



How we teach

RE

at Lozells School

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Our vision:

To teach and nurture the children of our community is a privilege.

Our families and children are ambitious for themselves and supportive of one another in a way that simply defines 'community'.

Our vision is for all our children to know that they are valued, can make a difference and can achieve great things through hard work and perseverance.

Our ethos is:

Everyone is entitled to be the best they can be.

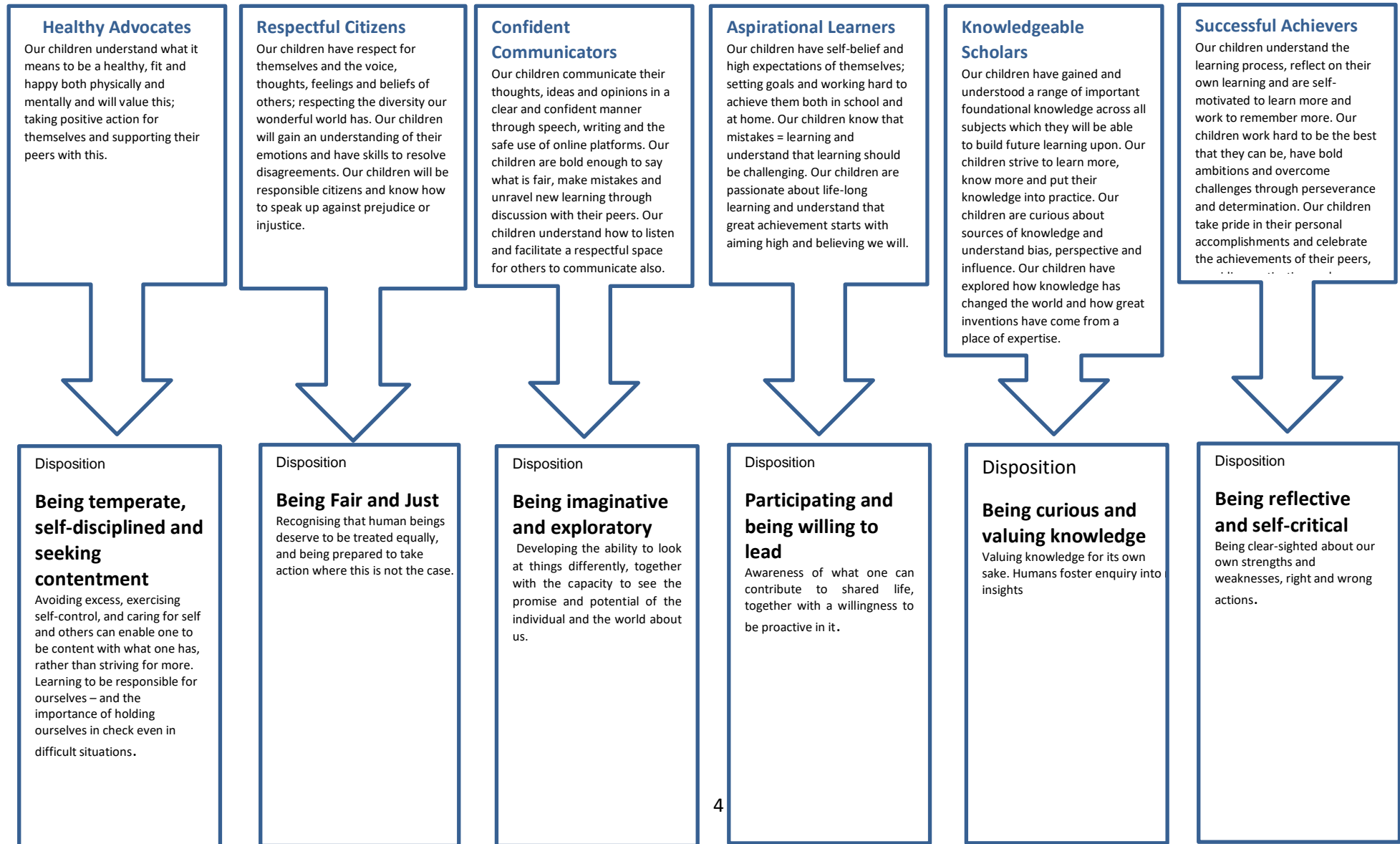
We will enable children to learn, challenge them to think hard and guide their growth as young people.

*They are their own future, their family's future, our future.
Our children have differences, character and voices and we encourage this!*

1. RE VISION STATEMENT

At Lozells, we believe that Religious Education has a significant role for the development of pupils' spiritual, moral, social and cultural development. We aim to promote respect and open-mindedness towards others with different faiths and beliefs and encourage pupils to develop their sense of identity and belonging through self-awareness and reflection. We value all our pupils as the unique individuals they are and endeavour to celebrate them through RE experiences, including Collective Worship, assemblies and special days or ceremonies held throughout Britain.

2. BUILDING ON THE SCHOOL CURRICULUM DRIVERS



3. MEETING THE AIMS OF THE NATIONAL CURRICULUM

“In order for all pupils to have equal access to high quality education in Religion and Worldviews, the subject must be given **adequate time and resources** commensurate with the place of Religion and Worldviews as a core component of the curriculum.”

Although there is not a National Curriculum for RE, all maintained schools must follow the National Curriculum requirements to teach a broad and balanced curriculum, which includes RE. All maintained schools therefore have a statutory duty to teach RE.

