



Religious Education Directory Guidance for Special Educational Needs and/or Disabilities

Guidance from the Catholic Education Service (CES)
prepared in consultation with the National Board of
Religious Inspectors and Advisers (NBRIA)

Introduction

Who is this document for?

The Religious Education Curriculum Guidance supports educators in teaching pupils with special educational needs and disabilities with an education, health and care (EHC) plan. It is intended to support educators and those who support them, such as diocesan advisers. It provides useful guidance for those inspecting the provision of Religious Education under the Catholic Schools Inspectorate.

The learning needs of pupils who use the Engagement Model (2020) to access curriculum learning are usually categorised using the language of severe or profound with multiple learning difficulties. Generally, this means they experience significant delays in reaching developmental milestones. They may operate at very early stages of cognitive, physical, social and emotional development. In addition, these pupils are likely to experience at least one or more of the following:

- significant sensory impairment
- significant communication impairment
- significant motor impairment
- complex medical needs
- dependencies on technology (including augmentative and alternative communication such as Makaton)

The number of pupils taught using the engagement model should be relatively few, as these are pupils who cannot access the formal curriculum rather than those with specific educational needs and disabilities who require adaptations to the classroom curriculum.

The Religious Education Directory guidance for Special Education Needs and Disabilities (SEND) is informed by the Engagement Model guidance(2020) for schools, which sets out how to assess pupils whose needs preclude them from accessing the standard of the national curriculum assessments and not engaging in subject-specific study. Age-related expectations are inappropriate for some pupils and do not reflect how these pupils learn and progress. Engagement identifies and celebrates all pupils' progress, including linear and lateral progress, consolidation and maintenance of knowledge, skills and concepts and preventing or slowing a decline in pupils' performance while recognising that a minority of pupils may have a regressive condition.

The engagement model does not replace existing planning and assessment systems. The model encourages schools to measure each pupil's progress independently, according to their individual profile of needs. It can also be used as a baseline tool to track and support ongoing progress. In this guidance, the engagement model aims to support pupils' progress in Religious Education and personal development.

There are five areas of engagement:

- Exploration
- Realisation
- Anticipation
- Persistence
- Initiation

These areas allow teachers to assess pupils' engagement in developing new skills, knowledge and concepts by demonstrating how pupils achieve specific outcomes. The five areas are not hierarchical, and there is no expectation that pupils need to show progress in all areas. The areas represent what is necessary for pupils to engage in their development and in Religious Education tasks fully.

Engaging pupils in Religious Education

All pupils, including those with specific needs and disabilities, are entitled to experience a rich and ambitious Religious Education Curriculum. Catholic schools can use the Religious Education Curriculum without age-related expectations and show measurable progress through various learning experiences. Assessments should be conducted by someone who knows the pupil well so that schools can identify existing educational barriers.

Progress through the five areas of engagement can be measured by identifying how established the pupil is in each area of engagement. This will differ for each pupil according to their needs profile as set out in their Education, Health and Care (EHC) plan.

Using the Engagement Model in Religious Education will enable pupils to:

- access Religious Education topics through the branches set out in the model curriculum.

Using the Engagement Model in Religious Education will enable teachers to:

- Use the engagement model guidance in planning and delivery to provide ways for pupils to achieve. Alternative planning will take many forms as each child will have an individual educational, health and social needs plan (EHC).

Effective use of the engagement model relies on regular observational assessment and reflective pedagogy.

To reflect the Religious Education Directory Ways of Knowing, schools may use the five areas of engagement under the headings **explore**, **find out more**, and **act**, set out in the table below, to aid planning and participation in Religious Education.

However, schools may wish to use their own existing planning, assessment and reporting system in conjunction with the assessment systems that a school is already using. Schools can judge if the assessment model they use is flexible and holistic and can be one of the tools in a school's assessment toolkit.

Schools should ensure that the assessments are conducted regularly throughout the academic year to demonstrate whether the pupil can sustain the new skills, concepts and knowledge over time rather than just reflecting a snapshot of one activity or observation, in this way, gathering information required to show the pupil's progress towards the outcomes in their EHC plan and report as part of the annual EHC plan review process.

