



## Pinfold Primary Forest School RE Policy

**AT Pinfold we are a non- denominatory school. We place a high value on teaching our children the importance of morals and spirituality and being able to respect and begin to understand the beliefs of others. We have used the Lancashire Syllabus as a basis for our four year spiralling curriculum.**

Lancashire's [SACRE](#) is committed to supporting all colleagues who are making Religious Education the best it can be for the children and young people of our County. At the heart of Lancashire's syllabus is the quest to understand what it is to be human. By learning about and from religion we can become more open minded, respectful and achieve greater self-awareness. The skills and attitudes developed though RE can thus make a significant contribution to promoting [British Values](#) and developing community cohesion in Lancashire. We have Pupil Councillors who promote equality within school and to parents.

We use Lancashire resources and work closely with the Islam Learner Service to ensure our teaching is as accurate and current as possible. We have links with the Southport Reformed Synagogue, St Marks Church, Scarisbrick, St Mary's RC Church, Scarisbrick and The Good Shepherd Mission and are forging links with the Sikh Gurduwara and Buddhist temple in Preston to keep our learning real.

We help our children of no faith understand about spirituality through yoga and learning about inner peace through chakras, forest bathing in Forest School and our children learn about diversity and how to challenge discrimination through our work around the No Outsiders Programme, (Andrew Moffat).





# Pinfold Primary Forest School RE Policy

## Our Syllabus

### Section 2 The Field of Enquiry

#### What is the Lancashire Field of Enquiry?

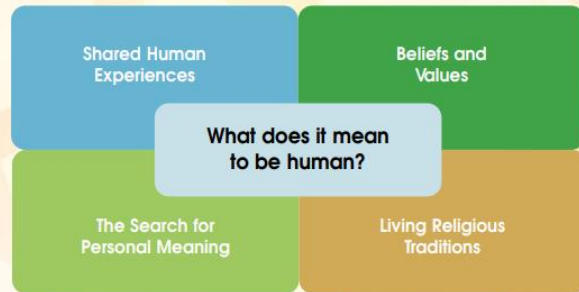
The Lancashire Field of Enquiry is a medium-term planning model that is central to the delivery of this syllabus. Use of this model will enable teachers to fulfil the aims of the syllabus and support pupils' personal search for meaning as they explore what it is to be human. Through this model we ensure that the teaching of religious education is embedded within the disciplines of theology, philosophy, ethics and social science.

A given key question provides the central line of enquiry across each year group (see pages 17 & 18) and then focus questions provide a point of exploration within each religion.

Each unit of work should be structured to include the following four elements:

- Shared human experience - the nature of being human.
- Living religious tradition - principal religious traditions encountered in the world.
- Beliefs and values – the theology that lies at the heart of these traditions.
- The search for personal meaning – a lifelong quest for understanding.

If all four elements of the Field of Enquiry are in place, then this syllabus will be secure.



#### The Search for Personal Meaning

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

For example:

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



This may also be seen as the 'me' aspect of the Field of Enquiry and requires pupils to make sense of concepts and ideas through a philosophical lens after reflecting on insights explored during religious study. Pupils are encouraged to think independently, consider and ask questions, sift arguments and explore alternatives as they reflect and develop a sense of personal meaning. This supports the development of communication, reasoning and critical thinking skills and deals with morality and ethics.

Teachers must aim to create a 'safe space' where pupils are free to express their own religious or non-religious identities. The skills to manage controversial and sensitive issues need to be mastered as part of curriculum implementation.

**Each of the four elements should be explored in every curriculum unit in order for the Field of Enquiry to be secure.**

Please note that it is not expected that each element would be taught as a separate lesson. Activities linked to 'Shared Human Experience' and 'Personal Meaning' lend themselves to discussion and debate at the beginning, during and end of a unit of work.

To provide depth, challenge and rigour, teachers are advised to start their planning by first identifying the beliefs and values that lie at the heart of their chosen religion/ belief. This will ensure that each unit has a 'theological nugget' at its heart.

