesus inspiring to some people?	U2.2 What would Jesus do? (Can we live by the values of Jesus in the 21 <sup>st</sup> century?)	Christians, Muslims and non-religious (Humanists)
	Christians, Muslims and Jewish people	Christians, Muslims and Jewish people	Christians	Christians, Muslims, Hindus, possibly Jewish people.	Christians	Christians	
<b>Summer 1</b>	F3: What places are special and why? (Summer 1 & 2)	1.5 What makes some places sacred? (Summer 1 & 2)	1.4 How can we learn from sacred books?	L2.1 What do different people believe about God?	L2.9 What can we learn from religions about deciding what is right and wrong?	U2.4 If God is everywhere, why go to a place of worship?	U2.3 What do religions say to us when life gets hard? Summer 1 & 2 Please note this unit allows for whole class or project work that recalls past study about being Christian, Hindu, etc.
			Christians, Muslims and Jewish people	Hindus, Christians and Muslims.	Christians, Jewish people, non-religious people (Humanists)	Christians, Hindus and Jewish people	
<b>Summer 2</b>	Christian and Muslims	Christians, Muslims and/or Jewish people	1.8 How should we care for others and the world, and why does it matter?	L2.4 Why do people pray?	L2.6 Why do some people think life is like a journey and what significant experiences mark this?	U2.10 How and why should religious communities do more to care for the Earth?	Christians, Hindus and non-religious people.
	F1: Which stories are special and why? (Throughout the year)		Christian and Jewish people	Christians, Hindus or Muslims.	Christians, Hindus and/or Jewish people.		

## **5 Contribution of Religious Education to the Teaching of other Subjects**

### **5.1 English**

Religious education contributes significantly to the teaching of English in our school by actively promoting the skills of reading, writing, speaking and listening. Some of the texts that we use in English, have religious themes or content, which encourages discussion and promotes the skills of speaking and listening. Children are often encouraged to make books, information leaflets and record information in order to develop their writing ability.

### **5.2 Computing**

Computing is frequently used in religious education. Teachers use the IWB to project posters, video clips and other software. The children find, select and analyse information, using the internet and other software. They also use computing to review, modify and evaluate their work and to improve its presentation.

### **5.3 Personal, Social, Health and Citizenship education (PSHCE)**

Through our religious education 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 diverse and pluralistic society.

### **5.4 Spiritual, moral, social and cultural development**

Through teaching religious education in our school, we provide many 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.

## **6 Teaching Religious Education to Children with Special Educational Needs**

**6.1** At our school we teach religious education to all children, whatever their ability. Religious education forms part of the school curriculum policy to provide a broad and balanced education to all children. Through our religious education teaching we provide learning opportunities that enable all pupils to make progress. We do this by setting suitable learning challenges and responding to each child's different needs. Assessment against the levels of attainment in the Enfield Agreed Syllabus allows us to consider each child's attainment and progress.

When progress falls significantly outside the expected range, the child may have special educational needs. Our assessment process looks at a range of factors – classroom organisation, teaching materials, teaching style, and differentiation

– so that we can take some additional or different action to enable the child to learn more effectively. This ensures that our teaching is matched to the child's needs.

We enable pupils to have access to the full range of activities involved in learning religious education. Where children are to participate in activities outside the classroom, for example, a visit to a Sikh temple, we carry out a risk assessment prior to the activity, to ensure that the activity is safe, accessible and appropriate for all pupils.

## **7 Assessment and Recording**

**7.1** We assess children's work in religious education by making informal judgements, as we observe them during lessons and also through their written work. Teachers mark a piece of work once it has been completed and we comment as necessary. One piece of work per unit is marked in depth and children are given a next step to consolidate or move their learning forward. Although at present there is no requirement to formally assess the children in RE, we assess six children of various abilities in each class against the aims in RE looking at to know and understand, express and communicate and gain and deploy skills.

**7.2** Within in each unit, learning outcomes are clearly outlined to demonstrate by the end of the unit what a pupil must be able to do to be assessed as emerging, expected or exceeding in relations to the aims for RE agreed in the syllabus.

**7.3** RE learning is marked and feedback provided in-line with our Marking and Feedback Policy.

## **8 Resources**

**8.1** At Chase Side, we are well resourced, with all RE resources stored in cupboards outside the staffroom. This allows for easy access and enables us to teach all our religious education units successfully and in an interesting way, which enriches the teaching of RE. Resources are organised on clearly labelled shelves and in boxes. The school library has a good supply of RE topic books. All units are easily accessible on Microsoft Teams and are organised in year groups with accompanying electronic resources.

## **9 Monitoring and Review**

**9.1** The RE subject leader is responsible for monitoring the standards of the children's work and the quality of the teaching in religious education three times a year. S/he is also responsible for supporting colleagues in the teaching of religious education, for being informed about current developments in the subject, and for providing a strategic lead and direction for the subject in the school. The RE subject leader presents an annual report which evaluates the strengths and weaknesses in the subject and indicates areas for further improvement. S/he has specially-allocated time for carrying out the vital task of reviewing samples of the children's work and visiting classes to observe teaching in the subject. The RE subject leader is also responsible for leading RE training and INSET and the maintenance, ordering and upkeep of all the RE resources.