4. INTENDED PROGRESSION THROUGH THE CURRICULUM

EYFS

KEY STAGE 1

KEY STAGE 2

Learning Dimension/Key Stage	By the end of Key Stage One pupils will be able to:	By the end of Key Stage Two pupils will be able to:	By the end of Key Stage Three pupils will be able to:
Learning from Experience: The general understanding of the disposition from the pupils' experiences	Develop an understanding of the disposition encountered in the context of their lives and family backgrounds. There is an awareness that this may be different to other pupils in their class. <i>For example: Why do we celebrate some people or events every year?</i>	Understand the disposition as encountered in the context of their everyday experience and develop an understanding that this may be different to the experience of others. Begin to explore these similarities and differences. <i>For example: Why do we commemorate some people and events with others in our family/faith/group/nation?</i>	Understand the dispositions in the context of their everyday experiences and previous knowledge of the disposition. <i>For example: What events in history have shaped how the world is today?</i>
Learning about Religious Traditions and Non-Religious Worldviews: The acquiring of knowledge and understanding of faiths and secular perspectives	Recall and recognise features of belief and practice, in relation to how the dispositions are lived out in people's lives. <i>For example: Which times do the followers of RT remember?</i> <i>For example: To understand why and how Muslims fast during Ramadan. To know what the festival of Eid ul Fitr celebrates and how it is celebrated.</i>	Describe and recognise key beliefs and practices. Explore similarities and differences in what people believe and how people live (religiously and non-religiously). <i>For example: 2a- What does (festival/observance of RT) commemorate?</i> <i>For example: To learn about the fourth pillar of Islam (Zakah) and what this practice means to Muslims. 2b - Which stories do the followers of RT think are very important to retell?</i> <i>For example: To understand the story of the Black Stone and how it demonstrates resolving disputes with fairness.</i>	Demonstrate an understanding of key teachings/aspects of belief and practice in order to explain how the dispositions (religious and secular) have an impact on how people live their lives. <i>For example: What can followers of RT learn from events in the history of their religion?</i> <i>For example: To understand the story of Ibrahim and Ishmael and the impact that sacrifice has in the lives of Muslims today.</i>
Learning from Faith and Non-Religious Worldviews: The opportunity to respond to the religious and secular ideas explored in their widest sense	Begin to recognise connections between their experiences and those of others. Begin to respond in the light of their own experiences. <i>For example: Why should I celebrate events again next year?</i>	Recognise connections between their experiences and those of others, being able to reflect on similarities and differences. <i>For example: How do I remember special people, places and events?</i>	Ask questions about the beliefs and practices being explored. Consider the implications of their views, beliefs and actions in response to those being studied. <i>For example: What can I learn from historical events?</i>
Learning to Discern: Enabling a deepening, reflective response to the religious traditions and secular perspectives presented	Ask questions and begin to form their own feelings and views in response to what has been explored. <i>For example: Which events should I try not to remember?</i>	Raise questions in response and begin to evaluate points of view. Begin to develop a critical awareness and reflect on what is being presented. <i>For example: Do I ever ignore things happening in the present when celebrating things from the past?</i>	Express a viewpoint in response to what is being examined. Evaluate different points of view. Respond critically to beliefs presented by raising questions. <i>For example: Should I always be proud of my past? How should I respond to difficult events in the past?</i>

5. IMPLEMENTATION THROUGH BIRMINGHAM AGREED SYLLABUS

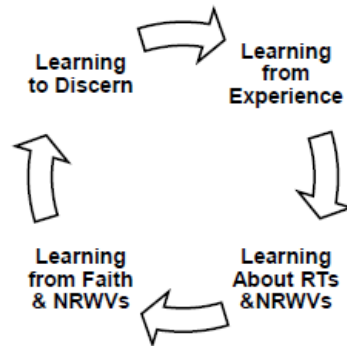
	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Y1	<p>Creating Inclusion Identity and Belonging</p> <p>Naming ceremonies</p> <p>Being Thankful</p> <p>Harvest</p> <p>Thank you prayers</p> <p>Specialness of humans</p>	<p>Being Modest and Listening to Others</p> <p>Jesus at the temple</p> <p>Suleman (Solomon) and the ant</p> <p>Our ability to listen, reason and understand</p> <p>Expressing Joy</p> <p>Christmas – Angel Gabriel and Shepherds</p>	<p>Being Fair and Just</p> <p>The wisdom of King Solomon</p> <p>Refugees</p> <p>Quaswa the camel</p> <p>Being Accountable and Living with Integrity</p> <p>The story of Jonah</p> <p>The story of Zacchaeus</p> <p>The story of Yunus (Jonah)</p>	<p>Being Courageous and Confident</p> <p>David and Goliath</p> <p>The story of Hamza</p> <p>Courageous with illness</p> <p>Being Loyal and Steadfast</p> <p>Easter and Peter as a friend</p>	<p>Remembering Roots</p> <p>The origins of the celebration of Eid ul Fitr</p> <p>Being Hopeful and Visionary</p> <p>Hajj rituals</p>	<p>Being Curious and Valuing Knowledge</p> <p>Sacred scripture</p> <p>Being Open, Honest and Truth</p> <p>The story of Joseph</p> <p>The story of King Mahendra's successor</p>
Y2	<p>Living by rules</p> <p>Prayer – ritual cleansing (Wudu)</p> <p>Tying the turban</p> <p>The Torah, giving of the law, the purpose of the commands (Mitzvah)</p> <p>Jesus' key teaching about the law</p> <p>The Golden Rule</p> <p>Shahadah and Salah</p>	<p>Responding to suffering</p> <p>The story of Jairus' daughter</p> <p>The work of Birmingham City Mission</p> <p>The Prophet's use of miracles</p> <p>The work of Islamic Relief</p> <p>Sharing and Being Generous</p>	<p>Creating Unity and Harmony</p> <p>God as unifying Creator</p> <p>The story of the Good Samaritan</p> <p>Langar</p> <p>Hajj and wearing Ihram</p> <p>Commonalities of human beings</p> <p>Participating and Willing to Lead</p>	<p>Caring for Others, Animals and the Environment</p> <p>The Jajji Sahib</p> <p>The starfish on the beach story</p> <p>Being Merciful and Forgiving</p> <p>The Parable of the Prodigal Son</p> <p>The parable of the unmerciful servant</p>	<p>Being Attentive to the sacred as well as the precious</p> <p>The importance of quiet reflection</p> <p>Being Reflective and Self Critical</p> <p>The story of Zacchaeus</p> <p>The story of the speck and the plank</p> <p>Prophet Muhammad and influencing others</p>	<p>Being Imaginative and Exploratory</p> <p>The oneness of God</p> <p>God in many forms</p> <p>99 names of Allah</p> <p>Imagery to describe God</p> <p>Exploration</p> <p>Appreciating Beauty</p>