A Field of Enquiry planning template is made available to support teachers with their medium-term planning and can be downloaded from the RE website. Medium term planning exemplifications are also available to support teachers when planning a unit of work. Lancashire schools can download these for free from the RE website and they are also available by subscription by contacting: [advisory.support@lancashire.gov.uk](mailto:advisory.support@lancashire.gov.uk)



# Pinfold Primary Forest School RE Policy

## Section 3 The Lancashire Agreed Syllabus for Religious Education The Early Years

### Religious Education and the Early Years Foundation Stage

Religious Education is a statutory requirement for all pupils registered on the school roll, including those children in EYFS in reception classes.

Although this legal requirement does not extend to children under compulsory school age, it is good practice for all early years' settings to teach children to respect and celebrate each other's differences by developing an understanding of diversity beyond their immediate family experience. The promotion of equality, diversity and British values should be at the heart of all early years' settings and as such will form a distinct area of enquiry as part of any Ofsted inspection. In reception classes the beginnings in Religious Education can be taught through the Statutory Early Years Framework through the strand 'People and Communities' within the area of development entitled 'Understanding the World' (EYFS Statutory Framework 2021).

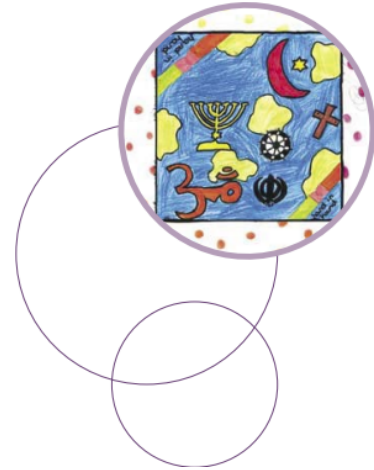
The knowledge, skills and understanding that should be acquired by the end of the reception year is as follows:

**Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class**

Religious Education can also make an active contribution and support development within other areas of learning and development, in particular:

- **Communication and Language** (Listening and Speaking).
- **Literacy** (Comprehension, Word Reading and Writing).
- **Personal, Social and Emotional Development** (self-regulation, managing self and building relationships).
- **Expressive Arts and Design** (creating with materials and performing).
- **Understanding the World** (past and present, the natural world).

Effective Early Years practice applies and in reception classes Religious Education should be taught through a mix of **adult led, child initiated and guided activity**. Skills should be carefully modelled during whole class or group teaching and wherever possible within enhanced areas of provision. At this early stage children should be encouraged to follow lines of enquiry, ask and answer questions and discuss and express their ideas. Opportunities to create a calm and reflective space to enable children to consider, discuss and express their ideas should be promoted.



## Section 3

To teach quality Religious Education aligned to the Lancashire Agreed Syllabus planning should align to the four elements within the Field of Enquiry. Key questions for investigation are as follows:

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
<b>EYFS: Why are some things special?</b>	<b>Special times:</b> How and why do we celebrate? What times are special to different people and why?		<b>Special stories:</b> Why are some stories special? What special messages can we learn from stories?		<b>Special places:</b> What buildings and places are special to different people? OR What is special about our world?	

Children will study Christianity and compare this with the beliefs and practices of other religions represented in their class, school or local community.

Encounters with other religions should be primarily promoted via stories, rhymes, songs and artefacts with specialist vocabulary taught alongside. A multi-sensory, play based approach should be promoted. Teachers should enable children to develop characteristics of effective learning by providing opportunities to:

- Investigate and experience new things
- Play and explore
- 'Have a go': concentrating, persevering, developing strategies
- Develop own ideas, problem solve and follow lines of enquiry.

Planning exemplifications to support medium term planning can be downloaded from the RE website. These resources are free to Lancashire schools or accessible via subscription from:  
[advisory.support@lancashire.gov.uk](mailto:advisory.support@lancashire.gov.uk)





# Pinfold Primary Forest School RE Policy

## Assessment

Assessment in Religious Education should be undertaken as part of the school's agreed observation, assessment and planning cycle. Evidence can be generated from notes, photographs, mark making, and floor books as well as that contributed through the knowledge of parents, teachers and other adults.

Ongoing assessment should inform the planning of further learning opportunities. The following assessment grid pinpoints subject specific assessment criteria.

