



**Trinity CE  
Primary School**  
*Who is my neighbour?*

## RELIGIOUS EDUCATION POLICY

Signed	Date	Review Date
Duncan Carter, Chair of Governors	January 2025	January 2028
Charlotte Whittle, Headteacher	January 2025	January 2028



## **1. Principles and Trinity's School Vision/Values**

### **Our Vision**

*We aspire to encourage diversity and a love of learning that nurtures well-rounded individuals, with curious minds, who shine in service to our community and are inspired to flourish. We do this by always asking ourselves 'Who is my neighbour?'*

### **Our Values**

Respect, care and courage.

### **Our Motto**

Who is my neighbour?

Trinity is a voluntary controlled Church of England school. At Trinity Primary School, RE plays an important role in expressing the Christian vision of the school. RE reflects the ethos and values that are held and promotes understanding of people of all faiths and none. RE has the same high status as any other subject and contributes to the overall development of our pupils from all backgrounds and traditions. We recognise that religious education provokes challenging questions about the ultimate purpose and meaning of life, beliefs about God and the self, the nature of reality, issues of morality and what it means to be human.

We work closely in partnership with our local church, which plays an important role in the life of the school, including regular visits from the vicar. The children become familiar with visiting the church for services at special times of celebration and whilst studying other areas of the curriculum.

As a church school, educating children about Christianity and other World Faiths is at the heart of RE teaching. Religious Education enables children to investigate and reflect on some of the most fundamental questions asked by people. We help the children learn from religions as well as about religions.

Our Vision is rooted in the Bible story of 'The Good Samaritan' and we encourage children to remember this story when being a good neighbour.

## **2. Purpose and aims of Religious Education**

Through teaching Religious Education, we seek to develop the intellectual, social, emotional and spiritual understanding of children. This includes having an understanding of themselves and the world they inhabit, encouraging the children to reflect our core Christian values of respect, care and courage. We recognise the importance of teaching children about the religious and non-religious worldviews that they will encounter in modern Britain.

The aims of RE in our school are that children will:



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- Develop a knowledge of Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text
- Gain knowledge and an understanding of a range of religions and world views appreciating diversity, community and change within the religious and worldviews being taught
- Appreciate the distinctive nature of religion and the important contribution of religious and spiritual insights and values to a personal search for meaning in their own lives
- Develop a positive attitude towards people who may hold beliefs different to their own
- Develop empathy, understanding, respect, tolerance and a capacity to engage in a search for meaning and purpose in order to enhance their own spiritual and moral growth
- Begin to recognise that the way people behave is influenced by their beliefs
- Develop an enthusiasm for the study of religion
- Celebrate and embrace the differences in religious belief that enrich our world
- Engage with challenging questions to explore the meaning and purpose of the RE curriculum
- Explore their own religious, spiritual and philosophical ways of living, believing and thinking
- Begin to recognise the concept of religion and its influence on Britain's cultural heritage and in the lives of individuals and societies and philosophical ways of living, believing and thinking

### **3. Legal requirement**

Our curriculum for religious education meets the requirements of the 1988 Education Reform Act. The act stipulates that religious education is compulsory for all children. However, it allows parents and carers to withdraw children under their care from classes if they so wish. This should only happen once parents have given written notice to Trinity's governing body. The act also allows teachers to refuse to teach religious education but only after they have given due notice of their intention to the school's governing body. The religious education curriculum forms an important part of the spiritual, moral, social and cultural teaching of the school.

As a voluntary controlled school, RE is therefore taught in accordance with the ODBE Religious Education Scheme 2023, while also reflecting the requirements of the Statement of Entitlement for Religious Education published by the Education Office of the Church of England in February 2019. The statutory section 48 (SIAMS) inspection will evaluate the way that RE contributes to the Christian character of the school and the teaching of RE will reflect this requirement.

### **4. Curriculum and Time Allocation**

Our school RE curriculum is based on and meets the requirements set out within the Oxfordshire Local Authority's Agreed Syllabus. It is in line with the Education Reform Act which states that the RE syllabus should reflect the fact that the religious traditions in the UK are in the main Christian and should take account of the teaching and practices of other major religions. At least 50% of the time is devoted to Christianity. Other religions are covered according to the syllabus; e.g. Judaism in KS1, Hinduism & Sikhism/Islam in KS2. The total time for RE is between



5% and 10%, and it is taught as dedicated lessons each week. The time dedicated to RE is separate from the time given to Collective Worship.