	<p>Being Temperate, Self-Disciplined and Seeking Contentment</p> <p>The story of Cain and Abel</p> <p>Fasting during Lent</p> <p>Sawm- fasting during Ramadan</p>	<p>Christmas – the giving of presents</p> <p>Prophet Isa</p>	<p>The importance of individual participation</p>		<p>The story of the man in Madinah</p>	<p>Praising God</p> <p>The story of Bilal and the call to prayer</p> <p>The Adhan</p>
Y3	<p>Sharing and Being Generous</p> <p>The story of the rich fool</p> <p>The story of Duni Chand</p> <p>Zakah</p> <p>Harvest</p> <p>Caring for Others, Animals and the Environment</p> <p>Stewardship</p> <p>5 precepts</p> <p>Ahimsa</p>	<p>Creating Unity and Harmony</p> <p>Story of the tower of Babel</p> <p>Prayer</p> <p>19 Day Feast</p> <p>Participating and Willing to Lead</p> <p>Worship</p>	<p>Being Fair and Just</p> <p>The story of the Black Stone</p> <p>Bandi Chhor Divas</p> <p>Being Accountable and Living with Integrity</p> <p>Story of the temptation of Iblis</p> <p>Story of Adam and Eve</p> <p>A moral tale (The pudding like a night on the sea)</p> <p>Story of personal accountability</p>	<p>Remembering Roots</p> <p>Pesach, Seder meal and Shabbat</p> <p>Being Loyal and Steadfast</p> <p>The instigation of Holy Communion</p> <p>The role of Judas Iscariot</p>	<p>Being Open, Honest and Truth</p> <p>The story of Naboth's Vineyard</p> <p>Exodus 20 and Psalm 139</p> <p>The Story of the King's three children</p> <p>Being Attentive to the sacred as well as the precious</p> <p>The story of Elijah</p> <p>Silent attentiveness</p>	<p>Being Courageous and Confident</p> <p>Baisakhi</p> <p>The story of Gideon</p> <p>The work of the Street Pastors</p> <p>Being Hopeful and Visionary</p> <p>Martin Luther King</p> <p>Altruism and practical action</p>
Y4	<p>Expressing Joy</p> <p>Diwali – story and celebration</p> <p>Being Thankful</p> <p>Harvest</p> <p>Naming ceremonies</p> <p>Parents as a gift</p> <p>Sacredness of cows</p>	<p>Being Reflective and Self Critical</p> <p>Prince Siddhartha and the Four Sights and Four Noble Truths</p> <p>Meditation</p> <p>Being Curious and Valuing Knowledge</p> <p>Prophecies concerning the birth of Jesus</p> <p>Holy Scriptures</p>	<p>Being Modest and Listening to Others</p> <p>The story of the wise and foolish builders</p> <p>Historic and contemporary faith and behaviour stories</p> <p>Salah</p> <p>Creating Inclusion Identity and Belonging</p> <p>Clothes</p>	<p>Being Merciful and Forgiving</p> <p>The story of the Unforgiving servant</p> <p>Joseph and his brothers</p> <p>The Easter story</p> <p>Responding to suffering</p> <p>Zakah</p> <p>The Golden Rule</p> <p>The Easter story</p>	<p>Living by rules</p> <p>The Ten Commandments</p> <p>Jesus summary of the 10 Commandments</p> <p>Salah</p> <p>Being Temperate, Self-Disciplined and Seeking Contentment</p> <p>The life of a historical person in relation to their religious views</p>	<p>Being Imaginative and Exploratory/Appreciating Beauty</p> <p>Diversity and uniqueness of the natural world</p> <p>The Big Bang theory</p> <p>Intelligent Design Theory</p> <p>Creation Stories</p>