Early Learning Goal		
Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class		
<b>Special times:</b> How and why do we celebrate? What times are special to different people and why?	<b>Special stories:</b> Why are some stories special? What special messages can we learn from stories?	<b>Special places:</b> What buildings and places are special different people? OR What is special about our world?
<b>Can children:</b> <ul style="list-style-type: none"> <li>Give examples of special occasions and suggest features of a good celebration</li> <li>Recall simple stories connected with Christmas/Harvest/ Diwali and Eid</li> <li>Say why festivals are special times for believers of different faiths</li> </ul>	<b>Can children:</b> <ul style="list-style-type: none"> <li>Talk about/ recall some religious stories e.g. through role play, art, model making</li> <li>Share features of a story that they like and explain why</li> <li>Identify a sacred text e.g. Bible, Qur'an</li> <li>Identify that the Bible and Qur'an are special</li> </ul>	<b>Can children:</b> <ul style="list-style-type: none"> <li>Talk about their special place and explain why it is special</li> <li>Be aware that some Christians, Muslims and Hindus have places that are special to them</li> <li>Know that the church is a holy place for a Christian, a mosque is a holy place for a Muslim and a temple is a holy place for a Hindu</li> <li>Identify some significant features/ objects found inside and outside a Church or Mosque</li> <li>Identify new vocabulary</li> <li>Talk about some of the things Christians and Muslims do when they are visiting a Church or Mosque</li> <li>Talk about the wonders of the natural world</li> <li>Express ideas about how to care for animals and plants</li> <li>Re tell stories to explain Christian and Muslim ideas about Creation and the natural world</li> <li>Talk about ways in which people can harm the natural world</li> <li>Talk about ways in which people can look after the natural world</li> </ul>
Early Learning Goal		
Christian, Hindu, Muslim, Christianity, Hinduism, Islam, Celebration, Harvest, Christmas, Eid, Diwali, special, family, Ramadan, Religion, fasting, Diya Lamp, Rangoli.	Christian, Muslim, Christianity, Islam, Sacred, Holy, Bible, God, Jesus, trust, brave, strong, weak, thankful, foundations, message/messenger, Muhammed, Angel Jibril, prophet.	Christian, Muslim, Hindu, holy, worship, pray/er, minaret, dome, star, moon, prayer mat, altar, font, pulpit, Bible, pew, candle, bells, spire, steeple, mosque, church, mandir, respect, deity, murti, namaste, aum, puja, prashad.  Nature, harm, care for, creation, create, creator, sorry, Bible, Torah, special, nature, natural, beauty, wonder, unique.

At Pinfold we record work, as suggested above:

In Willow class we use a floor book to record learning and progression.

In Oak class the children each have an RE book.

We plan regular visits to places of worship to deepen the understanding of the religion and aspect being taught that term.

## Section 4 The Lancashire Agreed Syllabus For Religious Education KS1 and KS2

### Long Term Curriculum Map KS1

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
<b>EYFS: Why are some things special?</b>	<b>Special times:</b> How and why do we celebrate? What times are special to different people and why?		<b>Special stories:</b> Why are some stories special? What special messages can we learn from stories?		<b>Special places:</b> What buildings and places are special to different people? OR What is special about our world?	
<b>Y1: What do people say about God?</b>	<b>Christianity (God)</b> Why do Christians say that God is a 'Father'? God the Father, prayer.	<b>Christianity (Jesus)</b> Why is Jesus special to Christians? The nativity story, beliefs about Jesus as God incarnate, Christmas.	<b>Islam</b> How might beliefs about creation affect the way people treat the world? God as creator, care for the planet.	<b>Judaism</b> Why might some people put their trust in God? God's promise, Noah, Abraham, trusting in God.	<b>Hindu Dharma</b> What do Hindus believe about God? one God in many forms, God in all things, expressing ideas about God.	<b>Christianity (Church)</b> How might some people show that they 'belong' to God? Baptism, belonging.
<b>Y2: How do we respond to the things that really matter?</b>	<b>Christianity (God)</b> Does how we treat the world matter? Creation, Care for the planet, Harvest.	<b>Christianity (Jesus)</b> Why do Christians say Jesus is the 'Light of the World'? Jesus as the light of the world, symbolism of light, Advent and Christmas.	<b>Hindu Dharma</b> How might people express their devotion? Devotion, worship in the home and temple.	<b>Islam</b> Why do Muslims believe it is important to obey God? submission and gratitude, prayer.	<b>Christianity (Church)</b> What unites the Christian community? Worship, the church, use of symbols.	<b>Judaism</b> What aspects of life really matter? Moses, Ten Commandments, the Sabbath.



