



Religious Education Policy

Including statutory requirements from 2020.

Equalities Statement

Over recent years, schools and academies have (in line with other institutions and public bodies) been working towards an improved understanding of the diverse nature of their communities. Much of the work is in response to new legislation that places an increased duty on schools, academies and other settings to tackle radicalisation and to establish a positive ethos of British Values. Legislation requires schools and academies both to eliminate direct or indirect discrimination, victimisation or harassment and to promote equalities for students, staff and others who use their facilities.

In our Trust we work to ensure that there is equality of opportunity for all members of our community who hold a range of protected characteristics as defined by the Equality Act 2010, as well as having regard to other factors which have the potential to cause inequality, such as socio-economic factors.

Document Management

Date Approved:	<i>March 2025</i>
Next review date:	
Approved by:	Head of School - Sarah Doyle
Responsible for:	The Turing School

Contents

1. Scope	3
2. Aims	3
3. Statutory requirements	4
4. Policy development	5
5. Curriculum	5
6. Pupils with Special Education Needs and Disabilities (SEND)	5
7. Equality	5
8. Roles and responsibilities	6
9. Parents' right to withdraw	6
10. Assessment and Monitoring	7
Appendix 1: Curriculum map	8
Appendix 2: By the end of Key Stage 3 pupils should know	11
Appendix 3: By the end of Key Stage 4 pupils should be taught to	12
Appendix 4: Worldviews curriculum	13
Appendix 5: Parent form: withdrawal from components of RE	15

1. Scope

Religious education increases knowledge and understanding and explores ways that religions inspire people to acts of compassion and service towards others.

The distinctive contribution of religious education to the school curriculum allows children and young people to build their own identity and understand their culture and the cultures of others. This helps children relate to others and supports them in building the moral framework that is so important in guiding them as they grow into active and responsible members of the community.

This curriculum provides many learning opportunities to develop a wide range of transferable skills and knowledge that will benefit our learners across the curriculum. We hope that schools will take the opportunity to purchase the units of work that go with this document, to support their teaching of religious education. It is expected that pupils will be encouraged through their learning to take a Religious Studies GCSE at Key Stage 4.

2. Aims

The aims of Religious Education within our school is to:

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.

- Religious Education contributes dynamically to children 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 they learn about and from religions and worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions.
- They learn to weigh up the value of 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 our 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. They should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

3. Statutory requirements

RE is for all pupils:

Every pupil has a legal entitlement to RE.

- RE is a necessary part of a 'broad and balanced curriculum' and must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).
- This requirement does not apply to pupils below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.
- The 'basic' school curriculum includes the National Curriculum, RE, and relationships education.

RE is locally determined, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority. We currently follow the Kent Agreed Syllabus.
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- Religious Education is also compulsory in faith and non-faith academies and free schools, as set out in their funding agreements. Academies may use their locally agreed syllabus, or a different locally agreed syllabus (with permission of the SACRE concerned), or devise their own curriculum.

RE is multi-faith:

- The RE curriculum drawn up by a SACRE, or by an academy or free school, 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.
- As education policy changes, the legal requirement for RE for all registered pupils remains unchanged.
- RE is an entitlement for all pupils, unless they have been withdrawn by their parents from some or all of the RE curriculum.
- This agreed syllabus builds on the good practice from the 2004 Non-statutory Framework for RE, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council's non-statutory Framework from 2013.⁸

4. Policy development

This policy has been developed in consultation with staff, pupils and parents. The consultation and policy development process involved the following steps:

1. Review – a cross-Trust working group pulled together all relevant information including relevant national and local guidance
2. Staff consultation – all school staff will be given the opportunity to look at the policy and make recommendations on a rolling programme
3. Parent/stakeholder consultation – parents and any interested parties will be invited to share their views and thoughts about the policy on a rolling programme
4. Pupil consultation – we investigated what exactly pupils want and need from religion, ethics and philosophy education
5. Ratification – once amendments are made, the policy will be shared with local governing bodies/challenge committees and ratified on a rolling programme

5. Curriculum

Our curriculum is set out as per Appendix 1 but we adapt it as and when necessary.

We are continuously developing the curriculum in consultation with parents, pupils and staff, taking into account the age, developmental needs and feelings of pupils. If pupils ask questions outside the scope of this policy, teachers will respond in an appropriate manner so they are fully informed and don't seek answers online.

For more information about our curriculum, see our curriculum map in [Appendix 1](#).

6. Pupils with Special Education Needs and Disabilities (SEND)

RE is accessible for all pupils. We recognise the importance of planning teaching for pupils with special educational needs and disabilities. High quality teaching that is differentiated and personalised will be the starting point to ensure accessibility.

