



Intent, Implementation & Impact for RE 2026 - 2027

‘An intelligent heart acquires knowledge, for the ears of the wise seek it out.’

Proverbs 18:15

We are explorers of belief!

Our children’s intent for RE is learning about what people believe in and what they do.

RE Intent, Implementation and Impact

Religious Education aims to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by belief and religion reflecting on their own ideas and ways of living.

Our Intent

Our school aims to develop the children’s religious literacy so they can hold balanced and informed conversations about the diverse society we live in. Teaching therefore equips pupils with systematic knowledge and understanding of a range of religions and beliefs, enabling them to develop and reflect on their own ideas, values and identities.

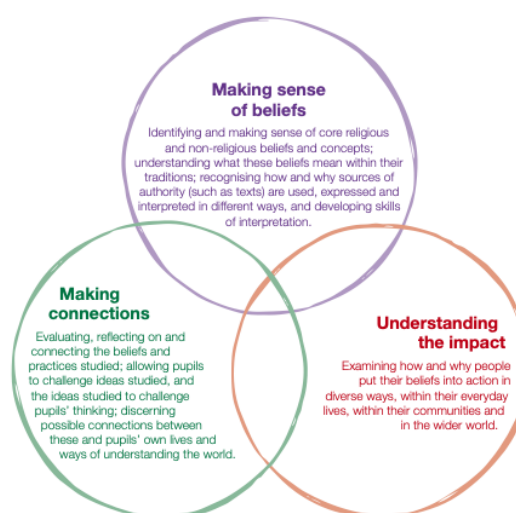
We believe that Religious Education contributes dynamically to children and young people’s education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. The children will learn about religions and beliefs (including non-religious views) in local, national and global contexts, to discover, explore and consider different answers to these questions.

Pupils learn to weigh up the value of wisdom from different sources, to develop and express their insights in response and, through a culture of openness, agree or disagree respectfully. They will have the opportunities to challenge and be challenged by the ideas they encounter and will gain and apply the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

RE in our school gives the children the opportunity to:

- make sense of a range of religious and non-religious beliefs so that they can:
 - identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary
 - explain how and why these beliefs are understood in different ways, by individuals and within communities
 - recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation

- understand the impact and significance of religious and non-religious beliefs so that they can:
 - examine and explain how and why people express their beliefs in diverse ways
 - recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world
 - appreciate and appraise the significance of different ways of life and ways of expressing meaning.
- make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:
 - evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses
 - challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs values and commitments clearly in response
 - discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding.



We foster excitement and curiosity through our teaching approach where our student's interests, attitudes and experiences at home and in their community are carefully considered so that we don't merely contextualise, but instead personalise and localise learning, helping students to realise that they have resources that are valued in Religious Education.

Teachers use questions to elicit student's knowledge that draws on personal, family and/or cultural experiences; they value student's contributions to emphasise that such knowledge is relevant and worth sharing; and they connect student's contributions and experiences to aspects of the science curriculum.

Our Implementation

Our Religious Education curriculum reflects the school's Christian identity (in line with the Statement of Entitlement for Religious Education in Church of England schools), so Christianity is the majority religion studied in each year group and contributes to at least 50% of curriculum time. However, we make sure to take account of the teaching and practices of the other principal religions represented in Great Britain (Education Act 1996 section 375) and as outlined in the Northumberland SACRE RE Syllabus (2022), the children study the following traditions in depth:

Pupils are to study in depth the religious traditions of the following:

4-5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.	Consideration of other religions and non-religious worldviews can occur at any key stage, as appropriate to the school context.
5-7s Key Stage 1	Christians, Jews and Muslims.	
7-11s Key Stage 2	Christians, Muslims, Hindus and Jews.	
11-14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists.	
14-16s Key Stage 4	Two religions are required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96. ¹⁰	
16-19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.	

Teachers will deliver units with a clear focus on an aspect of belief or a practical aspect of how people in Britain and beyond live because of what they believe in e.g. celebrating in places of worship. Our progression document demonstrates the organisation of knowledge and skills, along with a key vocabulary that each year must be taught. Links will be made to previous learning so children understand the context of what they are learning and how new knowledge can build on their existing foundations. All recorded work will have the purpose of enhancing pupils' skills and understanding. Some lessons may have a practical focus and we believe that is an important aspect of our Religious Education curriculum. Pupils will regularly use sources including texts images and artefacts, atlases and visits and visitors to enhance their exposure and experiences. Questioning is a key part of our Religious Education curriculum and pupils are asked to justify their answers in order to develop and reflect on connections as well as skills and vocabulary.

How is Religious Education organised across school?

