

Standing Advisory Council for Religious Education

Religious Education

Guidance for Bradford Schools

Education Bradford Diversity and Cohesion

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(DRAFT)

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1 Religious Education in the Curriculum

Bradford has a tradition of recognising and valuing the importance of RE since the first locally agreed syllabus of 1983. In the foreword to the current agreed syllabus it is affirmed that 'There is a need to learn, to know, to understand, to respect and to share. At its best, religious education based on a syllabus devised and supported by all the major faiths in the community, can play a significant place in renewing our community.'¹

The non-statutory national framework for RE identifies the contribution that the subject can make to the values of the curriculum; 'promoting the values of truth, justice, respect for all and care of the environment. ... recognising the changing nature of society, including changes in religious practice and expression, and the influence of religion in the local, national and global community.'²

The aims of the curriculum are met not only in terms of cross curricular skills but also as promoting independent and interdependent learning, skills of enquiry, issues of belief and truth and coherent thinking skills.

The contribution of RE to spiritual, moral, social and cultural development, citizenship and personal, social and health education have long been recognised and practised as pupils are introduced to and explore the ultimate questions, philosophies, values and ethics of believing and non-believing society. RE can also make a valuable contribution to many other curriculum areas, both in the humanities and the sciences.

2 Legal Requirements for Religious Education

The 1998 Education Act reinforced the previous Education Acts of 1944, 1988 and 1992, making specific reference to, and statutory requirement for, the teaching of RE.

In England the requirements are that;

- RE is to be delivered to all pupils on the school roll, from reception classes to sixth form, unless they have been withdrawn from all or part of the curriculum by their parents.
- In community, voluntary controlled and foundation schools RE should be delivered in accordance with the locally agreed syllabus although in voluntary controlled schools parents may request that RE is taught in accordance with the trust deeds rather than the locally agreed syllabus.
- In voluntary aided schools RE is delivered according to the schools trust deeds which usually means following the faith community guidelines, eg Church of England or Roman Catholic schools will follow their own Diocesan Syllabus. However, parents may request that the locally agreed syllabus is followed if there is no other school, within a reasonable distance, delivering the locally agreed syllabus.
- The locally agreed syllabus should ensure that RE content focuses predominantly on Christianity whilst taking into account the principal religious traditions of Great Britain ie Buddhism, Hinduism, Islam, Judaism and Sikhism.

- It is recommended that a minimum of 5% of curriculum time should be allocated to the teaching of RE. This does not include time allocated to Collective Worship which is not classified as curriculum time or intended to be a means of delivering curriculum content.
- In all schools, including those with a religious foundation, voluntary or aided, parents may withdraw pupils from all or part of the RE curriculum. Teachers have the right to withdraw from the teaching of RE.

There is also a variety of non-statutory guidance eg Circular 1/94 from the DFES, QCA schemes of work and Ofsted guidance for inspection.

3 QCA, the National Framework and the locally agreed syllabus

Since 1983 Bradford has had a locally agreed syllabus which reflects the religious and cultural diversity of the population. Due to the broad representation of faith communities on the Standing Advisory Council for Religious Education (SACRE), the locally agreed syllabus has had the confidence of faith communities within the area. It is a statutory requirement that schools, within the criteria stated above, deliver the locally agreed syllabus 2001, as adopted by SACRE and Bradford District Council.

QCA has produced a scheme of work for primary RE which has been adopted by some SACRE's as part or all of their agreed syllabus recommendations. In Bradford the QCA scheme of work may be taught in addition to the locally agreed syllabus and materials may be used to enhance the locally agreed syllabus but they should **not** be used instead of the locally agreed syllabus.

Currently the proposed National Framework for Religious Education is a non-statutory document circulated to SACRE's and to school governors. Until, and unless, there is a change in legislation requiring the national framework to be adopted, schools should continue to use the Bradford agreed Syllabus for Religious Education 2001. Failure to do so, except in schools defined in section 2, would result in an Ofsted inspection criticising the governing body for non-compliance with statutory requirements.