We recognise that some pupils are more vulnerable to exploitation, bullying and other issues due to the nature of their SEND. SE can also be particularly important subjects for some pupils; for example, those with Social, Emotional and Mental Health needs or learning disabilities.

7. Equality

Under the provisions of the Equality Act 2010, schools must not unlawfully discriminate against pupils because of their age, sex, race, disability, religion or belief, gender reassignment, pregnancy or maternity, marriage or civil partnership or sexual orientation (collectively known as the protected characteristics).

Within the Trust we make reasonable adjustments to alleviate disadvantage and are aligned with the SEND Code of Practice & Mainstream Core Standards when planning for these subjects.

8. Roles and responsibilities

8.1 The Governing Body

Local Governing Bodies/Challenge Committees will monitor the ongoing implementation of this policy.

8.2 The Headteacher

Headteachers are responsible for ensuring that RE is taught consistently in schools across the Trust, and for managing requests, where appropriate, to withdraw pupils from components of RE (see section 8).

8.3 Staff

All staff in all schools across the Trust are responsible for:

- Delivering RE in a sensitive way
- Modeling positive attitudes to RE
- Monitoring progress
- Responding to the needs of individual pupils
- Responding appropriately to pupils whose parents wish them to be withdrawn from components of RE

Staff do not have the right to opt out of teaching RE as outlined in this Trust policy. Staff who have concerns about teaching RE are encouraged to discuss this with the headteacher of their school.

8.4 Pupils

Pupils are expected to engage fully in RE and, when discussing issues related to RE, treat others with respect and sensitivity.

9. Parents' right to withdraw

This was first granted in 1944 when curricular RE was called 'Religious Instruction' and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad and exploring a range of religious and non-religious worldviews. In the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own RE. This provision will be the parents' responsibility. This right of withdrawal exists for all pupils in all types of school, including schools with and without a religious designation. Students aged 18 or over have the right to withdraw themselves from RE. Parents also have the right to withdraw their child from part or all of the RE Curriculum.

Teachers also have the right to withdraw from the teaching of RE. However, this does not apply to teachers who have been specifically employed to teach or lead RE. If a teacher wishes to withdraw from the teaching of RE, a letter requesting this must be submitted to the head of the school and its chair of governors. If a teacher withdraws from the teaching of RE, the school must still make provisions for the pupils to receive their entitlement to RE.

Requests for withdrawal should be put in writing using the form found in [Appendix 5](#) of this policy and addressed to the headteacher of the school.

A copy of withdrawal requests will be placed in the pupil's educational record. The headteacher will discuss the request with parents and take appropriate action.

10. Assessment and Monitoring

The delivery of RE is monitored by leadership teams in our Trust schools through systems including (but not limited to):

- planning scrutinies
- learning walks
- pupil voice

Pupils' development in RE is monitored as part of our internal assessment systems and are used to ensure all pupils gain a sound knowledge of all curriculum areas. Appropriate support and intervention is put in place as needed.

This policy will be reviewed by a cross-Trust working party every 3 years (or as needed). At every review, the policy will be approved by local governing bodies and Challenge Committees.

Appendix 1: Curriculum map

The Turing School Religious Education Curriculum Map

Key Stage 3 2024/25

Yr	Term 1	Term 2	Term 3	Term 4	Term 5	Term 6
7/ 8/ 9	Is death the end? Does it matter? What are their beliefs on death and the afterlife/	What difference does it make to believe in? What is special about our world? How should we care for others and the world, and why does it matter? What difference does it make to believe in ahimsa, grace, and/or Ummah?	What is Religion? (Introducing Comparative Religion) This term will introduce the concept of God and religion. It will briefly introduce the major World religions, where they come from, what they have in common and what the main differences are between them. It will also consider symbolism and why is religion important?	What is Christianity? What does it mean to be a Christian? This term we will look at Christianity. We will explore its key beliefs, Christianity's place in the world and the effect it has had on it. As well as the life of Jesus and how Christians practice their beliefs.	How can people express the spiritual through music and art? Is it better to express your beliefs in arts and architecture or in charity and generosity?	Worldviews project Applied ideas about how our own worldviews are shaped by our families, communities and wider society. Students will design a questionnaire ,to collect data on this worldview's outcome (amongst others if they choose); they will process and analyse the data and then draw a conclusion from the data; they will communicate their findings in whatever way they wish.