Engaging pupils at the beginning of the branch to suit their individual needs

<p style="text-align: center;">Explore (Understanding)</p> <p>Exploration</p> <ul style="list-style-type: none"> • Build on an initial reaction to the main focus • Identify which stimuli or activity provides interest or curiosity • Continues to be responsive to stimulus/focus • Exploratory behaviours to investigate the focus/stimulus? <p>Realisation</p> <ul style="list-style-type: none"> • Awe and Wonder • Emotions • Encourage emotions realisation, surprise, delight, amazement. • What emotion is new as more of the focus is explored? • Interaction with the focus activity and how it is presented • Wanting more control • Using new skills for different/new focus • Engagement and excitement <p>Anticipation</p> <ul style="list-style-type: none"> • Knowing • Familiar routine in an exploration of the focus activity. • Anticipate routines for learning. • Predicts, expects or associates a stimulus or activity with an event. Stimulate learning - Auditory (what they hear), tactile (what they feel) and visual (what they see). • Knowing what has been done previously such as drawing, reading, talking helps them from – to the start of a task or to finish a task. • Cues or prompts to support awareness • Reduced cues and prompts • Is the prediction because of their previous knowledge, experience or skill? • Cause and effect to develop memory and sequencing 	<p style="text-align: center;">Find out more (Discerning)</p> <p>Persistence</p> <ul style="list-style-type: none"> • Finding out more • Determination to interact – shown in gaze, posture, hand movement • Perseverance • Sustain attention of the focus or activity to find out more and interact more • Actively trying to find out more about the focus of the activity or stimulus? • Maintains an activity long enough to develop, reinforce and apply skills or knowledge to achieve a desired outcome
	<p style="text-align: center;">Act (Responding)</p> <p>Initiation</p> <ul style="list-style-type: none"> • Action • Spontaneous and independent during an activity without direction • Initiate an action with the stimulus or activity to bring about a desired outcome • Understand how to create an impact on learning environment in order to achieve a desired outcome. • Prompt another person to do an action? • Establish the development of independence

Figure 1: Applying the Engagement Model to Religious Education

Developing this approach in practice

Accessing Religious Education Directory Branch

Year 1 Creation and Covenant

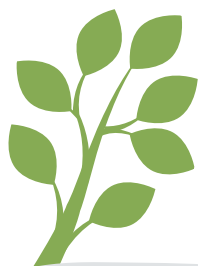
Below is an example of planning for a pupil to enable access to the Religious Education Curriculum. This planning is not exhaustive, as pupils with specific needs will have varying starting points according to their EHC Plan.

2.4 Model curriculum	
CCC Links	Knowledge lens content
<p>Creation YCFK 1-3,16 YC 44, 48 CCC 1-3, 290</p> <p>Creed YCFK 13, 76 YC 29, CCC 200, 279</p> <p>Stewardship YCFK 17, YC 57, 344, 354</p> <p>Creation YCFK 1-3, YC 44, CCC 290</p> <p>Creed YCFK 13,19-20 YC 29 CCC 296, 299</p> <p>Prayer YCFK 5, 138- 139 YC 469 CCC 2559</p> <p>Prayer YCFK 5, 138- 139 YC 469 CCC 2559</p> <p>Creed YCFK 76 YC 28 CCC 197</p> <p>Our Father YCFK 76, 149 YC 511, 514 CCC 2759, 2767</p> <p>Stewardship YCFK 17 YC 57, 323 CCC 344, 358, 2415-2418</p>	<p>Hear</p> <p>By the end of this unit of study, pupils will have studied the following key texts:</p> <ul style="list-style-type: none"> The Creation story in Genesis 1:1-4, 24-26 as an ancient, prayerful, poetic reflection on God's world. The opening of the Nicene Creed 'I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible'. An introduction to the ideas presented in Laudato Si' 13. <p>Believe</p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> That all that is comes from God. God is our Father. God's love and care for humanity is experienced through the beauty and order of Creation. Prayer is a way we draw closer to God. <p>Celebrate</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> That praying is a way people draw close to God. That, as a community, the Church prays the Creed and the Our Father to pray to God and worship him. <p>Live</p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> God wants us to love and care for the world because the world is God's gift to us. Caring for the world is one of the ways we love and care for each other. <p>By the end of this unit of study, pupils will explore:</p> <ul style="list-style-type: none"> How a community in another part of the world cares for Creation.
Key vocabulary	
<p>God</p> <p>Father</p> <p>Creation</p> <p>Pope Francis</p> <p>Laudato Si'</p> <p>Our Father</p> <p>Creed</p>	

Figure 2: Image of Year one curriculum knowledge lens RED p.80

Planning exemplar for a pupil to enable access to the Religious Education Model Curriculum.