4 The Aims of Religious Education

The aims of religious education are defined in the Bradford Locally Agreed Syllabus 2001 as enabling pupils to:

Develop conceptual understanding of religion, religious beliefs and practices - in order that they can begin to engage in informed reflection and discussion about religions and religion.

Develop an informed appreciation of religions – in order that they can explore religions with openness, interest and enjoyment.

Value religious and cultural diversity – in order to enhance their social and cultural development and to contribute to a more just and civil society.

Create meaning from their knowledge and understanding of religions and religion – in order to enhance their spiritual and moral development.

Develop an awareness of the richness of religions and their contributions to society and culture – in order that they can make increasingly mature judgements about the world in which they live.

Recognise commonality and difference within and between religions – in order to develop respect, openness and curiosity.

Develop a sensitive understanding of the significance of religious commitment and practice in the lives of individuals – in order that they might develop respect for individuals and their right to hold beliefs that are different from their own.

5 Attainment Targets

These attainment targets³ are based on the 1996 Bradford Syllabus and influenced by SCAA's 1994 Model Syllabuses and QCA's Schemes of Work, published in 2000. The two targets form the twin focus for all study units in this syllabus, so that throughout their religious education pupils will learn both *about* and *from* religions and religion. The second attainment target has been divided into two parts so that its full meaning and potential in the classroom are made clearer.

- **Learning *about* religions and religion** – to ensure that religious education provides breadth and balance in both content and approaches to learning so that young people become religiously literate.
- **Learning *from* religions and religion** - to ensure that young people are able to:
 - create meaning, find relevance and develop personally from their engagement with RE
 - explore human experience and questions by addressing values, ultimate questions and fundamental concerns about themselves and the world in which they live.

Whilst Attainment Target 1 enables pupils to gain a knowledge and understanding of religion and religious belief and practice it is through Attainment Target 2 that pupils have the opportunity to develop attitudes, values and their own spiritual awareness, not to be confused with faith commitment. Such attitudes, values and self knowledge are recognized by Ofsted as an important part of personal development and make an important contribution to spiritual, moral, social and cultural development..

The relationship between attainments targets and assessment can be found in section 8.

6 Content and Approach

The Bradford Agreed Syllabus specifies the Study Units that should be taught from Key Stage 1 through to Post 16, with recommendations for the inclusion of RE at the Foundation Stage.

Each Study Unit includes a brief over-view of the unit, the units relationship to the other study units within the key stage, concepts and vocabulary, differentiated end of unit expectations and detailed learning objectives, accompanied by possible teaching and learning strategies, each relating clearly to an attainment target. 'Faith specific' content is not outlined in the syllabus but is detailed for each study unit and attainment target in the 'Illustrative Teaching Materials'. It is important to read these documents in the context of the introduction to the syllabus.

Primary

It is expected that pupils will study one unit per term and that all primary school children will have studied six religions by the end of Key Stage 2. The sequence of units and the allocation of religions

to year / study unit is not specified. Teachers are advised to take into consideration ‘the backgrounds of the pupils; the proximity of places of worship and communities to the school; staff preferences and strengths and existing resources.’⁴

Key Stage 1		Lower Key Stage 2		Upper Key Stage 2	
36 hours per year		45 hours per year		Religious education does not have to be taught as one lesson per week and teachers can develop cross-curricular approaches as long as the requirements of the Agreed Syllabus are met.	
Christianity + 1 other focus religion*	Myself Our World Special People Special Places Special Days Precious Things	Christianity + 2 other focus religions - not including the one previously studied*	Special Books Places of Worship Journeys Beginnings Right and Wrong Creation and the Environment	Christianity + 2 further focus religions - not including those previously studied*	Sacred Writings Places of Worship Pilgrimage Special People Initiation Rites Symbols
Religions to be chosen from; Buddhism, Hinduism, Islam, Judaism and Sikhism					
* Teachers can focus on one of the other four religions in some study units if they wish.		* Teachers can draw on material from religions other than the focus religions to ‘develop understanding, make connections, draw comparisons and reinforce pupils learning.’			
Christianity does not have to be the focus religion in every study unit.					

