

FOREFIELD JUNIOR SCHOOL

Religious Education Policy

October 2026

Years 3 to 6

Kapow Primary RE scheme



1 INTRODUCTION

At Forefield Junior School, Religious Education (RE) helps children understand religious and non-religious worldviews and the part these play in people's lives. Pupils explore beliefs, practices, texts, moral questions and communities, learning to ask thoughtful questions and explain ideas with care. Our curriculum gives children the knowledge to recognise diversity, challenge stereotypes and discuss differences respectfully. This policy sets out our curriculum aims, teaching, assessment and leadership arrangements across Years 3 to 6.

Statutory requirements

RE is a compulsory part of the basic curriculum in state-funded schools in England, although it is not a National Curriculum subject with a nationally prescribed programme of study. Forefield Junior School is an academy without a religious designation. The duty to provide RE is secured through the academy funding agreement. [1, 7]

Department for Education guidance requires RE in academies without a religious designation to meet the agreed-syllabus requirements in section 375(3) of the Education Act 1996 and paragraph 5 of Schedule 19 to the School Standards and Framework Act 1998. Teaching must recognise Christianity's predominant place in Great Britain's religious traditions and include the teachings and practices of other principal religions represented here. It must not be denominational instruction. Academies may choose a locally agreed syllabus or another compliant curriculum. [1]

We follow the Kapow Primary RE scheme, also called Religion and Worldviews. Leaders check its coverage and school adaptations against our funding agreement and applicable requirements. RE lessons are distinct from collective worship, which has separate requirements. Parents may withdraw children from all or part of RE; arrangements are explained in Section 11. [1, 2]

2 INTENT

Our intent is for every child to gain secure, connected knowledge of religion and worldviews and become increasingly thoughtful in using it. We teach Christianity alongside a carefully planned range of religious traditions and non-religious perspectives, including Humanism. Children learn that an individual's worldview can be influenced by belief, family, culture, history, place and experience, and that people within the same tradition may think and practise differently.

We aim for children to:

- Know and explain significant beliefs, practices, sources of wisdom and expressions of belonging.
- Interpret texts and evidence, make informed comparisons and give reasons for their conclusions.
- Recognise how their own experiences influence their thinking, while considering other viewpoints.
- Develop precise vocabulary and communicate increasingly complex ideas through discussion and other forms of response.
- Understand people beyond their immediate experience and take part respectfully in a diverse society.

These ambitions apply to all pupils, including disadvantaged children and pupils with special educational needs and disabilities (SEND). Personal reflection supports the subject's academic learning; neither religious commitment nor agreement with a particular belief is an expected outcome.

3 IMPLEMENTATION

Curriculum organisation

Kapow Primary provides the teaching sequence, lesson resources and assessment support for our RE curriculum. Our school curriculum map, key vocabulary map and progression documents identify what pupils are to learn in each year. Teachers use these together to plan lessons, check prior learning and make adaptations that retain the intended knowledge and progression.

RE receives planned, regular curriculum time throughout Key Stage 2. The annual timetable must allow teachers to complete the agreed curriculum and revisit learning without long gaps. Leaders review the allocation and use of time. Assemblies, enrichment and cross-curricular links extend learning but do not replace the taught RE curriculum. Any changes to the planned sequence are discussed with the subject leader.

Three connected forms of knowledge

The Kapow scheme brings together substantive, disciplinary and personal knowledge. These are developed through the same enquiries rather than taught as unrelated activities. [5, 6]

Knowledge	What this means in our RE curriculum
Substantive	Knowledge of religious and non-religious traditions, beliefs, practices, texts and concepts. Pupils learn specific examples before drawing broader conclusions.
Disciplinary	Learning how to investigate and interpret knowledge about religion and worldviews. Pupils use texts, artefacts, accounts and evidence to support comparisons and explanations.
Personal	Recognising influences on one's own thinking and considering how new knowledge relates to personal assumptions and questions. Children may reflect without disclosing private beliefs.

Knowledge strands and progression

Our progression document organises learning through beliefs; practices; wisdom and morality; and community and belonging. Concepts return with greater depth and complexity as children move through the school. The overview below summarises this progression and is used alongside the full year-group maps.