This planning is not exhaustive as pupils with specific needs will have varying starting points.



Creation & Covenant

Explore

Hear

Stimulus for Genesis reading / Psalm 136
Sensory items
Feely bag
Pictorial representations
Visual in Outdoor Learning
Isolate sounds of water, birds
Isolate visual examples of God's World
Isolate touch outside – grass, water, animals

Believe

Awe and wonder of God's World – sensory
Engagement with sounds/touch/sight

Celebrate

Singing the Our Father
Hearing

Live

Practical tasks to keep learning area cared for

Act

Hear

Familiarity with Genesis and Psalm scripture.
Spontaneous discussions
"What has God given to show love?"

Believe

God is love. He made me.
He made the World.

Celebrate

Independent Care for the World project

Live

Impact on learning – Eco project

Find out more

Hear

Familiar stimulus for Genesis and Psalm reading.
Maintains familiar activities with sensory activities

Believe

Find out more about the outdoor classroom.
Planting, seeds, growth, gardening.

Celebrate

Garden/growth
Sustain and develop understanding through
Sound, touch, sight God's world

Live

Apply skills looking after working environment
and role in eco – council

Figure 3: Planning exemplar
Creation & Covenant

Year 1: Dialogue and Encounter

CCC Links	Knowledge lens content
<p>Christian family YCFK 53 YC 130 CCC 817-819</p> <p>Sign of the cross YCFK 63 YC 360 CCC 2157</p> <p>The church (building) YCFK 52, YC 190, CCC 1181-1186, 1198-1199</p>	<p>Dialogue</p> <p>By the end of this unit of study pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> • The Church is the community of all those who belong to Christ. • The cross is a symbol of Christianity. • The shortest summary of the Catholic faith is the sign of the cross. <p>By the end of this unit of study, pupils will know about Christianity locally through:</p> <ul style="list-style-type: none"> • Learning about their local parish community. • Learning about their local parish church. • Experience music, art, or religious objects that reflect Christian communities in a place outside their local parish. <p>Encounter</p> <p>By the end of this unit of study, pupils will have encountered the following:</p> <ul style="list-style-type: none"> • Aspects of modern Jewish life in Britain, including specific vocabulary about the Jewish belief in one God and the Torah as a special text which contains stories of the Jewish people's history and is a guide for Jewish life.

Figure 4: Image of Year one curriculum knowledge lens RED p.93

The first principles of dialogue are for pupils to develop an understanding of how to listen when others speak, develop attitudes of respect, and embrace similarities and differences. When pupils begin to understand how to take turns and share, they learn respect for others. These are the first principles of dialogue.

“The Church must look more closely and sympathetically at others whenever necessary. The Church will have to initiate everyone – priests, religious and laity – into this “art of accompaniment”, which teaches us to remove our sandals before the sacred ground of the other.” (Evangelli Gaudium n 169).

Branch Six will not be confined to the summer term. Pupils will encounter religious beliefs by experiencing the cultural celebrations accompanying different festivals, celebrations, and commemorations that are part of British cultural life. For example, some Dharmic traditions might use lights, food, and music to celebrate Diwali and pupils might explore Judaism through examples of shelters and music that Jewish families might use during Sukkot. These opportunities will happen alongside a broad sensory curriculum where pupils learn about the music, food, smells, tastes, and types of clothing worn to enrich their understanding of different religious and cultural traditions. Teachers should also invite visitors to the school (where possible) so pupils can encounter authentic voices of diverse worldviews.

Pupils should experience diverse representations of Christianity. They should learn respect for Christianity by gently touching religious artefacts and opportunities to be quiet and thoughtful in a way that works for their needs.

Planning exemplar for a pupil to enable access to the Religious Education Model Curriculum.