Secondary

Key Stage 3	Key Stage 4	Post 16
45 hours per year	5% Curriculum time	2.5% Curriculum time
Religious education does not have to be taught as one lesson per week and teachers can develop cross-curricular approaches as long as the requirements of the Agreed Syllabus are met.		
Six major religions are studied in two systematic units. Religions in the Locality Relationship, Friendship and Commitment Justice, Caring and Sharing People of Religious Commitment What is the Good Life Beliefs	Questions of truth and Meaning Religion and medical Ethics Religion and the Environment Religion and Conflict Religion and Relationships Religion and Human Rights	A Community of Many Faiths – Local Study Values and Lifestyle Religion, Philosophy and Experience Approaches to New and Minority Religions.
Religions studied for full or short course RE should not dominate teaching at KS3. Aspects of KS4 work can be included in KS3 where all pupils follow short or full Course GCSE at KS4	Teachers may choose to follow a recognized, accredited course such as GCSE instead of the locally agreed syllabus. More than one religion should be studied at GCSE. ‘A’ level syllabuses should be chosen to extend as well as deepen students knowledge and understanding of religions.	

Coordinators are required to ensure that there is a balanced curriculum and will need to demonstrate in their scheme of work which religions will form the focus in the thematic study units in Key Stages 3 and 4.

7. Methodology

Good RE is seen as engaging pupils in a four stage process;⁵

- Engaging with real life situations, stories, opinions and teachings which raise questions of meaning and purpose.
- Exploring the issues and reflecting on them in relation to the insights of world faiths by a variety of active learning methods [see below].

- Expressing reactions to these experiences and insights in a variety of ways, including artistic forms of expression.
- Responding in active ways, including increasing recognition of our own beliefs and values and significant changes in behaviour.

Within each study unit of the agreed syllabus possible learning and teaching strategies accompany each learning objective. These strategies exemplify the type of good practice which the Professional Council for R E [PCFRE] wishes to promote,⁶

'Traditional teaching methods can give pupils knowledge and understanding about religions, but engaging pupils in reflection, application and expression of these ideas and teachings requires a different approach.'

In planning teaching and learning activities it is recommended that pupils have the opportunity to ;

- reflect, apply, respond and evaluate ideas, beliefs, values and practices.
- to use right and left brain functions by ensuring a range of activities that include logic, order, analysis, creativity and self expression.
- use all the senses
- 'engage both heart and mind'
- be actively involved
- build on the strengths and abilities that they have
- have fun

Information Communication Technology [ICT] is seen as an excellent means of developing knowledge, understanding and reflection in RE, however, it is recommended that teachers plan for the inclusion of ICT with great care to ensure that the objectives of the lesson are those of RE⁷. There is much exemplary material available from BECTA, see below for contact details.

8 Assessment and Reporting⁸

'In the assessment of pupils attainment in religious education, it is important to remember that not all of religious education is assessable or should be assessed. It is, however, essential to measure pupils' attainment in order to ensure that the learning objectives have been met and to plan future learning.

There are two attainment targets and they carry equal weight in assessment. In the performance descriptions for mainstream pupils, they have been divided into three strands which together contribute to pupils' learning about and learning from religions and religion. Teachers should make separate judgements about pupils' attainment in each of the targets and results should not be aggregated since pupils can have very marked differences in their levels of performance in the two targets. The strands within the attainment targets and mainstream performance descriptions are:

AT1 Learning about religions and religion:

- Religious beliefs and teachings.
- Religious practices and lifestyles.
- Religious expression and language.

AT2 Learning from religions and religion:

- Personal and community identity and experience.
- The meaning and purpose of life.
- Values and commitments.