Year	Progression in the planned curriculum
Year 3	Organised and personal worldviews; soul and spirituality; forgiveness and moral guidance; symbolism in water and fire; community rules and ceremonies.
Year 4	Changing beliefs and historical connections; scriptures, languages and translations; sacrifice; religious and cultural practices; commitment and community identity.
Year 5	Beliefs about God, death and the afterlife; funeral practices; religious freedom; interpretations, leadership and authority; rights and community support.
Year 6	The nature of God, free will and suffering; pilgrimage; interpretation in context; ancient guidance and modern questions; diversity within traditions and shared belonging.

Year 3 teachers establish what children already know from Key Stage 1 and address gaps. By Year 6, pupils draw on earlier learning to support reasoned explanations and are prepared for further study at secondary school.

Teaching approaches

Teachers make the learning purpose clear, teach essential content explicitly and use enquiry questions to organise learning. Discussion is informed by the knowledge children have learned. Pupils examine sources, hear different accounts and develop an explanation or response that can be supported by evidence.

- Teach and revisit key vocabulary, modelling accurate pronunciation and use in spoken and written explanations.
- Retrieve relevant earlier learning before introducing new ideas, including links across year groups.
- Use carefully selected texts, stories, photographs, artefacts, maps, film and first-person accounts.
- Model how to interpret a source, compare perspectives and distinguish a belief claim from evidence about practice or history.
- Check understanding throughout the lesson and respond to misconceptions before they become established.
- Provide opportunities for independent thinking, paired discussion, collaborative investigation and reasoned responses.

Teachers present traditions accurately and use language such as “some Christians” or “many Muslims” where appropriate. Children encounter diversity within traditions as well as differences between them. A visitor or individual account illustrates one perspective and is not presented as speaking for every follower. Activities must deepen understanding; making an artefact or celebrating a festival alone is insufficient evidence of RE learning.

The colour-coded skills in our curriculum map identify investigating, interpreting, comparing, explaining and reflecting. Teachers develop these skills through the content of each enquiry, with increasing expectations across Years 3 to 6. They draw on Kapow’s subject guidance and professional development resources when preparing unfamiliar content.

Lessons on death, suffering, identity or belief are handled sensitively. Teachers consider pupils’ experiences, use age-appropriate material and offer ways to respond without sharing personal experiences. Children may ask questions or disagree respectfully. Teachers follow safeguarding procedures if a discussion raises a concern.

4 IMPACT

We judge impact through what children know, understand and can use over time. By the end of Year 6, pupils should be able to:

- Explain significant beliefs and practices using accurate vocabulary and specific examples.
- Describe connections between beliefs, moral choices, practices and community life.
- Recognise diversity within and between religious and non-religious worldviews.
- Interpret sources, compare perspectives and support explanations with reasons and evidence.
- Reflect on influences on their own thinking and respond thoughtfully to differing views.
- Recall important earlier learning and apply it to new questions and contexts.

Teachers and leaders look for these outcomes in discussion, work and later retrieval. Enjoyment and respectful attitudes matter, but are considered alongside evidence of subject learning. Assessment and monitoring identify pupils who need further support and changes needed to teaching or curriculum sequencing.

5 ASSESSMENT

Assessment checks the knowledge and skills specified in our RE curriculum. At the beginning of a unit, teachers establish relevant starting points through questions, discussion or a short retrieval activity. This informs teaching without assuming that pupils' personal faith backgrounds determine their subject knowledge.

During lessons, teachers use formative assessment to check explanations, vocabulary, interpretation and misconceptions. Feedback identifies the next step and enables pupils to improve. Where knowledge is insecure, teachers revisit it before expecting pupils to use it in a more complex enquiry.

At the end of a unit, teachers use Kapow assessment guidance where available, together with evidence gathered during teaching, to make a judgement against the intended outcomes. Judgements and significant next steps are recorded through the school's agreed assessment arrangements. Assessment remains proportionate and supports teaching.