## Pinfold Primary Forest School RE Policy

### Section 4

#### Long Term Curriculum Map KS2

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
<b>Y3:</b> Who should we follow?	<b>Christianity (God)</b> <b>How (and why) have some people served God?</b> Prophets, service to God, inspirational people.	<b>Islam</b> <b>Why is the Prophet Muhammad (pbuh) an example for Muslims?</b> The Prophet, Muhammed (pbuh), Zakah.	<b>Christianity (Jesus)</b> <b>What does it mean to be a disciple of Jesus?</b> Discipleship, following the example of Jesus, helping others.	<b>Christianity (Church)</b> <b>What do Christians mean by the 'Holy Spirit'?</b> The Holy Spirit gifts of the spirit, Pentecost.	<b>Sikhism</b> <b>Why are the Gurus important to Sikhs?</b> Guru Nanak, The 10 gurus, Baisakhi.	<b>Hindu Dharma</b> <b>Why is family an important part of Hindu life?</b> religious duty, Hindu scriptures (the Ramayana), Raksha Bandhan.
<b>Y4:</b> How should we live our lives?	<b>Hindu Dharma</b> <b>What might a Hindu learn through celebrating Diwali?</b> Vishnu, Rama and Sita, Diwali.	<b>Christianity (God)</b> <b>How and why might Christians use the Bible?</b> The Bible, christian life – guided by wisdom, teachings and authority.	<b>Sikhism</b> <b>How do Sikhs express their beliefs and values?</b> the 5 Ks, Equality, the Gurdwara.	<b>Christianity (Jesus)</b> <b>Is sacrifice an important part of religious life?</b> Jesus in the wilderness, Lent, Sacrifice.	<b>Islam</b> <b>Why do Muslims fast during Ramadan?</b> The Five Pillars of Islam, Ramadan.	<b>Christianity (Church)</b> <b>What does 'love your neighbour' really mean?</b> Parables, love for all.
<b>Y5:</b> Where do we find guidance about how to live our lives.	<b>Christianity (God)</b> <b>Why is it sometimes difficult to do the right thing?</b> Sin, Adam and Eve's disobedience, temptation and morality.	<b>Islam</b> <b>Why is the Qur'an so important to Muslims?</b> The Qur'an, The Night of Power.	<b>Hindu Dharma</b> <b>What might Hindus learn from stories about Krishna?</b> Krishna, Holi.	<b>Christianity (Jesus)</b> <b>What do we mean by a miracle?</b> miracles of Jesus, pilgrimage.	<b>Christianity (Church)</b> <b>How do people decide what to believe?</b> The Trinity, use of symbols and metaphors, The Worldwide Church.	<b>Judaism</b> <b>Do people need laws to guide them?</b> The Torah, the synagogue.
<b>Y6:</b> Is life like a journey?	<b>Christianity (Church)</b> <b>How do Christians mark the 'turning points' on the journey of life?</b> Christian rites of passage, denominational differences.	<b>Hindu Dharma</b> <b>Is there one journey or many?</b> Reincarnation, Karma, the 4 ashramas.	<b>Islam</b> <b>What is Hajj and why is it important to Muslims?</b> The Ummah, Hajj.	<b>Christianity (Jesus)</b> <b>Why do Christians believe Good Friday is 'good'?</b> Holy Week, The Eucharist, denominational differences.	<b>Buddhism</b> <b>What do we mean by a 'good life'?</b> The Buddha, The Four Noble Truths, The Eightfold path.	<b>Christianity (God)</b> <b>If life is like a journey, what's the destination?</b> Salvation, Forgiveness.

At Pinfold we have taken the above learning and created a four year spiralling curriculum to include all key learning. We have also planned in opportunities to revisit.

Please see our RE Curriculum Coverage and Progression Documents.