Each study unit has differentiated expectations which indicate what pupils can be expected to attain. These relate directly to the end of key stage expectations that are set out at the beginning of each key stage section in the syllabus. They, in turn, link directly with the performance descriptions which teachers will use to measure pupils' achievements. A range of evidence gathered over a period of time should inform teacher judgements based on the performance descriptions.

When teachers report to parents, RE will be treated in the same way as other core subjects of the curriculum. Similarly, data on the levels reached by pupils in religious education can be entered into the assessment manager system, along with data from other curriculum areas. Pupils' levels of attainment in religious education should form part of the transfer data when they move to a new key stage.⁹

It is expected that assessment will be an ongoing and integral part of learning using a variety of techniques and outcomes.

Good practice in assessment for learning occurs when teachers;

- have a sharp assessment focus on how pupils learning will develop, not with how they will compare to others.
- use a few key summative tasks focused on improving learning.
- use comment only marking to communicate with pupils what they need to do next to improve their RE.
- use peer and self-assessment strategies to enable pupils to gain a clearer idea of what constitutes 'good RE' and a developing sense of their own progress.
- encourage pupils to take greater responsibility and interest in their own progress by acting as learning facilitators.
- use 'rich, deep and complex spiritual and religious' questions to drive learning.¹⁰

It may be appropriate for the school to arrange staff training to enable teachers to explore ways of making assessment an integral part of the learning process.

9 Resources

The Interfaith Education Centre (IEC) is able to support the teaching of RE with a wide range of resources, including books, posters, videos and artifacts. These are available to subscribing schools and individuals, subscription details on request, see 'Contacts' below.

Visits to places of worship and visits by members of faith communities to schools are recognized as being of particular importance in effective teaching and learning in RE. The IEC is able to provide visits to places of worship lead by Faith Tutors or Associates, these are available as part of the RE subscription package or can be organized on a 'pay as you go' basis. Similarly Faith Tutors and Associates, all experienced in working with children, can visit schools to talk to classes or larger gatherings. It is good practice for the teacher and Faith Tutor to have discussed in detail the content, learning outcomes and strategies to be used when planning such a visit.

A number of courses are offered by Education Bradford to support schools in the development of RE, SMSC, issues relating to racial literacy etc. See 'Contacts' below.

A number of useful contacts and sources are listed at the end of the Agreed Syllabus.

10 Inclusion

Pupils with special educational needs

'Religious education has to be appropriate for all our pupils in all our schools.

Teachers will use their professional judgement in deciding how the requirements of the agreed syllabus can be best met by their pupils. Teachers will enable their pupils to access the study units at their own level, by beginning with where the children are and developing their skills, knowledge and understanding at a rate that is challenging but appropriate for the individual child. The teaching and learning strategies which are employed will vary but emphasis will probably be given to creativity in its broadest sense, including: thinking; doing; imagining; responding; speaking and listening; problem solving; as well as the creative and expressive arts. Teachers will ensure that their pupils have opportunities to encounter religions, faith and commitment through visits and visitors. Like all human beings, pupils with special educational needs have different learning styles and teachers must provide the resources and opportunities for all the pupils in their care. It is likely that teachers will need to work in a collaborative and cross-curricular style if they are to provide the best learning experiences for their pupils.

It is important to reject a deficit model of religious education for pupils with special educational needs. They too have talents and strengths and, for many, an awareness of an inner or spiritual dimension which makes religious education a particularly important part of their educational experience.¹¹

Emergent level descriptors are available to assess the performance of pupils with special educational needs in both special and mainstream schools.

Gifted and Talented pupils

The complex and multi faceted nature of RE and its close relationship with philosophy and ethics make it an ideal vehicle to extend the challenges made to the most able pupils. There are many opportunities to develop and apply higher order cognitive skills and processes such as; critical thinking, interpretation, insight, reflection, analysis and synthesis.