Approach	Examples of evidence
Questioning and discussion	Ask pupils to explain a belief, justify a comparison, interpret a symbol or support a conclusion with a source.
Observation and responses	Listen to talk and inspect written, oral, visual or recorded responses for the intended RE understanding.
Retrieval and application	Use a short quiz, concept map or explanation task; revisit key learning later and apply it to a different example.
Review and moderation	Compare selected responses with the curriculum outcomes and discuss standards with colleagues and the subject leader.

We assess children's understanding of religion and worldviews, not the strength, correctness or sincerity of their personal beliefs. Reflective responses are judged for their reasoning and connection with learning, rather than agreement with the teacher. A polished piece of writing or factual quiz alone does not establish secure understanding.

6 REASONABLE ADJUSTMENTS

Teachers maintain ambitious learning goals and remove barriers to participation. Adaptations reflect pupils' needs, prior knowledge, SEND support arrangements and Education, Health and Care plans where applicable. Teachers seek advice from the SENCO and RE subject leader when needed.

- Pre-teach vocabulary; use visual prompts, concrete examples, accessible texts and supported reading.
- Break tasks into manageable steps and model comparisons or explanations before independent work.
- Use sentence stems, communication aids, additional processing time or structured discussion partners.
- Offer oral, visual, practical or recorded responses when writing would mask RE understanding.
- Adapt access to artefacts, visits and activities while preserving their learning purpose.
- Extend secure learners through more complex sources, contrasting interpretations and greater independence.

Additional adults support access and independence. Pupils are not routinely removed from RE for interventions in other subjects. Teachers check that adjustments enable progress in RE and revise them where they do not.

7 ENRICHMENT AND WIDER EXPERIENCES

Visits, visitors and community links are planned where they strengthen a specific part of the curriculum. Opportunities may include visiting places of worship, meeting people with different worldviews, exploring local communities or examining collections and digital resources. These experiences are prepared for in lessons and revisited afterwards so that pupils connect them with their learning.

Teachers brief visitors on the educational purpose, suitable content and expectations for respectful discussion. Visits follow school procedures for safeguarding, accessibility, risk assessment and parental information. Pupils may observe religious practices as part of learning; they are not required to worship or affirm a belief. Participation arrangements respect parental withdrawal rights.

8 SPIRITUAL MORAL SOCIAL AND CULTURAL DEVELOPMENT

RE contributes to pupils' spiritual, moral, social and cultural development through its planned content and the way children learn together. It also supports understanding of fundamental British values, including democracy, the rule of law, individual liberty, mutual respect and tolerance of different faiths and beliefs.

- Spiritual development: explore questions of meaning, identity, belonging and purpose; recognise different responses and reflect on personal thinking.
- Moral development: investigate sources of guidance, consequences, forgiveness, free will and different views about right and wrong.
- Social development: listen carefully, discuss disagreement constructively and understand how communities support people and protect rights.
- Cultural development: study traditions in their historical and geographical contexts and recognise varied expressions of belief in Britain and beyond.

Children learn that respect for people can coexist with thoughtful questioning of ideas. Teachers challenge stereotypes and discriminatory language and help pupils distinguish an individual's experience from a general claim about a whole community. Personal development grows from informed learning about religion and worldviews.

9 ROLE OF THE SUBJECT LEADER

The RE subject leader works with senior leaders, class teachers and the SENCO to:

- Maintain a coherent curriculum and check Kapow provision and adaptations against applicable requirements.
- Keep year-group maps, vocabulary and progression documents aligned with classroom teaching.
- Support accurate subject knowledge and identify professional development needs.
- Check provision, assessment and pupils' learning, including access and progress for different groups.
- Manage suitable resources and advise on visits, visitors and sensitive content.
- Identify improvement priorities, support action and evaluate whether it improves pupils' learning.
- Keep informed about relevant guidance and report findings to senior leaders and governors or trustees through agreed arrangements.

Senior leaders secure curriculum time, staffing, resources and support. Class teachers prepare and teach the planned curriculum, assess learning and respond to pupils' needs. Governance oversight considers whether pupils receive their entitlement and whether improvement actions are effective.

