

# Religious Education Policy & Handbook

Where education is more than what you know, it's who you can become.

<b>Adopted</b>	Hujjat Primary School
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<b>Review By</b>	HPS Faith & Pastoral Committee



**HUJJAT  
PRIMARY  
SCHOOL**

## **At Hujjat Primary School we will live out our Mission statement.**

- Through the way we teach and learn.
- Through our relationships and respect for one another, the children, parents and the wider community.
- Through our approach to behavioral conduct based on the teachings of Prophet Mohammed (PBUH).
- Through making prayer and reflection an integral part of our daily life.
- Through our concern for justice and peace in our world and for those less fortunate than ourselves.
- Through following the key messages of Muslim personalities to help those in need.

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## VISION

Hujjat Primary School will be a happy and inclusive school inspired by Islamic values. A place where children can indulge their curiosity, develop a love for learning and build the foundation to become ethical, responsible and inspirational members of society.

## MISSION STATEMENT

To nurture children within a safe and caring learning environment to realize their full potential academically, physically, spiritually, emotionally and socially. We believe that true education is not just about acquiring skills and achieving standards, but facilitating the well-being and growth of every child's mind, body and spirit in the best possible way.

## VALUES

- Integrity
- Respect
- Compassion
- Excellence
- Gratitude
- Service

# GUIDANCE FOR RELIGIOUS EDUCATION

## **Rationale of Religious Education**

Religious education is seen as contributing to the whole education of the children within the school. The school approach is based on, and reflects, that adopted by the Harrow Agreed Syllabus for Religious Education. As a school with an Islamic faith designation, tenants of the faith will feature in the teaching of Religious Education through comparative study with other faiths. In doing so, the school aims to enable children to develop and reinforce their own beliefs, ideas and attitudes whilst respecting the right of other people to hold beliefs different from their own.

The school encourages children to develop the skills needed for studying religion. An enquiry and investigative approach to Religious Education is encouraged so that children can ask questions, exploring openly their own and other's beliefs and experiences in an atmosphere of mutual respect and understanding.

The school recognises that Religious Education touches on areas including beliefs, lifestyles and personal responses. All staff approach this area with openness and sensitivity, respecting the integrity of each religion and the responses of individual children to this exploration.

## **The Aims of Religious Education**

- Develop an awareness of spiritual and moral issues in life experiences.
- Promote knowledge and understanding of the Islamic faith and life and to assimilate and apply this knowledge and understanding to their lives
- Promote knowledge and understanding of the response of faith to the ultimate questions about human life, its origin and purpose.
- Promote the skills required to engage in examination of and reflection upon religious belief and practices.
- Develop interest in and enthusiasm for the study of religion and beliefs and enhance their own spiritual, moral, social and cultural development.
- Have respect for other peoples' views and to celebrate the diversity in society.

Religious Education contributes to the general aims of the school in a variety of ways, through:

**Broadening the child's experience of:**

- Awe and wonder about the world
- The mystery and complexity of the natural world
- The children's own developing identity and self-esteem
- How other people live, feel and react
- What is involved in the membership of a group
- Feelings of belonging, responsibility, courage and compassion
- Other cultures and environments

**Developing attitudes which lead to:**

- A respect for those with differing views
- A development of empathy and sensitivity

**Developing abilities and skills in order to:**

- Recognise that language has a variety of uses
- Express thoughts and feelings
- Relate to and understand other people
- Two dimensions of religious education form the basis for our work. These are identified as showing knowledge and understanding, and expressing ideas and insights

**Teaching and Learning**

Religious Education involves pupils not only in the attainment of knowledge and understanding, but also in the acquisition and deployment of skills. The acquisition of skills is essential as a means to increase knowledge and understanding. The following skills are addressed:

- |                  |                      |
|------------------|----------------------|
| ▶ Investigation  | Critical             |
| ▶ Interpretation | Affective and Social |
| ▶ Communication  | Evaluation           |
| ▶ Analytical     | Reflective           |

Through programmes of study, and the skills developed, we intend to help pupils to develop and grow in the gifts of wisdom, understanding, knowledge, right judgement, courage, reverence, awe and wonder.