11 The Role of the Subject Leader

'Effective subject leadership in RE results in pupils who are enthusiastic about RE and regard the subject as being of interest and relevance ... through the key attitudes of respect, open mindedness, curiosity and self esteem contribute to a reflective and supportive learning environment.' – Standards for Subject Leaders in RE¹²

The subject leader;

- ensures high quality teaching, effective use of resources and improving standards of teaching, learning and achievement.
- is involved in the development and implementation of school policy and practice
- supports, guides and motivates teachers, and other adults, involved in the teaching of RE
- evaluates the effectiveness of teaching and learning in RE in order to plan for future targets and priorities.
- understands the contribution of RE to school priorities and to the overall education and achievement of pupils.
- Is responsible for;
 - long term planning across key stages to ensure that syllabus requirements are met

medium term planning of units of work in collaboration with those teaching the units.
monitoring and evaluation of teaching and learning within RE¹³

Governors and senior management in schools should recognize that effective subject leadership requires adequate time to be allocated for subject responsibility and ongoing in-service training, as well as adequate resources to support effective teaching and learning. This is particularly important where the subject leader is not an RE specialist, as is usually the case in Primary Schools.

Regular meetings for RE Coordinators are held at the Interfaith Education Centre, details can be found in Education Bradford's 'Continuing Professional Development Programme'.

12 Contacts

Enquiries about training

Dianne Hadwen Training Support Manager
01274 385623 diannehadwen@educationbradford.com

Dianne is based at Future House in the Diversity and Cohesion team. She is able to lead whole staff training in a wide range of areas relating to RE, SMSC, collective worship and racial literacy. Courses are described in Education Bradford's 'Continuing Professional Development Programme' but she is also able to offer bespoke courses meeting the specific needs of the school.

The Interfaith Education Centre

Enquiries about school subscriptions and visits;

Janet Hardcastle Administration Co-ordinator
01274731674 janethardcastle@educationbradford.com

Enquiries about individual subscriptions and resources;

Geraldine Cooper Resources Co-ordinator
01274 731674 geraldinecooper@educationbradford.com

Other organizations

Re Today Services produce many, easily accessible resources, including RE Today magazine.

They can be contacted at;

1020 Bristol Rd, Selly Oak, Birmingham, B29 6LB.

Tel 0121 4724242 E-mail retoday@retoday.org.uk Web www.retoday.org.uk

British Educational Communications and Technology Agency, BECTA

Advice and support for the use of ICT in RE.

They can be contacted at;

Milburn Hill Road, Science park, Coventry, CV4 7JJ

Tel 02476411418 E-mail becta@becta.org.uk Web www.becta.org.uk

13 A Model Policy for Religious Education

Every school is unique and it is essential that each decides on the content of its own policy for RE so that it is appropriate to the pupils and the staff of the school. The following is for guidance only, but provides a model which schools may wish to adapt to fit their own circumstances.

It is good practice to have a team of staff in school to work together to decide the substance of the policy.

1. Introduction

.....School is aSchool, in the Bradford Metropolitan District catering for children aged from.....to

This religious education policy has been designed with our school population in mind. It is written in accordance with Bradford Standing Advisory Council for religious education and Education Bradford's Diversity and Cohesion team's guidance for Religious Education and the Bradford Agreed Syllabus for Religious Education 2001. It has the support of the School Governing Body.

The school has also consulted representatives of local communities, organizations and resource centres (*include names of groups eg the Interfaith Education Centre*) to help determine the content and approach taken towards the provision of RE.

2. Policy Statement

This policy for RE:

- a) reflects the law e.g. the requirements of the 1988 Education Act
- b) strengthens the community ethos of the school
- c) is designed to promote community cohesion and celebrate diversity

The school will follow the Bradford Agreed Syllabus for Religious Education 2001 (*or other appropriate syllabus if the school is a Voluntary aided school – see Guidance , Section 2, page2*). The time allocated to RE will meet the requirements of the locally agreed syllabus ie 36 hours per year at Key Stage 1 and 45 hours per year at Key Stage 2 (*amend as necessary for other Key Stages, the requirements of other syllabi, the statutory requirement is 5% of curriculum time per year.*)

RE makes a valuable contribution to the curriculum and ethos of the school; ; promoting the values of truth, justice, respect for all and care of the environment, recognising the changing nature of society, including changes in religious practice and expression, and the influence of religion in the local, national and global community. The values fostered are inherently linked to those of SMSC, Citizenship and PSHCE.