		Belief in God	Pilgrimage			
Y5	<p>Caring for Others, Animals and the Environment</p> <p>Marriage ceremonies</p> <p>Sharing and Being Generous</p> <p>The story of Mary and Martha</p> <p>Early church sharing</p> <p>Langar and Sewa</p> <p>Volunteer work</p>	<p>Being Loyal and Steadfast</p> <p>Charity work</p> <p>Being Hopeful and Visionary</p> <p>Advent and hope</p> <p>Hudaybiyya and peace</p>	<p>Being Open, Honest and Truthful</p> <p>The story of the Fib</p> <p>Jesus' teachings</p> <p>Being Attentive to the sacred as well as the precious</p> <p>Quiet time</p> <p>The ability to reason</p>	<p>Participating and Willing to Lead</p> <p>Leadership and community involvement</p> <p>Being Modest and Listening to Others</p> <p>The story of Jesus washing disciples' feet and contemporary foot washing</p> <p>The Last Supper and explanation</p> <p>Jesus' humility</p> <p>Prophet Isa's (Jesus) ascension</p>	<p>Being Temperate, Self-Disciplined and Seeking Contentment</p> <p>Turning the other cheek</p> <p>Jesus' reaction to injustice</p> <p>Practice of meditation</p> <p>Accepting personal responsibility</p> <p>Restraining from criticism of others</p> <p>Being Accountable and Living with Integrity</p> <p>Story of Jesus and the woman</p> <p>Robert Ingersoll – making others happy</p> <p>Treating cows as sacred</p> <p>The story of Qarun</p>	<p>Being Thankful</p> <p>By words, actions, worship and money</p> <p>Being Imaginative and Exploratory</p> <p>Expressions in art and dance</p>
Y6	<p>Living by rules</p> <p>Links between 10 Commandments and UK law</p> <p>Traditions and The Golden Rule</p> <p>Importance of empathy, compassion, reason and respect</p> <p>Being Fair and Just</p> <p>Persecution</p> <p>The story of the woman at the well</p> <p>Jesus' teaching and example of treating others fairly</p> <p>The story of Prophet Daud (David)</p>	<p>Creating Unity and Harmony</p> <p>Value of diversity and teachings about respect</p> <p>Friday Prayers</p> <p>Creating Inclusion Identity and Belonging</p> <p>The importance of names and titles</p>	<p>Remembering Roots</p> <p>Remembrance Day</p> <p>The story of Noah</p> <p>Black Lives Matter</p> <p>Being Courageous and Confident</p> <p>Wearing the Kippah</p> <p>The work of the Street Pastors</p> <p>Baisakhi and Amrit</p> <p>The story of Angulimala</p>	<p>Responding to suffering</p> <p>Easter</p> <p>Being Merciful and Forgiving</p> <p>Easter</p> <p>Forgiveness</p>	<p>Expressing Joy</p> <p>Eid ul Fitr and Eid ul Adha</p> <p>Appreciating Beauty</p> <p>The Lord's Prayer</p>	<p>Curious and Valuing Knowledge</p> <p>The importance of Knowledge</p> <p>Holy Scriptures</p> <p>Belief in God</p> <p>Being Reflective and Self Critical</p> <p>The concept of salvation</p> <p>Reincarnation and the concept of Moksha</p>

How the syllabus will be taught:

- Learning from Experience
- Learning about RTs and NRWVs*
- Learning from Faith and NRWVs*
- Learning to Discern.



1. Learning from Experience

Effective Religious Education considers pupils' experiences and backgrounds. Pupils come to Religious Education with a variety of divergent experiences including: those from religious backgrounds, those with a background in organised non-religious worldviews, and those not identifying with either the religious or non-religious, the 'nones'. Each disposition is initially encountered by discovering what pupils know about the concept from their experiences. This way of exploring the disposition is particularly inclusive as the full range of perspectives represented in the classroom can be harnessed. This dimension addresses the concern that pupils from a background not identifying with the religious or non-religious, a 'none', may find it difficult to access religious content or established non-religious worldview content since they may not perceive the relevance of it to their own lives. Some may have a personal ideology to which they adhere and on which they will want to reflect, but all will have relevant experiences against which to examine their thinking. Learning from Experience is therefore a powerful and universal foundation from which to move on to explore the other dimensions of the disposition.

2. Learning about Religious Traditions and Non-Religious Worldviews

In Birmingham, Religious Education is open, inclusive and represents diverse convictions in a fair and honest manner that is accessible to all. As pupils approach successive Key Stages, they will have the opportunity to learn about a growing range of different religious traditions and non-religious worldviews, the balance and selection recognising that Christianity is the predominant faith in the country.

Pupils will acquire knowledge of religious traditions and non-religious worldviews enabling an understanding of their own faith or established view and those of others. Additionally, this knowledge will enable pupils to understand others around them as they encounter diverse communities, festivals and places of worship that are part of the everyday life of this multifaith city. Such understanding feeds positively into Birmingham's Community Cohesion Strategy. Crucially, 'such knowledge enables pupils to identify, challenge and resist radical views.'⁵

Pupils' appreciation of the dispositions is enriched through explicit reference to religious and non-religious traditions. In this way, pupils will encounter a variety of narratives, rituals, events and sacred texts, while gaining an understanding of why people act according to their beliefs and views in order to live well.

Learning about the Religious Traditions and Non-Religious Worldviews

In this section, the second dimension of learning is explored through learning about:

Religious Traditions

The nine religious traditions identified as being those with the greatest number of adherents in Birmingham at the last census available at the time of writing are represented in the syllabus. They are in alphabetical order:

- Bahá'í
- Buddhism
- Christianity
- Hinduism
- Islam
- Jainism
- Judaism
- Rastafari
- Sikhism.