## **CURRICULUM PLANNING**

### **Planning/Schemes of Work**

Each teaching unit is based on a key question, which is explored through the unit's content. It will also feature values from our Values based Curriculum. Expected attainment is outlined and the skills and attitudes to be developed through RE are explored.

Teaching encourages children to investigate, question and respond, as well as gain knowledge and understanding. Units will vary in length and depth and may be delivered in different ways. RE will be taught as a discrete subject and, where appropriate, cross-curricular links will be made.

We plan appropriate activities linked to children's varying abilities and aptitudes. A range of activities involving, for example, writing, drama, discussion, questioning and the creative arts are used to focus learning. Religious artefacts may also be appropriately used.

RE is taught in each class. Different groupings for activities will be used e.g. pairs, small groups.

### **Assessment, Marking and Recording**

- Assessment, marking and recording are carried out in line with the school's Assessment and Marking Policy;
- Expectation for each unit provides an overview of what is assessed based on the Harrow Locally Agreed Syllabus;
- Each unit is planned in 3 bands: expected (what the majority will attain), emerging/working towards (for those who have not yet reached the expected band); expected/ on-track (for pupils meeting expectations) and exceeding/ above (for those who meeting above age-related expectations). Children's attainment in each unit is assessed using this framework;
- An annual report to parents showing attainment and progress in RE is drawn up based on this system.

### **Equal Opportunities**

In accordance with our Equality Statement all children have access to Religious Education irrespective of creed, race, gender and sexual orientation or ability. Our aim is to provide a broad and balanced education inclusive of all children. All faiths are presented in a respectful way and religious affiliation is not assumed.

Spiritual, moral, social and cultural development (including Islamic and British Values) Religious Education makes a strong contribution to the school's provision of opportunities for children's spiritual, moral and cultural development. It does this through the curriculum content, the skills and attitudes it develops and the activities and experiences it provide

## **Right of Withdrawal**

- Parents have a right, “on grounds of conscience”, to withdraw their child from the whole, or part, of the RE curriculum. This right stems from 1944 when Religious Instruction, rather than Religious Education, was taught. Parents who wish to exercise this right, are asked to meet with the head teacher and the RE lead to discuss the extent of the withdrawal and how it will be implemented. Any request will be confirmed in writing by parents. Parents may provide alternative material for their child to use during their withdrawal. The school will ensure supervision.
- Teachers have the right, “on grounds of conscience”, to withdraw from teaching Religious education. This right stems from 1944 when Religious Instruction, rather than Religious Education, was taught. Any teacher who wishes to exercise this right, should first discuss this with the headteacher and Re lead and how the withdrawal will be implemented. Any request will be confirmed in writing by teacher. Any withdrawn time remains directed time.

## **Home School Links**

When appropriate, children may be asked to:

- Find out more information from family and other adults
- Collect material/artefacts from home

As part of the Values based Curriculum, the whole school from Reception to Year 6 (including the teachers too), will consider the same question/value, such as ‘If you could be any animal what would you be and why?’ We share our thoughts with each other and some of us post our thoughts on our school Values display for everyone to see.

## **British Values**

At Hujjat Primary we promote both the Islamic and British values of democracy and mutual respect for and tolerance of those with different faiths and beliefs and for those without faith. The children learn practically about democracy through the practice of class voting in different aspects of school life. Opportunities to develop self-knowledge, self-esteem and self-confidence whilst encouraging respect for other people, is provided through activities that form the culture of the school.

## **Staff Development**

Staff CPD is important part of our Religious Education development. The Islamic ethos of the school is implicit and permeates the whole curriculum. The Faith Advisor at the school is responsible for ensuring links are made where appropriate in topics and themes studied.