## **5. Teaching**

We follow the ODBE RE scheme. The scheme uses an enquiry based approach, based around asking big questions and as an investigative approach, that is challenging and robust. Learning will be organised to encourage the development of attitudes such as self-awareness, respect for all, open-mindedness, appreciation and wonder, as well as providing opportunities to engage appropriately with Fundamental British Values.

All faiths are treated respectfully, and opportunities will be made to engage in age-appropriate, meaningful discussion. Where possible pupils will encounter believers and visit places of worship. Our teaching approach takes seriously the philosophy that children are free to make their own choices concerning religion and belief. RE does not try to persuade but rather inform and develop the skills with which evaluation can take place.

A variety of resources, styles, and techniques will be used as appropriate to enable all children to access the learning and make progress in RE regardless of their starting points, ability or background.

## **6. Assessment**

It is a legal requirement to report annually to parents of pupils' progress in RE.

Assessment procedures will follow those of the Agreed Syllabus and be in accordance with other assessment and feedback procedures in the school. Students will engage in a variety of activities which will also enable teachers to assess what they have learnt. Records kept will include information about pupils' experiences and judgements about their attainment and progress, as well as being used to inform planning.

Assessment will take place both formally and informally through a combination of discussion, open and closed questioning and pupil's work. There will be sufficient recorded evidence (written or otherwise) to accurately assess whether the relevant skills from the progression document have been demonstrated.

## **7. Curriculum Links**

RE actively promotes Trinity's core values of respect, care and courage. It places specific emphasis on:

- Pupils valuing themselves and others



- The role of family and the community in religious belief and activity
- The celebration of diversity in society through understanding similarities and differences
- Sustainable development of the Earth

RE also recognises the changing nature of society, including changes in religious practice and expression and the influence of religion in the local, national and global community.

Although RE is a distinct subject area, there are opportunities to form links with other subjects. This is done only where the links are clear and genuine. Opportunities may also arise at other times in the school day. For example, looking at a picture of the Earth from space in a science lesson may be used to stimulate feelings of awe and wonder.

As we journey through the year, there are many significant events in the Christian calendar such as Harvest, Christmas, Lent and Easter which we celebrate and remember. We always mark these events in school and hope to share them with our school community.

## **8. Resources**

The RE subject leader will ensure that RE resources are kept up-to-date and that staff are informed when new resources are purchased or made available electronically. Resources will include source materials (eg Bibles, visitors, artefacts) where appropriate and be treated with respect by all staff.

## **9. Monitoring**

The RE subject leader and SLT will monitor the quality of teaching and learning in RE in accordance with school policy. The headteacher and governors will ensure that adequate monitoring takes place and that the impact of such activity is assessed. The teaching of RE is closely monitored by the Subject Lead to ensure that the teaching is effective, engaging and inclusive for all our children.

The RE lead is responsible for supporting colleagues in the teaching of RE, for being informed about current developments in the subject and for providing a strategic lead and direction for the subject in the school. Subject monitoring will be informed by monitoring practices including, but not limited to:

- Pupil voice
- Staff voice
- Learning walks
- Work scrutiny



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- Planning scrutiny

## **10. The Right of Withdrawal**

Pupils may be withdrawn from RE or part of RE by a parent or guardian (or withdrawing themselves if they are aged 18 or over) in accordance with Schedule 19 to the School Standards and Framework Act 1998; teachers can exercise their right to withdraw from teaching the subject. However, we hope that all parents and teachers will feel comfortable with the type of religious education being taught at this school.

Parents who wish to withdraw their children must provide written notification to this effect and provide suitable activities for their children. The school will keep pupils safe but will not provide any work or reading material for pupils who have been withdrawn.

### **Policy Review**

This policy will be reviewed regularly in line with schools' procedures. An annual review is recommended, if possible, but a review will be done within a 3-year period in line with the school's procedures.



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## Appendix A

Suggested curriculum/scheme of work for Church School RE in Diocese of Oxford.