The beliefs, cultures, values and responses of all pupils will be affirmed, acknowledged and respected. Pupils will learn to know, to understand, to respect the beliefs, practices and values of Bradford's culturally diverse community.

3 The Aims of Religious Education

(As defined by the Bradford Agreed Syllabus – if another syllabus is being used insert the aims of that syllabus. It would be appropriate to re-order the aims to reflect the priorities of the school.)

The aims of RE are defined in the Bradford Locally Agreed Syllabus 2001 as enabling pupils to:

- Develop conceptual understanding of religion, religious beliefs and practices - in order that they can begin to engage in informed reflection and discussion about religions and religion.
- Develop an informed appreciation of religions – in order that they can explore religions with openness, interest and enjoyment.
- Value religious and cultural diversity – in order to enhance their social and cultural development and to contribute to a more just and civil society.
- Create meaning from their knowledge and understanding of religions and religion – in order to enhance their spiritual and moral development.
- Develop an awareness of the richness of religions and their contributions to society and culture – in order that they can make increasingly mature judgements about the world in which they live.
- Recognise commonality and difference within and between religions – in order to develop respect, openness and curiosity.
- Develop a sensitive understanding of the significance of religious commitment and practice in the lives of individuals – in order that they might develop respect for individuals and their right to hold beliefs that are different from their own.

4 Attainment in Religious Education.

There are two attainment targets in Religious Education, each of equal importance;

AT1 Learning about religions and religion – to ensure that religious education provides breadth and balance in both content and approaches to learning so that young people become religiously literate.

This can be broken down into three strands;

- Religious beliefs and teachings.
- Religious practices and lifestyles.
- Religious expression and language.

AT2 Learning from religions and religion - to ensure that young people are able to:

- create meaning, find relevance and develop personally from their engagement with RE
- explore human experience and questions by addressing values, ultimate questions and fundamental concerns about themselves and the world in which they live.

These can also be broken down into three strands;

- Personal and community identity and experience.
- The meaning and purpose of life.
- Values and commitments.

5 Content and Approach

*(Amend to represent syllabus if other than the Bradford Agreed Syllabus is used.)
(This exemplar follows the Primary Syllabus, Secondary schools should amend as appropriate)*

RE is taught following the Bradford Agreed Syllabus which consists of 18 thematic units studied over the two Key Stages. See Scheme of Work appended.

Pupils will have studied Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism by the end of year 6.

At Key Stage 1 pupils will study Christianity and

At Lower Key Stage 2 pupils will study Christianity,and

At Upper Key Stage 2 pupils will study Christianity,and

Amend as appropriate for Secondary schools.

The pupils' personal experience is central to religious education. The majority of pupils at the school are and this is recognized in all the units studied.

6 Scheme of Work

The grid below identifies the study units and religions studied in each year. *(You may wish to append a more detailed scheme of work / long term plan / medium term plan.)*

Key Stage	Year	Term	Study Unit	Religions Studied
KS1	1	Autumn		
		Spring		
		Summer		
	2	Autumn		
		Spring		
		Summer		
LKS2	3	Autumn		
		Spring		
		Summer		
	4	Autumn		
		Spring		
		Summer		
UKS2	5	Autumn		
		Spring		
		Summer		
	6	Autumn		
		Spring		
		Summer		

7. Methodology

(Outline the teaching and learning strategies that are used.)

A wide range of teaching and learning strategies are used giving pupils the opportunity to;

- reflect, apply, respond and evaluate ideas, beliefs, values and practices.