Across the curriculum and that these are in line with promoting the Islamic ethos of the school. The faith lead will also monitor planning and resources to check for suitability of content and resources.

There is at least one INSET per year regarding Religious Education. All staff meetings begin with a prayer.



## **Monitoring and review**

It is the role of a named trustee with responsibility for collective worship to monitor the policy and practice in this important area of school life. The trustee concerned liaises with the headteacher before reporting annually about the contribution and effectiveness of collective worship to the life of the school. Teacher planning, children's learning and resources are reviewed regularly to inform an annual subject leader's audit.

## **THE WIDER COMMUNITY**

### **Links with Local Faith Communities**

- Visitors from different faith communities and members of children's families may be invited to school where appropriate to talk about their own religious beliefs and practices
- Visits to places of worship may periodically be arranged.

### **Parents**

We believe that the parents are the first educators and we can only do our job most effectively with their help and support. We endeavor to do this in an atmosphere of trust and confidence. During the year:

- Parents are encouraged to join us for celebrations, assemblies and prayers.
- Information meetings for parents are held regularly

Each year there are Parent Evenings, reports, weekly newsletters, curriculum coverage information to keep parents informed.

- Parents are also encouraged to ask their children what the half-term's values are and by sharing their thoughts with the children. Information about values are shared with parents through our newsletters.

### **Policy Review**

This policy will be monitored, evaluated and reviewed by Staff and Trustees and updated every 2 years

## GUIDANCE POLICIES ON SPIRITUAL AND MORAL

Religious Education contributes in the following ways:

**Spiritual development** – children are encouraged to:

- Reflect upon their learning and to make personal responses;
- Engage in periods of silence;
- Consider ultimate questions dealing with purpose and meaning.

**Moral development** - children are encouraged to:

- Reflect upon their behaviour and attitudes;
- Consider reasons for choices which they and others make;
- Engage with, and respond to, moral codes from other religions.

**Social development** – children are encouraged to:

- Reflect upon their behaviour and how it affects others;
- Consider that society is made up of people with differing beliefs, attitudes and practices;
- Respect others;
- Develop the ability to ‘stand in others’ shoes’.

**Cultural development** - children gain a knowledge and understanding of:

- The religious aspects of a variety of cultures;
- Various rules and customs which affect lifestyles of different people.

Religious Education contributes to the school’s work around Islamic and British values through, for example:

- Democracy- addressing issues of equality and fairness;
- The Rule of Law- addressing issues of justice and exploring how people of different faith traditions have worked for justice and fairness;
- Individual liberty- religious teaching on the value of the individuals and their life in society;
- Mutual respect and tolerance- inter-faith dialogue, respecting others.

Relationship and Health Education will be taught in line with statutory guidance and from the Islamic perspective, which promotes the education of the whole person. This will be rooted in values and virtues that reflect Islamic teaching, but are universally shared.

Children will be taught about relationship across three dimensions: As a creation of God, with one another and as part of a community.

## **POLICY FOR COLLECTIVE WORSHIP**

### **Aims of Collective Worship**

Within the context of our collective worship programme we aim to:

- Provide an opportunity for members of the school community to worship God, however defined or understood based on individual beliefs;
- Support pupils in considering spiritual and moral issues;
- Enable the exploration of personal beliefs and values;
- Encourage participation and response that develops a sense of community;
- Promote a common ethos and shared values;
- Reinforce positive behaviour and attitudes;
- Explore what worship is, how worship is conducted, including the different ways in which people worship;

### **Assembly and collective worship**

An assembly is a gathering of the school community, or part thereof, for different purposes e.g. to give out notices, celebrate success or impart information. Assemblies are held weekly, a part of which is our act of collective worship.

Collective worship is a gathering of the school community, or part thereof, to join together in worship that reflects the Islamic faith beliefs and practices. It is both reverent and informative.