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
EYFS	Belonging - Where do we belong?	Christians - Incarnation Why is Christmas special for Christians?	Christians - Why is the word 'God' special to Christians?	Christians - Why is Easter special for Christians?	Christians and Jews - Why are stories special and why?	Christians, Jews and non-religious - Which places are special and why?
KS1 Cycle 1	Creation (Christian) Who do Christians say made the world?	Incarnation (Christian) Why does Christmas matter to Christians?	Muslims Who is Muslim and how do they live?	Jews Who is Jewish and how do they live?	Gospel (Christians) What is the 'good news' Christians say Jesus brings?	Thematic How should we care for others and the world and why does it matter?
KS1 Cycle 2	God (Christian) What do Christians believe God is like?	Jews Who is Jewish and what do they believe?	Creation Who do Christians say made the world?	Salvation (Christians) Why does Easter matter to Christians?	Muslims Who is Muslim and what do they believe?	Thematic What does it mean to belong to a faith community?
LKS2 Cycle 1	Creation (Christian) What do Christians learn from the Creation story?	Incarnation (Christian) What is the 'Trinity' and why is it important for Christians?	Muslims How do festivals and worship show what matters to a Muslim? [Ibadah]	Jews How do festivals and family life show what matters to Jews?	Gospel (Christians) What kind of a world did Jesus want?	Thematic How and why do people try to make the world a better place?

				[God/Torah/the People]		
LKS2 Cycle 2	People of God (Christian) What is it like for someone to follow God?	Hindus What do Hindus believe God is like?	Muslims How do festivals and worship show what matters to Muslims?	Salvation (Christians) Why do Christians call the day Jesus died 'Good Friday'?	Kingdom of God (Christians) For Christians, when Jesus left, what was the impact of Pentecost?	Thematic How and why do people mark the significant events of life?
UKS2 Cycle 1	God (Christian) What does it mean if Christians believe God is holy and loving?	Hindu Dharma Why do Hindus want to be good? [Karma/dharma /samsara/ moksha]	Non-Religious Worldviews What matters most to Humanists and Christians?	Salvation (Christians) What do Christians believe Jesus did to 'save' people?	Kingdom of God (Christians) For Christians, what kind of King is Jesus?	Thematic How does faith help when life gets hard?
UKS2 Cycle 2	Creation (Christian) Creation & Science - conflicting or complimentary?	Incarnation (Christian) Why do Christians believe Jesus was the messiah?	Muslims What does it mean to be a Muslim in Britain today? [Tawhid/iman/ibadah]	Jews Why is the Torah so important to Jewish people? [God/Torah]	Gospel (Christians) How do Christians decide how to live? 'What would Jesus do?'	Thematic Why do some people believe in God and some people do not?

How do we plan?

We have planned the curriculum based on:

- Northumberland SACRE RE Syllabus
- Essential knowledge we believe to be important
- The demographics of religion and belief in Northumberland, the region and the nation (see Appendix)

Vocabulary:

Word levels are based on frequency, complexity, and meaning. As teachers, we know that a robust vocabulary supports reading comprehension and reinforces understanding of new and difficult texts. Using a tiered approach to vocabulary instruction assists in the development of language acquisition and promotes a strong foundation for literacy and comprehension across key stages and content areas.

Tier 1; FUNCTIONAL VOCABULARY

Tier one words are high frequency words, used over and over again in the course of general conversation. Because tier one words are basic everyday words, most of them are learned through oral communication with family members, peers, or teachers. There is no need for specific instruction with tier one words. Examples of tier one words include table, happy, baby, and clock.

Tier 2: CURRICULUM VOCABULARY

Tier two words are also referred to as academic vocabulary. They are cross-curricular words, appearing frequently across topics and content areas. Tier two words are not common words used in conversation, making them ideal candidates for direct instruction. Examples of tier two words include complex,

analyse, restrict, ultimate, and foundation. In addition to being cross-curricular, tier two words often have multiple meanings, making them an integral component of reading comprehension. We have set out within our progression documents where tier 2 words will be taught, to better develop pupil understanding of them across the curriculum.

Tier 3: TOPIC VOCABULARY

Tier three vocabulary words are low-frequency words. These words are content specific and have distinct meanings and purposes. Tier three words are central to understanding concepts and so are explicitly set out in our progression documents as essential knowledge. These vocabulary lists set the minimum standard for the subject, with the expectation that supplementary vocabulary will be added reflecting the specific strengths and learning requirements of the cohort.

Books:

Where appropriate books will be used in other areas (whole class reading, reading for pleasure etc.) as additional resources to supplement the learning. These can be added to year on year.

What does Religious Education look like in the classroom?

Strong curriculum links are made between Religious Education, other subject areas and the SMSC development of all. Each area of study is focused on an enquiry question and subsequent enquiry questions for each lesson and all areas of study begin with finding out what children already know; asking questions and provoking an interest in the learning to come.

It is important that when planning areas of study, teachers address misconceptions children might have about what people believe in and what they do. Tackling these misconceptions and modelling a culture of openness to agree or disagree respectfully will be evident in lessons. All children are given the chance to access the same knowledge and skills through the same or similar tasks (at the teachers discretion) e.g. creating a piece of artwork in response to a story heard or read and opportunities for challenge are available to all through 'challenge' questions or activities and responses might be oral or written, using appropriate vocabulary and phrases.