Non-Religious Worldviews

The syllabus also exemplifies the dispositions through reference to a range of established non-religious worldviews. Regularly used examples, alphabetically listed, include:

- Agnosticism
- Atheism
- Humanism
- Secularism.

3. Learning from Faith and Non-Religious Worldviews

The life-enhancing expression of the disposition, is then explored in age-appropriate ways. In doing so, pupils will be supported as they reflect on their own practice in the light of their experiences so that they can learn to live well. In Religious Education character is developed through a growing acquisition of religious knowledge and knowledge of non-religious worldviews. To develop as a whole person means to grow intellectually, emotionally and behaviourally; sometimes referred to as developing cognitively, affectively and conatively.

4. Learning to Discern

In learning to critically interpret and evaluate the content that is presented, pupils will grow in their ability to discern. Pupils will be encouraged and challenged to reflect and evaluate, to think critically about what they have learned. This will involve reflective and interpretative skills, as well as the ability for pupils to examine themselves in the light of the information encountered. This embeds the notion of dimension three, *learning from faith and Non-Religious Worldviews*. Pupils will have the opportunity to analyse a variety of narratives, rituals, events and sources of authority. In doing so, pupils will begin to understand that the interpretation of these sources can be used both legitimately, or inaccurately, to support a particular point of view. They will learn how individual aspects may conflict with each other. Pupils will also acknowledge that plurality exists in religious traditions and non-religious worldviews, which leads to divergence in practice.

The 24 Dispositions

Pupils' learning in this syllabus is guided by encouraging 24 dispositions, values or facets of character. Taken together, the dispositions constitute a person's spiritual and moral character.

Disposition	Universal (How the disposition is understood by the general population, including the non-religious and those who don't identify with the religious or non-religious.)	Religious (How the disposition is understood by people who practice a faith)	Considerations (How the disposition may be evaluated)
1. Being imaginative and exploratory	Developing the ability to look at things differently, together with the capacity to see the promise and potential of the individual and the world about us.	Seeking out where holiness and signs of God may be found. Or considering how to put your faith into practice.	Are there times when it is not right to be imaginative and exploratory? Do people ever think in an unrealistic wishful way?
2. Appreciating beauty	Developing a deep sense of awe and wonder for the world about us, and an awareness of how people respond to it.	Showing awareness that the world is created and responding with respect and reverence. Humans respond to this sense through their own works of creative expression.	To what extent is beauty determined by cultural contexts? What about when the beauty is superficial? Can beauty be determined by individuals themselves?
3. Expressing joy	Being aware of a range of human emotions, particularly happiness, and being able to express joy and share it with others, for example, in music, in language, or via body language.	Finding joy through being aware of blessings and gifts, and knowing how precious each person is to God. Responding to God individually, and in community, through festivals, music, dance etc.	Are there times when it's appropriate to express sadness? Do people ever find pleasure in the misfortune of others?
4. Being thankful	Being conscious that individuals are not self-sufficient but are dependent upon others and the resources of the natural world.	Being aware of God's gifts in creation and expressing gratitude, growing an appreciative heart.	When is mere thankfulness insufficient? E.g. if we are just glad for the good things we have and don't give any thought to those without.

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5. Caring for others, animals and the environment	Being aware of that which is around us, recognising that others, animals and the environment matter, and having the will to do something about them.	Sensing that concern for other people, animals and the planet, beyond oneself is not a matter of self-interest, but a divine duty laid upon people.	When is compassion for others ever inappropriate? Do people ever ignore their primary responsibilities? E.g. neglecting one's own children while supporting an orphan abroad, or saving an animal at the expense of a human being?
6. Sharing and being generous	Considering the needs of others in relation to our own. Desiring for others to benefit from our resources even when these are limited.	It is because God gives freely that people feel inspired to do likewise. (Because God is generous, people follow this loving example).	Is there ever a point when we should stop giving? Eg giving to a drug addict or an alcoholic in a way that worsens the addiction.
7. Responding to suffering	Recognising the pain of self and others, nurturing the will to help, and maintaining one's solidarity with and empathy for others.	As the reality of suffering is part of the human condition many followers recognise God being alongside them as they face it. Many followers feel that God can transform pain and suffering, giving the strength that helps them, and gets them through, so that they learn from the process.	Are there any circumstances when we can take the suffering of others too much to heart? Do people ever respond to the suffering of others in a way that has negative consequences for their own friends and family? Is it possible to embrace suffering for a perceived greater good, but one which is not accepted by wider society?
8. Being merciful and forgiving	Acknowledging that our making mistakes is a part of human life, and allowing for the restoration of relationships, even though it may be costly.	The desire for reconciliation is often accompanied by an awareness of powerlessness to bring it about. Reconciliation needs divine initiative and mercy, and a human response of mercy and forgiveness of others.	Is there any offence that we should not forgive? Who has the right to forgive? Are there occasions when being merciful could lead to injustice not being challenged? Does the promise of eternal forgiveness ever encourage bad behaviour?