10 EQUALITY STATEMENT

RE is taught in accordance with the school's equality, inclusion and safeguarding policies. Every pupil has access to the planned curriculum, subject to a parent's lawful right of withdrawal. Staff respect religious and non-religious beliefs and avoid assumptions about children's knowledge, practices or opinions based on family background.

Resources represent people fairly and avoid stereotypes. Pupils are not asked to speak on behalf of a religion or community, and sharing personal beliefs is voluntary. Teachers teach children to challenge prejudice and discrimination through accurate knowledge and respectful discussion. Reasonable adjustments support disabled pupils' access to learning and wider experiences.

11 RIGHT OF WITHDRAWAL

Parents have the right to withdraw their child from all or part of RE without giving a reason. They should contact the headteacher so that the scope of withdrawal and practical arrangements can be established. The school offers information about the curriculum and an opportunity for discussion, but this is not a condition of exercising the right. [1, 2]

The school records the request, informs relevant staff and arranges appropriate supervision. It is not required to provide additional teaching or incur extra cost. The headteacher discusses arrangements for visits or integrated activities affected by the request. A parent may withdraw the request at any time. The right does not provide a general exemption from incidental references to religion in other subjects. Withdrawal from collective worship is a separate right. [1, 2]

12 MONITORING AND EVALUATION

Leaders evaluate the enacted curriculum as well as the planned documents. Monitoring draws on normal school activity: discussions with teachers and pupils, visits to lessons, review of selected work and assessment information. It is used to answer practical questions about provision and learning.

- Is the planned curriculum being taught, with sufficient time and continuity?
- Do pupils understand and remember essential knowledge, and connect it with earlier learning?
- Are vocabulary, source interpretation and reasoned explanations developing across year groups?
- Are misconceptions, stereotypes or gaps identified and addressed?
- Do adaptations enable pupils with SEND and other barriers to learn the intended content?
- Do staff have the knowledge and support needed, and do improvement actions make a difference?

Findings inform feedback, training and the subject action plan. Leaders revisit priorities to check their effect on learning. Monitoring uses proportionate evidence already available through school practice and avoids unnecessary assessment or documentation.

This approach reflects the current Ofsted emphasis on curriculum and teaching, achievement, inclusion and leadership. The school also considers relevant RE research and subject findings when reviewing quality. Ofsted's toolkit does not prescribe a policy format; Intent, Implementation and Impact organise our own explanation of provision. [3, 4]

13 POLICY REVIEW

The RE subject leader and senior leaders review this policy annually, or sooner if legislation, funding-agreement requirements or the curriculum change. Approval and oversight follow the school and trust's governance arrangements. The policy is read alongside the RE curriculum maps, assessment arrangements and policies for inclusion, equality, safeguarding, educational visits and collective worship.

REFERENCE DOCUMENTS

Government and Ofsted sources checked on 9 October 2026. Statutory duties and funding-agreement requirements are distinguished from non-statutory guidance, inspection materials and curriculum resources.

1 Department for Education

Religious education and collective worship in academies and free schools. Explains academy requirements, curriculum content and parental withdrawal.

[View source](#)

2 Department for Education

Religious education in English schools non-statutory guidance 2010. Used for guidance on managing withdrawal; the academy funding agreement remains the basis of Forefield's duties.

[View source](#)

3 Ofsted

State-funded school inspection toolkit, June 2026 version, for use from 7 September 2026. Relevant areas include curriculum and teaching, achievement, inclusion and leadership.

[View source](#)

4 Ofsted

Deep and meaningful? The religious education subject report, 17 April 2024. Used to inform curriculum review and subject improvement.

[View source](#)

5 Ofsted

Research review series religious education, 12 May 2021. Used to inform the relationship between substantive knowledge, ways of knowing and personal knowledge.

[View source](#)

6 Kapow Primary

Religion and Worldviews curriculum information and school RE scheme resources.

[View source](#)

7 Ofsted school record

Forefield Junior School, URN 150658. Records academy status and no religious designation.

[View source](#)

School curriculum documents

Forefield Junior School RE Progression Map; RE Curriculum Map and Key Vocabulary for Years 3 to 6; Kapow Primary school planning and assessment materials. The structure of this policy follows the supplied Forefield Junior School Music Policy 2023.