Teaching and learning should always meet our Religious Education – Non Negotiables

Please refer to our 'Non Negotiable Expectations for Religious Education' document.

Learning is regularly consolidated by revisiting through questioning

Four questions are asked which will typically consist of:

- A question based on the previous lesson
- A question from the previous week
- A question from further back or the previous area of study
- A question which revisits previous knowledge from further back, possibly a previous year

Our Impact

All pupils will leave us as explorers of belief. They will have a clear understanding of the diversity of beliefs and faiths in Northumberland, our region, our nation and beyond. Through the process of repetition, retrieval and enriching and deepening their learning, children will have a bank of knowledge and vocabulary that will stay with them for life. By building upon and strengthening their skills, pupils will be able to communicate, interpret and reflect on texts and beliefs so that they can form their own ideas, values and identities. We want our children to have enquiring minds and the confidence in themselves that they know how to find out the answers and to share views respectfully in a plural and diverse society now and in the future.

Assessing Religious Education and end points

- Staff will assess the children on their understanding of both knowledge and skills.
- Teachers will carefully plan opportunities for children to use and apply their skills and knowledge - skills should be revisited regularly in order to see progress and this should be evidenced in books.
- Formative assessment is constantly used to inform planning and teaching with summative judgments made at the end of a term through end of unit assessments.
- Religious Education is monitored by the Subject Leader and the Curriculum Leaders. A combination of pupil voice interviews; planning support/moderation; classroom drop ins and work scrutiny will be used to gain a view of how Religious Education is taught and learnt across school.
- Children will demonstrate and model tolerance and mutual respect of the faiths and beliefs of other people in school and beyond, be that religious or non-religious. The children will develop their own culture of openness inside and outside of the classroom and will show this through interactions and relationships with peers, staff and visitors.

Policy Review Record

Date	Version	Lead	Review date
10/07/2022	Version 1:0	A Pearson	01/08/2023
01/06/2023	Version 2:0	A Pearson	01/06/2024
01/06/2024	Version 3.0	A Pearson	01/06/2025
10/01/2025	Version 4.0	A Pearson	10/01/2026
26/6/2026	Version 5.0	P. Murray	18/6/26

Appendix 1

E.5 The demographics of religion and belief in Northumberland, the region and the nation

The 2011 Census information sets the demographic context for the county, the region and the nation. This will be updated with the 2021 Census, but the data still have relevance today. We intend to educate pupils for their current life, whether in a village, town or city, but also for a plural nation and a diverse world. The purpose of RE includes enabling pupils to be ready to live well in a wider world: the region, the nation, the global community.

CENSUS 2011:	Population	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
North East	2,596,886	1,753,334	6,316	7,772	4,503	46,764	5,964	6,668	607,700	157,865
		67.5%	0.2%	0.3%	0.2%	1.8%	0.2%	0.3%	23.4%	6.1%
Northumberland	316,028	216,673	578	335	169	1,018	494	980	75,620	20,161
		68.6%	0.2%	0.1%	0.1%	0.3%	0.2%	0.3%	23.9%	6.4%
Cumbria	499,858	359,235	1,353	559	203	1,336	64	1,364	101,496	34,248
		71.9%	0.3%	0.1%	0.0%	0.3%	0.0%	0.3%	20.3%	6.9%
North Tyneside	200,801	128,185	436	513	92	1,493	354	528	56,408	12,792
		63.8%	0.2%	0.3%	0.0%	0.7%	0.2%	0.3%	28.1%	6.4%
Newcastle upon Tyne	280,177	158,138	1,701	3,144	671	17,561	1,223	755	79,345	17,639
		56.4%	0.6%	1.1%	0.2%	6.3%	0.4%	0.3%	28.3%	6.3%
England	53,012,456	31,479,876	238,626	806,199	261,282	2,660,116	420,196	227,825	13,114,232	3,804,104
		59.4%	0.5%	1.5%	0.5%	5.0%	0.8%	0.4%	24.7%	7.2%
ENGLAND AND WALES	56,075,912	33,243,175	247,743	816,633	263,346	2,706,066	423,158	240,530	14,097,229	4,038,032
		59.3%	0.4%	1.5%	0.5%	4.8%	0.8%	0.4%	25.1%	7.2%

This table selects data for religious affiliation from the 2011 Census, providing a context for RE in Northumberland and the surrounding region. Diversity is not always evident in every part of the county or the region, but pupils might learn much from seeing this regional picture and understanding it. Some parts of the region are not as diverse as others, but the region still reflects a range of religious and non-religious worldviews.

Note that the British Social Attitudes Survey gives a different national picture, with around 50% of people saying they have no religion, compared with around 25% in the 2011 Census. See their report for 2018, noting the changes over the past decades on p.5 of the report. https://bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf Note, however, that the BSA Survey and the Census ask different questions about religion, so the results are not immediately comparable.