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9. Being fair and just	Recognising that human beings deserve to be treated equally, and being prepared to take action where this is not the case.	Getting on with each other is based on divine notions of fairness and justice.	What do we do if we see that being 'fair and just' comes into conflict with what our tradition says? Do we ever demand what is owed to us, in a strict interpretation of equality and justice, while ignoring all negative consequences for others? Does fairness and justice ever require that some, who have been historically disadvantaged, are subject to positive discrimination? Should we recognise that, as society changes, what we think of as fairness and justice needs to be constantly reviewed?
10. Living by rules	Recognising authority and the needs of shared life.	Human beings were created to live in accordance with divine rules as received by particular faith communities. Religious traditions have codes about how people should live in obedience to these divine laws. Ignoring these laws is seen as disobedience and seen to impair the relationship with the divine.	Should we follow the rules of a community even if they can be shown to be wrong? What about times when the claims of justice are stronger than the rules of the tradition? When do laws challenge religious people? Do people ever apply laws regardless of the consequences? Is it possible for people to follow the letter of the law while ignoring the spirit of the law? How can our conscience be informed by teachings in sacred texts?
11. Being accountable and living with integrity	Being willing to be answerable to oneself and others for one's actions. Having integrity requires that one would always act in such a responsible way even if one would not be held publicly to account.	To God, everything is transparent and no motives are hidden. Some followers anticipate a future judgment for their actions, which influences their behaviour in the present.	Can there be times when concern for our own integrity is greater than our compassion? Do people ever prioritise their own integrity at the expense of that of others? Can integrity be affected by fear of punishment, rather than pleasing God?

Disposition	Universal (How the disposition is understood by the general population, including the non-religious and those who don't identify with the religious or non-religious.)	Religious (How the disposition is understood by people who practice a faith)	Considerations (How the disposition may be evaluated)
12. Being temperate, self-disciplined and seeking contentment	Avoiding excess, exercising self-control, and caring for self and others can enable one to be content with what one has, rather than striving for more. Learning to be responsible for ourselves – and the importance of holding ourselves in check even in difficult situations.	Embracing one's circumstances in the light of confidence and trust in God, and recognising the need for personal change. This can be a willingness to see that one's situation is not simply 'a cup half full', but 'a cup that runs over'.	Are there times when we are too trusting in our own sufficiency and reject the generosity of others, thus giving up on an opportunity for cultivating inclusion and belonging? Is there a danger that acceptance of circumstances leads to injustices being perpetuated? Without striving against difficult circumstances, would we have social progress? Are there times when passion and action are called for?
13. Being modest and listening to others	Recognising our own dignity, and valuing the worth and dignity of others, to judge how much of a contribution to make, while avoiding false humility on the one hand, and boastfulness on the other.	By developing attentiveness, putting aside one's own wishes, and by seeking to live in a way that pleases God, it is possible to gain a sense of one's true worth, and to have proper relationships with others. It is also recognising that God may speak through anyone who listens, whoever they may be.	When is it not right to be modest and listen to others? E.g. in seeking to be modest, it is possible to become overly submissive to people who are arguing aggressively, or asserting a point of view that is intolerant of your beliefs or is extremist, racist, sexist or homophobic etc. Is everyone to be modest, or just some groups, e.g. women, or children? Who should be encouraged <u>not</u> to be modest? Can the interpretation of some religious teachings and scriptures encourage the domination of a few over many.
14. Creating inclusion, identity and belonging	Learning to appreciate others as individuals, then exploring similarities and differences, enables true respect and understanding between different groups. Deliberately excluding others prevents each from developing relationships through which they can thrive.	The worship of God is both a personal and a communal activity. Many religious people believe that the whole of creation, human beings and the natural world are interconnected, interrelated and interdependent and has its origins in God's plan.	Are there times when we give priority to those inside our group, at the expense of those outside? Are we ever guilty of treating as 'outsiders' those who do not belong in our group? Do we ever favour people within our own religion, nation or area at the expense of others?

Disposition	Universal (How the disposition is understood by the general population, including the non-religious and those who don't identify with the religious or non-religious.)	Religious (How the disposition is understood by people who practice a faith)	Considerations (How the disposition may be evaluated)
15. <u>Creating unity and harmony</u>	Desiring good relationships and being able to restore broken relationships, as well as bridge-building and peace-making in order to achieve more by being together.	The importance of good relationships with God and others flows from the belief that all people are created by God. They can be achieved by becoming aware of the divine presence in oneself, or even aligning oneself with the divine attributes within, as well as recognising God in others.	Are some relationships beyond repair? Is recognising this sometimes an appropriate option? Do we seek peace at the expense of addressing genuine concerns and grievances of individuals? At what cost? Who suffers? Can we develop unity while still valuing difference? Can we make unity more important than individuality?
16. <u>Participating and being willing to lead</u>	Awareness of what one can contribute to shared life, together with a willingness to be proactive in it.	Standing before God, as equally-created beings, implies a relationship and responsibility for the well-being of all.	Can some people be too willing to lead and participate at the expense of those who are more modest and humble? Does the value of leadership and participation depend upon the context? Are there some contexts where it is not honourable, e.g. within extremist and fundamentalist groups and gangs?
17. <u>Remembering roots</u>	Recognising how the past can shape the present and the future, it is a reminder of human duties, obligations and opportunities.	People of religious tradition are shaped by the stories and practices of their community, drawing from a past that helps shape life in the present and the future.	When should living in the present take priority over remembering the past? Are our memories ever unhelpfully selective when thinking about the past and making choices about the future?
18. <u>Being loyal and steadfast</u>	Always being willing to offer people support in good times and bad, showing responsibility, integrity and care.	Choosing to follow God is trusting that God's ways are right. This faith should be held onto despite any distractions, problems or difficulties one may face, including opposition from others. This is a response to God's enduring loyalty to us.	What happens when loyalty doesn't appear to be rewarded? When does loyalty to another, or to a tradition, have to take a back seat to justice? When you do something that is wrong, is it acceptable to give the excuse that you were following orders?