Key Stage 4 2024/25 AQA A RS short course - timings are flexible

10 / 11	What is Religion? (Introducing Comparative Religion)	Christian Beliefs and Teachings (Component 1: The study of religions: beliefs, teachings and Practices - Christianity)	Christian Practices (Component 1: The study of religions: beliefs, teachings and Practices - Christianity)	Muslim Beliefs and Teaching (Component 1: The Study of religions - Beliefs, teachings and practices: Buddhism)	Religion and Family (Component 2: Theme A - Religion, Relationships and families)
	This term will introduce the concept of God and religion. It will briefly introduce the major World religions, where they come from, what they have in common and what the main differences are between them. It will also consider symbolism and why is religion important?	Looking at the nature of God as well as Christian beliefs about the trinity, Jesus, resurrection and the afterlife. They will also contrast differing Christian attitudes and beliefs about these as well understanding the importance of scripture in explaining Christian beliefs	This term we will look at how Christians put the teachings (learnt in the previous term) into practice. This will include worship and prayer as well as the role of the Church in society and in the wider World.	This term we will be looking at the life of Buddha and the key events of his life. We will develop this through a focus on scriptures to understand the 3 gems of Buddhism. The Dharma and enlightenment and Buddhism in today's World are considered as well as the 4 Noble Truths	This term will cover human sexuality and marriage as well as issues surrounding the nature and purpose of family. Issues of equality and purpose will be discussed and considered as a contrast to a range of Christian beliefs

Appendix 2: By the end of Key Stage 3 pupils should know

<p>A1. Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices, in order to appraise reasons why some people support and others question these influences.</p>	<p>B1. Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology.</p>	<p>C1. Explore some of the ultimate questions that are raised by human life, making well-informed and reasoned personal responses and expressing insights that draw on a wide range of examples including the arts, media and philosophy.</p>
<p>A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority including experience in order to understand religions and worldviews as coherent systems or ways of seeing the world.</p>	<p>B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful analysis and evaluation of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities.</p>	<p>C2. Examine and evaluate issues about community relations and respect for all in the light of different perspectives from varied religions and worldviews.</p>
<p>A3. Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them.</p>	<p>B3. Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied.</p>	<p>C3. Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.</p>

Appendix 3: By the end of Key Stage 4 pupils taught to:

- Investigate and analyse the beliefs and practices of religions and worldviews using a range of arguments and evidence to evaluate issues and draw balanced conclusions.
- Synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making clear and appropriate references to their historical, cultural and social contexts.
- Develop coherent and well-informed analysis of diversity in the forms of expression and ways of life found in different religions and worldviews.
- Use, independently, different disciplines and methods by which religions and worldviews are to analyse their influence on individuals and societies.
- Account for varied interpretations of commitment to religions and worldviews and for responses to profound questions about the expression of identity, diversity, meaning and value
- Argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others.
- Enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, media and philosophy.
- Use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding, locally, nationally and globally.
- Research and skilfully present a wide range of well-informed and reasonable arguments which engage profoundly with moral, religious and spiritual issues.