This planning is not exhaustive as pupils with specific needs will have varying starting points. The example is based on the Year 1 curriculum and aims at the next stage in pupils learning when they have spent some time exploring the life of Jesus.



Dialogue & Proclamation

Explore

Dialogue

Stimulus for the symbol of the cross
Sensory items
Holding cross, picture cross, different sizes
Representations of the cross from different cultures, as pictures or artefacts
Visuals/Sensory exploration of the Cross in the environment, e.g., in classroom, school uniform logo, tactile crosses, etc.

Encounter

Story/picture/video book about Judaism or a Jewish festival
Engagement with sounds/touch/sight of story

Act

Dialogue

Listen to the words of the Sign of the Cross spoken and in music
Watch the Sign of the Cross modelled
Initiate making shapes of the cross using media, such as drawing in sand, clay shapes.
Initiate saying words or actions of the Sign of the Cross prayer, noticing the symbol of the cross in the environment

Encounter

Engagement with artefacts to support an understanding of a story about a Jewish festival

Find out more

Dialogue

Familiar stimulus for the symbol of the cross .
Maintains familiar activities with sensory activities around the cross.
Learn about the cross as a symbol of Jesus
Where appropriate, say some words and begin to make the action of the 'Sign of the Cross' prayer

Encounter

Find out more about Judaism through the sensory curriculum about the music, food, smells, tastes, and types of clothing worn to enrich their understanding of Jewish religious and cultural traditions.

Figure 5: Planning exemplar Dialogue and Encounter

Year 3: Desert to Garden

CCC Links	Knowledge lens content
<p>Miracle of the loaves YCFK 31 CCC 1335</p> <p>Last Supper YCFK 35 YC 209-210 CCC 1339-1340</p> <p>Mass YCFK 76-77</p> <p>YC 214, CCC 610-611</p> <p>CCC 1333-1355</p> <p>Sacrament YCFK 64 YC 173 CCC 774</p> <p>Eucharist YCFK 74, 77</p> <p>YC 209 CCC 1337-1341</p> <p>YC 217 CCC 1368-1372</p>	<p>Hear</p> <p>By the end of this unit of study, pupils will hear the following key texts:</p> <ul style="list-style-type: none"> • The miracle of the loaves (Matt 14: 13-21). • The last supper (The institution of the Eucharist) (Matt 26: 26-29). • Extracts from a Eucharistic Prayer. <p>Believe</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • At the Last Supper Jesus showed his love by giving the gift of himself transformed into bread and wine. He made his apostles priests of his promise when he told them to 'Do this in remembrance of me' (1 Cor 11:23-25, Eucharistic prayer). • Catholics gather to celebrate Mass where they listen to the words of holy scripture (the Liturgy of the Word) and meet Jesus in Holy Communion (the Liturgy of the Eucharist). <p>By the end of this unit of study, pupils will know that the Church teaches that:</p> <ul style="list-style-type: none"> • A sacrament is a meeting point where people are blessed by God and become closer to the community of the Church. • The Eucharist is a sacrament in which Jesus offers his life for the salvation of the world. He is present in Holy Communion to be received by those who believe. • That at the Last Supper Jesus instituted the Eucharist. • People give themselves to Jesus when they receive the Eucharist (Holy Communion). <p>Celebrate</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • Some prayers and responses Catholics say during Mass. • Some prayers and responses Catholics sing during the Eucharistic Prayer. • Some ways people celebrate their first Eucharist (First Holy Communion). <p>Live</p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> • The ways in which Catholics are called to live Eucharist by following the example of Jesus. • Some different cultural practices associated with Holy Week (e.g., Maundy money in the UK, Green Thursday in Germany).

Figure 6: Image of Year three curriculum knowledge lens RED p.125

Planning exemplar for a pupil to enable access to the Religious Education Model Curriculum.

Please find below examples of planning for a pupil to enable access to the Religious Education Curriculum. This planning is not exhaustive as pupils with specific needs will have varying starting points according to their EHC Plan. Some of this planning may help towards a pupil preparing for their Sacrament of Eucharist.



Year 3 Desert to Garden

Explore

Hear

The miracle of the loaves (Matt 14: 13-21).

(Suggested reading from the Good News Bible, although understanding may be limited, it is an experience for children to see, hear, touch from Scripture.)