CONTENT	
<i>Core statements</i>	<i>Expanded statements</i>
<b>a. Nature/formation/expression</b> What is meant by worldview and how people's worldviews are formed and expressed through a complex mix of influences and experiences	The nature and variety of worldviews, and how people's worldviews are formed through a complex mix of influences and experiences, including (for example) rituals, practices, texts, teachings, stories, inspiring individuals, the creative arts, family, tradition, culture, and everyday experiences and actions. How these may also act as ways of expressing and communicating worldviews.
<b>b. Organised/individual</b> How people's individual worldviews relate to wider, organised or institutional worldviews	How people's individual worldviews relate to wider, organised or institutional worldviews (e.g. how individual worldviews may be consciously held or tacit; how individual and organised worldviews are dynamic; how individual worldviews may overlap to a greater or lesser extent with organised worldviews)
<b>c. Contexts</b> How worldviews have contexts, reflecting time and place, are highly diverse, and feature continuity and change.	How worldviews have contexts, reflecting their time and place, shaping and being shaped by these, maintaining continuity and also changing; how they are highly diverse and often develop in interaction with each other. (This applies to organised worldviews as well as to individual worldviews.)
<b>d. Meaning and purpose</b> How worldviews may offer responses to fundamental questions raised by human experience	How worldviews may offer responses to fundamental questions raised by human experience, such as questions of existence, meaning, purpose, knowledge, truth, identity and diversity. How worldviews may play different roles in providing people with ways of making sense of existence and/or their lives, including space for mystery, ambiguity and paradox.
<b>e. Values, commitments and morality</b> How worldviews may provide guidance on how to live a good life	How worldviews may provide a vision of, and guidance on, how to be a good person and live a good life, and may offer ideas of justice, right and wrong, value, beauty, truth and goodness. How individuals and communities may express their values through their commitments.
<b>f. Influence and power</b> How worldviews influence, and are influenced by, people and societies	How worldviews influence people (e.g. providing a 'grand narrative' or story for understanding the world) and influence the exercise of power in societies (e.g. on social norms for communities, or in relation to conflict or peace-making). How society and people can also influence and shape worldviews.



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ENGAGEMENT	
<i>Core statements</i>	<i>Expanded statements</i>
<b>g. Ways of knowing</b> The field of study of worldviews is to be explored using diverse ways of knowing.	The field of study of worldviews is to be explored using diverse ways of knowing. Questions and methods should be carefully chosen, recognising that there are different understandings of what knowledge is deemed reliable, valid, credible, truthful etc.
<b>h. Lived experience</b> The field of study of worldviews is to include a focus on the lived experience of people.	The field of study of worldviews is to include a focus on the lived experience of people (e.g. religious, non-religious, embodied, diverse, fluid, material, experiential) in relation to local and global contexts, recognising the complex reality of worldviews as they are held, shared and expressed by people in real life.
<b>i. Dialogue/interpretation</b> The field of study of worldviews is to be shown as a dynamic area of debate.	The field of study of worldviews is to be encountered as a dynamic area of dialogue and debate, and one which engages with practices of interpretation and judgement within and between religious and non-religious communities.
POSITION	
<i>Core statements</i>	<i>Expanded statements</i>
<b>j. Personal worldviews: reflexivity</b> Pupils will reflect on and potentially develop their personal worldviews in the light of their study.	Pupils will come to understand their own worldview in greater depth, and how it relates to the worldviews of others, becoming more reflective and reflexive. As they develop this awareness of their positionality in relation to that of others, they will make informed judgements on how (far) this understanding prepares them for life in a diverse world
<b>k. Personal worldviews: impact</b> Pupils will reflect on how their worldviews affect their learning	Pupils will develop their understanding of how their encounters with the subject content of RE are affected and shaped by their worldviews, whether conscious or not, and that this is also true for everyone else. They will reflect on how (far) their learning may have an impact on their worldview.



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# Appendix B

## Whole-School RE Overview (2 Year Cycle)

### EYFS

Year Group	Christian Worldviews			Religious and non-religious Worldviews		
	Beliefs & Questions	Community & Identity	Reality & Truth	Beliefs & Questions	Community & Identity	Reality & Truth
Reception	<p><b>Who are Christians and what do they believe?</b> Focus on some of the stories from the Bible that show what Christians believe. Establish that Christians live all over the world. <b>What is the church and who goes there?</b> Variety of church buildings and the things that happen in a church. Find out about vicars and bishops. Look at Sundays, seasons, and festivals.</p> <p><b>Who am I and where do I belong?</b> Explore the different groups that people belong to, including the religious ones. Find out about Christian signs of belonging</p>			<p><b>Does everyone believe in God?</b> <b>What do people celebrate and why?</b> <b>Are all families the same?</b> Each of these questions takes one of the themes from the Christian units and expands on them from a multi-religious and multi-secular perspective.</p> <p>These and the Christian units can and should be woven through continual provision.</p> <p>At EYFS the divisions between the themes are less emphasised and the philosophical elements are woven through all units</p>		