Disposition	Universal (How the disposition is understood by the general population, including the non-religious and those who don't identify with the religious or non-religious.)	Religious (How the disposition is understood by people who practice a faith)	Considerations (How the disposition may be evaluated)
19. <u>Being hopeful and visionary</u>	Being hopeful, and having a vision of the future should be based on some realistic expectation, rather than upon luck or chance.	Hope is based on the promise offered by God and God's power to transform the world. It contrasts sharply with the mood of despair.	When is hope misplaced? Do people ever embrace hope to escape from reality?
20. <u>Being courageous and confident</u>	Acting selflessly with a commitment to the good, and the well-being of others. Acting in this way is not the same as foolishness, or cowardice.	It is a courage based upon confidence in God, believing that doing the right thing sometimes matters more than our reputation and personal welfare but trusting in the safety of being in God's hands, no matter what may happen.	Are there ever times when being self-reflective and critical is wiser than being courageous and confident?
21. <u>Being curious and valuing knowledge</u>	Valuing knowledge for its own sake. Humans foster enquiry into new insights.	Believing in a good creation, the pursuit of knowledge and the fostering of curiosity together have the opportunity to draw us deeper into the life of God.	Can one be so focused on studying, working, on one's own career that one does not have time or attention for the needs of others?
22. <u>Being open, honest and truthful</u>	Recognising the inherent value of others as separate individuals who should not be manipulated or exploited. Acknowledging that desiring truth and the well-being of others requires openness and integrity.	Being responsible to God, religious people are called to an ethic of truthfulness and honesty as a model for how human beings are intended to relate to each other, and to God.	Are there ever times when concern for truthfulness is in conflict with compassion? Do people ever 'tell the truth' to another in a way that is deliberately hurtful?
23. <u>Being reflective and self-critical</u>	Being clear-sighted about our own strengths and weaknesses, right and wrong actions.	To live before God is to be aware of our strengths and weaknesses, and to desire to change for the better.	Are there times when being self-critical stops us from participating and being willing to lead? Can self-criticism undermine people's self-confidence resulting in inactivity?

Disposition	Universal (How the disposition is understood by the general population, including the non-religious and those who don't identify with the religious or non-religious.)	Religious (How the disposition is understood by people who practice a faith)	Considerations (How the disposition may be evaluated)
24. <u>Being attentive to the sacred, as well as the precious</u>	In the midst of everyday life, having the ability to observe and focus on things that really matter, which one would consider sacred or precious. This is helped by making time for reflection and by learning to be mindful, i.e. clearly aware of the present moment without being clouded by a distracted or preoccupied mind.	Being attentive to the spiritual part of one's being, and living in a way that constantly recognises God's presence in the world. This awareness can be nurtured day by day, through prayer and silent meditation, through reading, singing or listening to sacred teachings, as well as through the experience of serving others selflessly and engaging in creative activity.	Can this lead to a misunderstanding? When should silence be ended and speaking begin again? Do people ever concentrate too much on the sacred and not enough on taking responsibility for the care of others?

6. DEVELOPING ENGLISH SPEAKING, READING AND WRITING

- Pupils cannot produce good writing in RE unless they have knowledge to draw on. Pupils may have good literacy skills, but a good piece of descriptive writing is not the same as a good piece of writing in RE. We need to make sure that the RE is explicitly taught and understood before we rush into asking pupils to write about it.
- If we want to develop literacy skills in RE, we should also provide opportunities for oracy. Pupils should listen to and participate in dialogue about religion and world views as a precursor for writing. SATs exams in schools' privilege writing, but this means that it is easy to forget that this is an outcome rather than the process of learning.
- If done well, RE makes an enormous contribution to pupils' acquisition of language without losing any of its unique identity as a subject. Tier 3 (subject specific) vocabulary in RE not only supports learning in RE, but also in wider literacy and cultural capital. RE often provides opportunities to explore words and their complexity in order to understand religious concepts – e.g. incarnation, salvation, atonement. We should expect pupils to use these words both in their speaking and writing.
- Pupils can often surprise us in their depth of thought! The writing process provides pupils with the opportunity to express their thinking in response to their learning. Sometimes the best answers are those that go off on a little bit of a tangent and reveal a philosophical or personal insight that a child has had because of their learning in RE.

7. EQUALITY OF ACCESS AND EFFECTIVE SUPPORT FOR CHILDREN WITH SEND

Teaching and learning

To make religious education lessons inclusive, teachers need to anticipate what barriers to taking part and learning particular activities, lessons or a series of lessons may pose for pupils with particular SEN and/or disabilities. In planning, teachers need to consider ways of minimising or reducing those barriers so that all pupils can fully take part and learn. In some activities, pupils with SEN and/or disabilities will be able to take part in the same way as their peers. In others, some modifications or adjustments will need to be made to include everyone. For some activities, you may need to provide a 'parallel' activity for pupils with SEN and/or disabilities, so that they can work towards the same lesson objectives as their peers, but in a different way.

Assessment When assessing pupils, you need to plan carefully to give pupils with SEN and/or disabilities every opportunity to demonstrate what they know and are able to do, using alternative means where necessary.

Planning should identify: " which individuals/groups will receive support " where in the lesson pupils will need support " the type of support pupils should receive, and " when pupils should be allowed to work independently. Effective scaffolds for pupils' learning, allow them, increasingly, to work independently.