Appendix 4: Worldviews curriculum

11-12 year olds	12-14 year olds	14-16 year olds
<p>Might ask a question such as ‘what is religion?’ They might examine a range of common features of religion and carry out some research into their importance in the lives of members of the school and local community, and reflect on the role any of these features play in their own lives. By analysing these, they get an insight into the flexible role of religion in people’s lives and worldviews, including their own responses. Having looked at the diversity of expression of religion in people’s lives, they can then analyse and evaluate a range of contested academic definitions of religion, reflecting on the impact of a person’s worldview on their understanding of ‘religion’.</p> <p>(a, b, c, g, h, i, j, k).</p>	<p>Might ask questions about how religions change over time. They might explore how significant concepts developed through the ages (e.g. using theological methods to understand Trinity as expressed in art, or theories of atonement in Christian traditions; or the miraculous nature of the Qur’an in Islamic traditions) and how practices develop in place (e.g. RS methods to explore how the Buddha’s teaching was adapted as it spread to, for example, Sri Lanka, China, Tibet and the West, exploring how the importance of the story of the life of the Buddha varies across these contexts). They might use these studies to inform their understanding of how such ideas shape cultures and worldviews and enable them to examine questions of power and influence. They might reflect on which methods were most effective in getting to the heart of the matter, and examining why they think so, reflecting on the impact of their personal worldviews on their choices and responses. (a, c, f, g, j, k)</p>	<p>Might examine the relationship between institutional and individual worldviews by exploring ethical issues (e.g. Roman Catholic doctrines on sanctity of life and data on Catholic people’s attitudes to birth control), or by considering how religion/non-religion is presented in RE in comparison with lived realities (e.g. textbook presentations of religions alongside sociological data on the diverse adherence and practice of religions in India; data on the permeable boundary between religion and non-religion in the UK). They suggest different explanations for these relationships, reflecting on questions of tradition, continuity, change, power and culture. They select and apply appropriate disciplinary tools to evaluate the explanations, recognising the impact of context. Throughout the unit, they reflect on the sources of their own worldviews in the light of their learning.</p> <p>(b, c, e, f, g, j)</p>
<p>Recognising different questions can fit with subject disciplines, including (for example) theology, philosophy, a social science</p> <ul style="list-style-type: none"> • awareness of basic assumptions of these (e.g. ‘insider/ outsider’ perspectives) • examine beliefs, teachings, ways of living with a range of methods (e.g. experiment, interview, qualitative and quantitative data) • basic evaluative methods (e.g. reliable methods/ sources/ findings; generalisable conclusions; coherence with tradition etc.) • recognise that some important questions leave space for mystery and paradox 	<ul style="list-style-type: none"> • As above but also reflecting on different ways that disciplines construct knowledge, aware of assumptions • using content from different methods, or applying these appropriately to investigations, examining beliefs, teachings and lived experience (e.g. using hermeneutical approaches to texts; interpreting artistic forms of expression; case study, discourse analysis, experimental method, ethnography, surveys) • awareness of the place of dialogue, debate and disagreement in construction of knowledge • application of specific evaluative tools • awareness of non-western ways of knowing • awareness that ‘even if all possible scientific questions be answered the problems of life have not been touched at all’ (Wittgenstein). 	<p>As above, but also selecting and applying these disciplinary ways of thinking to increasingly challenging issues, both contemporary and in the past recognising the roots of such debates and the range of ways of handling them</p> <ul style="list-style-type: none"> • appreciating that many questions remain unresolved, and will themselves reflect different worldviews. ° within religious communities (e.g. how theology responds to changes in prevailing cultures, such as questions around gender and sexuality; the impact of critical realism and non-realism on debates about God in Christianity) ° between communities (e.g. relationships between atheism, secularism, Humanism, non-religion, and religion; religion in India or China compared with religion in UK) ° and beyond religious communities (e.g. dialogues and debates about the nature of religion, its place in societies and cultures, its roles in relation to prejudice, equality and justice, in politics, in colonialism and national identities etc.)
<p>Pupils begin to understand what worldviews are, that they affect how we experience the world, and that we can study a range of different worldviews using varied methods, such as through sociological enquiry or textual study. Learning more about diversity, they apply ideas about how our own worldviews are shaped by our families, communities and wider society to different</p>	<p>Pupils apply the insight that all our experiences are affected by our worldview, and use different methods to research and explain different dimensions of the religion and worldviews curriculum, so that they can describe, explain and analyse religious and non-religious ideas and practice. They make skillful and insightful comparisons between a range of different perspectives on</p>	<p>Students deepen their understanding of the role that worldviews play in how we interpret our encounters in life, and apply this as they continue to expand and deepen their growing rich knowledge of religion and worldviews. They consider, and appropriately deploy and evaluate, a range of disciplinary methods by which religions and worldviews are studied. They</p>

<p>examples.</p> <p>To explain what matters in religion, they use a growing rich knowledge of the ways key examples of religious worldviews teach their ideas and express their visions in practice. They are involved (sometimes as planners) in creative learning experiences that deepen their understanding of varied ways in which religions and worldviews are practised in our communities today and how they draw on ideas from the past and from around the world. They recognise some sources of their own worldviews and identify how someone's worldview affects how they understand and experience the world, in RE as well as in wider life.</p>	<p>big questions about theology, philosophy and society. They learn, by methods of dialogue and listening, to navigate diversity in relation to religion and worldviews with increasing skill. They participate in challenging experiences of debate, dialogue, imagination, encounter and challenge in relation to big ideas and questions, drawing on their own worldviews and reflecting on the worldviews of others to come to informed judgements on contested matters.</p>	<p>apply these different methods to the religions and worldviews they study in increasing depth. They respond to the challenges, dilemmas and controversies raised by religion and worldviews in contemporary society, locally and globally, drawing on their awareness of how worldviews affect and shape their encounter with the content of RE, and how the content shapes their worldviews. They research and evaluate creative insights offered by different communities into the human condition.</p>
--	--	---

Appendix 5: Parent form: withdrawal from Religious Education

(An editable copy of this form can be requested from the [Curriculum Lead](#) for Religious Education)

TO BE COMPLETED BY PARENTS			
Name of child		Class	
Name of parent		Date	
Reason for withdrawing from Religious Education			
Any other information you would like the school to consider			
Please outline below how you plan to ensure your child still receives Religious Education that is open, broad and still explores a range of religious and non-religious worldviews.			
Parent signature			

TO BE COMPLETED BY THE SCHOOL	
Agreed actions from discussion with parents	Include notes from discussions with parents and agreed actions taken. E.g. Joe Bloggs will be taking part in all Religious Education lessons where Christianity or Comparisons of religions is not the focus. During the lessons where this is not the focus, he will be working independently on a project, supplied by parent, in the Support room.