Our school has a statutory responsibility to provide a daily acts of collective worship for all pupils on the school roll. The daily act of worship should take sufficient account of other beliefs and practices represented in the school together with Islam. There will be a mixture of whole school and class assemblies. This includes during our collective worship element of assembly which provides a period of calm reflection and for some prayer.

The headteacher, Faith Advisor or other members of staff conduct assembly/acts of collective worship. Sometimes local clergy or other representatives of local religious group may conduct our acts of collective worship instead.

We use themes for our assemblies/acts of collective worship drawing on, for example, festivals and events from the Islamic faith, on our Values for the term and shared human values such as respect, dignity and equality explored through Islamic teachings. Current affairs can be incorporated into collective worship time where appropriate, for example; contemplation following an earthquake offering opportunities for developing empathy and giving children the space to comprehend and make sense of the world around them. Key events in the school calendar such as anti-bullying week, charitable giving such as the work of Penny Appeal, topics that build on teaching within the curriculum and/or relate to other key school priorities such as for example exploring Islamic and British Values as required by law.

Our assemblies/acts of collective worship reflect and celebrate the achievements and learning of our children. Sharing of good work is encouraged and children are asked to raise issues that they have discussed in class. We provide opportunities to acknowledge and reward children for their achievements both in and outside of school as well as for their behaviour and attendance. Our assemblies/acts of collective worship play an important part in building up and promoting the ethos of our school.

Parents are invited to class assemblies and we encourage them to attend, as this also promotes the community spirit of the school and is a practical demonstration of the way in which home and school work together to support the attainment and achievement of our children.

The Board of Trustees are welcome to attend our assemblies/acts of collective worship at any time.

In addition to this, we hold daily acts of collective worship in class.

We conduct assemblies in a dignified and respectful way. Collective worship is regarded as a special time and children are expected to behave in an appropriate manner.

Verses of the Qur'an and prayers are recited which children and adults participate in at a level appropriate to their faith background. We ask anyone who does not practice prayer to be respectful and reflect on the meaning for themselves. We use artefacts to act as a focal point for our act of collective worship. For example; picture/model of the Kaaba.

## **Right of withdrawal**

All children are expected to attend assembly. However, any parent can request permission, 'on grounds of conscience', for their child to be excused from attending the collective worship element. The school will arrange for any withdrawn child to be supervised. Any parent who considers this should first discuss it with the headteacher. The headteacher keeps a record of any child withdrawn from collective worship.

Staff have the right, 'on grounds of conscience', not to participate in or lead an act of collective worship although that right does not include the requirement to attend assembly. Should a staff member request withdrawal the time involved remains directed time.

## PRAYER

Prayer is an integral part of Hujjat Primary School and is built into the day at different times to nurture children's spirituality and cultivate their relationship with God. This is achieved through prayers said collectively during the day (to start the school day, before lunch, after lunch and at the end of the school day). These prayers will be in child friendly language enabling the children to access the meaning, for example after lunch, "Oh Lord! Thank you for the food we have eaten and the friends we play with. Thank you Lord for everything. Ameen." Children will be encouraged to raise their hands in prayer according to the Islamic conduct for praying. Prayer times are treated as very special moments of quiet contemplation and respectful behavior and conduct is expected during this time by all students and adults.

Children are offered opportunities for informal prayer by way of expressing their thoughts of praise, gratitude, remorse and desires at appropriate times during the school life both verbally and through written prayers. They are encouraged to reflect on responsibility towards others by offering prayers for people around them, in the local community, their families and for the deceased. In this way, children are taught to be cognizant of others and their respective needs as well as that of their own.

As the children come of age, provision is offered to enable them to carry out their religious obligations of prayer in line with the Islamic faith (and their own faith if appropriate) during the required times. Children of all faiths and none are welcome to visit the reflection room where prayers will be offered individually in an atmosphere of contemplation and reverence.