### RE ODBE Curriculum Cycle A

Term	Autumn Term		Spring Term		Summer Term	
	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
KS1 Year 1 unit Year 2 unit	<p><b>Religious and non-religious Worldviews - Beliefs &amp; Questions</b> What does Torah mean for Jewish people?</p>	<p><b>Christian Worldviews - Community &amp; Identity</b> What do most Christians celebrate together? (Focus on Christmas)</p>	<p><b>Religious and non-religious Worldviews - Reality &amp; Truth</b> How do people know how to behave?</p>	<p><b>Christian Worldviews - Beliefs &amp; Questions</b> How do Christians find out what God is like?</p>	<p><b>Religious and non-religious Worldviews - Community &amp; Identity</b> In what ways is the synagogue important to Jewish people?</p>	<p><b>Christian Worldviews - Reality &amp; Truth</b> What questions do the parables of Jesus and/or stories in the Bible make us want to ask?</p>
LKS2 Year 3 unit Year 4 unit	<p><b>Religious and non-religious Worldviews - Community &amp; Identity</b> What role does worship play in the life of a Hindu?</p>	<p><b>Christian Worldviews - Beliefs &amp; Questions</b> How are different people inspired by the teachings of Jesus?</p>	<p><b>Religious and non-religious Worldviews - Reality &amp; Truth</b> How and why do people argue that some places can be spiritual?</p>	<p><b>Christian Worldviews - Reality &amp; Truth</b> Does art help with understanding stories?</p>	<p><b>Religious and non-religious Worldviews - Beliefs &amp; Questions</b> What do Muslims believe about God and where did Islam start?</p>	<p><b>Christian Worldviews - Community &amp; Identity</b> How and why has Christian practice changed over time?</p>
UKS2 Year 5 unit Year 6 unit	<p><b>Religious and non-religious Worldviews - Reality &amp; Truth</b> What does it mean to live a good life?</p>	<p><b>Christian Worldviews - Reality &amp; Truth</b> Does wisdom look the same for everyone?</p>	<p><b>Religious and non-religious Worldviews - Beliefs &amp; Questions</b> What is the significance of Karma and Moksha for a Hindu?</p>	<p><b>Christian Worldviews - Beliefs &amp; Questions</b> What do Christians believe about the death of Jesus?</p>	<p><b>Religious and non-religious Worldviews - Community &amp; Identity</b> What might a Hindu gain from a pilgrimage to India?</p>	<p><b>Christian Worldviews - Community &amp; Identity</b> How and why do Christians try to make the world a better place?</p>



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RE ODBE Curriculum Cycle B

	Autumn Term		Spring Term		Summer Term	
Term	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
KS1 Year 1 unit  Year 2 unit	<b>Religious and non-religious Worldviews - Reality &amp; Truth</b> What are the best reasons for following a leader?	<b>Christian Worldviews - Beliefs &amp; Questions</b> Why do most Christians call God 'creator'?	<b>Religious and non-religious Worldviews - Beliefs &amp; Questions</b> What do different Jewish people believe about God?	<b>Christian Worldviews - Community &amp; Identity</b> Why do many Christians meet together regularly and what do they do? (Focus on Easter)	<b>Religious and non-religious Worldviews - Community &amp; Identity</b> How and why is Shabbat important to some Jewish people in Britain?	<b>Christian Worldviews - Reality &amp; Truth</b> How do Christians decide what is right?
LKS2 Year 3 unit  Year 4 unit	<b>Religious and non-religious Worldviews - Beliefs &amp; Questions</b> How do Hindus understand God (Brahman)?	<b>Christian Worldviews - Community &amp; Identity</b> How does the worldwide Christian family celebrate, worship and mark key events?	<b>Religious and non-religious Worldviews - Community &amp; Identity</b> What is the Qur'an and why do many Muslims try to learn it by heart?	<b>Christian Worldviews - Beliefs &amp; Questions</b> Who do Christians believe Jesus is?	<b>Religious and non-religious Worldviews - Reality &amp; Truth</b> Does it matter if a story is true or not?	<b>Christian Worldviews - Reality &amp; Truth</b> Does prayer make a difference and how do Christians know?
UKS2 Year 5 unit  Year 6 unit	<b>Religious and non-religious Worldviews - Beliefs &amp; Questions</b> Why is it important to Muslims that that Muhammad is known as the seal of the prophets?	<b>Christian Worldviews - Reality &amp; Truth</b> How do people make valid judgements about how and why the world is as it is?	<b>Religious and non-religious Worldviews - Community &amp; Identity</b> How far does the mosque contribute to the Muslim concept of Ummah?	<b>Christian Worldviews - Beliefs &amp; Questions</b> How far is belief in the resurrection important to Christians today?	<b>Religious and non-religious Worldviews - Reality &amp; Truth</b> How does a worldwide view help people decide what is important?	<b>Christian Worldviews - Community &amp; Identity</b> How do rites of passage shape the lives of different Christians?