- use right and left brain functions by ensuring a range of activities that include logic, order, analysis, creativity and self expression.
- use all the senses
- 'engage both heart and mind'
- be actively involved
- build on the strengths and abilities that they have
- have fun

Skills of And positive attitudes towards are developed through the pupils opportunity to;

- engage with real life situations, stories, opinions and teachings which raise questions of meaning and purpose.
- explore the issues and reflecting on them in relation to the insights of world faiths by a variety of active learning methods [see below].
- express reactions to these experiences and insights in a variety of ways, including artistic forms of expression.
- respond in active ways, including increasing recognition of their own beliefs and values and significant changes in behaviour.

8. Assessment and Reporting

Assessment is an integral and ongoing part of teaching and learning with summative tasks planned atintervals. *(These could be included either here, in the scheme of work or a separate appendix.)* These contribute to the range of evidence gathered on each pupil.

Teachers make separate judgements about pupils' attainment in each of the two attainment targets and results are not aggregated because of the differing natures of the two targets.

Teachers use the end of study unit differentiated expectations linked to end of key stage statements to determine pupils achievement according to the syllabus performance descriptors. This forms part of the transfer data as the pupil moves onto the next key stage.

Records are kept in accordance with the school policy.

Achievement in RE is reported to parents in the same manner as other core subjects in the curriculum.

9. Resources

The scheme of work indicates the resources used in each Study Unit.

(List the books, artifacts, videos, ICT hardware and software that are used and any local contacts / visits etc either here or in the scheme of work.)

The school has a full / library subscription to the Interfaith Education Centre from which resources are borrowed and through which are visits arranged. *(Amend or delete as appropriate.)*

10. Inclusion

..... School is committed to valuing equally the opinions, beliefs and practices of all members of the school community.

RE recognizes the valuable and varied contributions that can be made by all pupils. A range of teaching strategies and differentiated tasks give opportunity for all pupils to achieve to their highest potential. There are many opportunities for gifted and talented pupils to develop skills and processes such as critical thinking, interpretation, insight, reflection, analysis and synthesis.

It is recognized that pupils with special needs have many strengths and talents. RE is an important opportunity to recognize and develop the inner or spiritual dimension that contributes to attainment in AT2. Emergent level descriptors are available for those for whom achievement would not otherwise be recognized.

11 Arrangements for children withdrawn from RE.

It is hoped that no child will be withdrawn from RE, parents are very welcome to address any concerns that they may have with the Headteacher, by appointment. Where children are withdrawn from RE the following arrangements will be made

12 Further References

Include here the syllabus which is being followed, examination specifications, the Trust Deed (where applicable).

The RE subject leader job description.

14 Bibliography

- Education Bradford (2001) Agreed Syllabus for Religious Education 2001
Religious Education – the non-statutory framework QCA (2004) 1-85838-574-1 2004
- ed Rosemary Rivett and Lat Blaylock (2003) A Teacher's Handbook of Religious Education
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- Joyce Mackley and Pamela Draycott (2003) A-Z Practical learning strategies
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- ² Religious education – the non-statutory framework QCA 2004 p8
- ³ Agreed Syllabus for Religious Education 2001 Education Bradford 2001 p4
- ⁴ Agreed Syllabus for Religious Education 2001 Education Bradford 2001 p6
- ⁵ A – Z – Practical Learning Strategies to support Spiritual and Moral Education
Mackley & Draycott RE Today Services (2004) p6
- ⁶ A – Z – Practical Learning Strategies to support Spiritual and Moral Education
Mackley & Draycott RE Today Services (2004) p5
- ⁷ Brabara Wintersgill, HMI quoted from key note speech at 'Further Inspiration – Information and
Communications Technology in Religious Education' conference Manchester 2003
- ⁸ Agreed Syllabus for Religious Education 2001 Education Bradford 2001 p10
- ⁹ Agreed Syllabus for Religious Education 2001 Education Bradford 2001 p10
- ¹⁰ Lat Blaylock, PCFRE 'Teaching Strategies – Assessment for Learning' conference, Bradford
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- ¹¹ Agreed Syllabus for Religious Education 2001 Education Bradford 2001 p 8
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