Additional adults: " are clear about the lesson objectives " know the sequence of the lesson " understand the lesson content " know how to break tasks into more manageable chunks " are provided with key questions to encourage formative assessment, and " where appropriate, are familiar with any ICT used to support pupils.

Planning support: Support might include: " pre-tutoring important RE vocabulary, concepts and/or processes, where appropriate, and " preparing grids for recording information, which can be helpful for some pupils.

Seating: Pupils' seating and the main board position are planned for the shape of the room. Pupils can see and hear clearly, as necessary: " the teacher " each other, and " the board/TV/screens. Seating allows for peer or adult support. There is room for pupils with mobility difficulties to obtain their own resources, equipment and materials. Furniture is suitable. Consider the choice of chairs and desks, e.g. adjustable height tables, raised boards

8. ANALYSING THE IMPACT OF OUR CURRICULUM TO INCLUDE ASSESSMENT

“Religious Education is important because, like every other subject, it provides a particular set of materials through which pupils come to understand important things about the world and themselves. It is the idea and practices which have shaped and continue to shape our world. The business of religious education is an exploration of the influence of religions and beliefs on individuals, culture, behaviour and national life.”

‘...the provider prepares learners for life in modern Britain by: equipping them to be responsible, respectful, active citizens who contribute positively to society; developing their understanding of fundamental British values; developing their understanding and appreciation of diversity; celebrating what we have in common and promoting respect for the different protected characteristics as defined in law.’

Assessment

Purpose

The primary purpose of assessment is to improve pupils’ learning and teachers’ teaching. In the case of Religious Education, a holistic approach is taken to the assessment of pupils’ learning and development through not only assessing pupils’ knowledge, understanding and skills but also their personal development and growth in response to what is learned. DfE’s document ‘Religious education in English Schools: Non-statutory guidance’, issued in 2010 but still current at the time of writing, makes it clear that:

- ***‘learning in Religious Education must have both continuity and progression’ and include ‘clear statements about expected standards and assessment arrangements’.***

Methodology

Assessment in Religious Education generates information which must be used by both teachers and pupils in order to be most effective in developing through the dispositions and dimensions of learning. Assessment is best achieved through a well-planned, formative approach to an assessment process, which is ongoing, meaningful, manageable and focused on improving pupils’ learning and development. Through this formative approach, teachers provide assessment tasks to elicit knowledge, skills and/or understanding from pupils. This approach also needs to consider assessing the application of understanding, personal response and evaluation through:

- ***The Dispositions***

In this syllabus the dispositions are crucial. These are the first consideration when assessing a pupil’s progress. The required dispositions are introduced gradually in a pupil’s first few years in school and re-visited through a spiral curriculum within and across phases.

- ***Dimensions of Learning***

In both primary education and secondary education, the four dimensions of learning are encountered for every disposition. At each phase, the key questions for each dimension of learning form the framework through which pupils' understanding, knowledge and responses can be assessed:

- ***Learning from Experience***

Assessment, in the case of this syllabus, begins with finding out about what pupils already know by activating prior knowledge/learning perhaps through discussion or mind-mapping knowledge as a starting point.

- ***Learning About Religious Traditions and Non-Religious Worldviews***

Within this dimension a pupil's knowledge and understanding of religious and non-religious content is assessed. Pupils will encounter a variety of religious and non-religious worldviews through narratives, rituals, events and sources of authority. Their understanding of this material can be assessed in line with the key questions for Learning About Religious Traditions at an appropriate level.

- ***Learning from Faith and Non-Religious Worldviews***

When assessing pupils against the Key Questions there needs to be some consideration to, and assessment of, how pupils think, feel, and respond in the light of what is being taught. Assessment will vary according to pupils' ages and abilities but should make use of a range of strategies including, observation, oral and written evidence. This guidance is flexible enough to enable schools to identify strategies to meet their own needs.

- ***Learning to Discern***

Within this dimension a pupil's ability to reflect, evaluate and to critically interpret will be explored. This area will be assessed through pupils' responses to various religious and non-religious material

Pupil Book Studies

Pupil book studies are carried out once every term. These are evidence-led evaluation of long-term learning through precise and structured conversations with children.

Pupil Book Study aims to help subject leaders and school leaders answer these three questions:

1. **What impact is your CURRICULUM having?** What effect is the curriculum architecture having?
2. **Does teaching support LONG-TERM LEARNING?** Is the evidence-led practice really being deployed at a classroom level, or is it superficial?
3. **Do tasks enable pupils to THINK HARD and CREATE LONG-TERM MEMORY?** How impactful are tasks, and do they help pupils to think hard and generate learning?

Pupil book studies enable children to demonstrate what they have learnt and use new vocabulary associated with the topic being studied.

9. TEACHER CPD AND SUBJECT DEVELOPMENT PRIORITIES

Priorities	Actions
1. Develop teacher subject knowledge of the new agreed Birmingham syllabus – content and teaching approaches.	Staff inset Autumn Term – refresher on dispositions and explanation of changes and new language used within syllabus.
2. Develop specific knowledge organisers, knowledge notes and quizzes to ensure clarity of learning and opportunities for recall and assessment.	As the new syllabus is released work collaboratively with teachers to create KO, KN and quizzes. Implementing science of cognition.
3. Develop Pupil Book study approach to assessment in line with the whole school approach.	Autumn term – PBS 1. Spring Term – PBS 2. Summer Term – PBS 3.