Share the many wonders they see every day e.g., the sun shining, the glimmer of the moon, the green grass, the way their hands move, the power of their smiles.

Explore this further with the children.

- Pictorial representations.
- Sensory items.
- Outdoor learning.
- Isolate visual – sunshine, shadows, grass, hands.
- Isolate sounds – water, singing, animals.
- Isolate touch – sand, water, mud, bark.
- Share the miracle of the loaves in pictures/words.
- Explore senses – Bake bread, cut and share bread with others
- Explore doing for others.

Realisation

Believe

This story is a miracle because it helps us to be amazed at the wonderful things Jesus did.

Wonder at the all the good things God gives us.

Wonder at the miracle of the loaves

Explore how sharing with each other feels.

Explore feelings e.g., happy, warm, peaceful feelings when we do things for others.

Anticipation

Drawing, reading, cues and prompts to the wonders they have encountered and the miracle of the loaves.

Predict from cues what they might encounter/see/touch/smell.

Saying 'thank you' to God/ Jesus for the miracles.

Figure 7:
Planning
exemplar
Gallilee to
Jerusalem



Figure 7: Planning exemplar
Gallilee to Jerusalem (cont.)

Act (Responding)

Initiation

Believe

Building towards the Sacrament of Eucharist by coming closer to the community of the Church. Gathering small group or class together at a meeting point using the hall, church or suitable place.

Share prayers together thanking God/Jesus for all the miracles they see.

Include prayers (in a format that is appropriate) to Prayer and Liturgy.

Live

Sharing scripture about miracles in Celebrations of the Word to build experience of Catholics being called to live Eucharist by following the example of Jesus.

Find our more (Discerning)

Persistence

Experience community – class, home, school, parish groups

Daily roles/jobs as a part of a community

Create a story book (use IT to support – photographs, speech, film) about a community.

Sharing their story about the miracles we see around us to their friends/family.



Planning exemplar for a pupil to enable access to the Religious Education Model Curriculum (cont.)

Please find below examples of planning for a pupil to enable access to the Religious Education Curriculum. This planning is not exhaustive as pupils with specific needs will have varying starting points according to their EHC Plan. Some of this planning may help towards a pupil preparing for their Sacrament of Eucharist.

Year 3 Desert to Garden

Explore

Hear

The last supper (The institution of the Eucharist) (Matt 26: 26-29). (Suggest reading from the Good News Bible although understanding may be limited it is an experience for children to see, hear, touch from Scripture.)

Godly play/retelling of the Last Supper/art

How the friends of Jesus gathered together (link to how they gather as class, friends, family, school, parish family)

Sing gathering songs/hymns.

How we gather for Prayer & Liturgy

Experience gathering, joining together to pray. Quietly stand up with/ to listen to God's Word

Use a paintings of the Last Supper to talk about the story.

Explore senses - Bake bread, cut and share bread with others.

Realisation

Celebrate

Use the emotion symbols/images to explore the feelings of Jesus and the apostles from acting out the events of the Last Supper

Multi-sensory approach to the artefacts

Use of a picture or sound Missal

Watch parts of the Mass that share the words from the Last Supper - film clips

Go to Mass/class, school, parish Mass - look for the part of the Mass that share the words from the Last Supper.

Adaptive First Communion Kit or similar

Anticipation

Familiarity with the space, environment for Mass

Figure 8:
Planning
exemplar
Gallilee to
Jerusalem



Figure 8: Planning exemplar
Gallilee to Jerusalem (cont.)

Act (Responding)

Initiation

Live

How we celebrate the Sacrament of Eucharist as a family, school, parish family

Remembering Jesus

Explore ways the Sacrament can help us to remember Jesus and be like him.

Emotions - helping, sharing, loving, - makes me feel like?

What can I do today to welcome, to share, to help?

Use a variety of media to share ideas - Sound book, film clip, story book, photograph.

Find out more (Discerning)

Persistence

Celebrate

Simple words from the Last Supper and Eucharistic Prayer

Re-enact/role play what the priest does and says

Simple hymn with words

Remembering Jesus

Believe

Building experiences in Celebrate towards ...

At the Last Supper Jesus showed his love by giving the gift of himself transformed into bread and wine. He made his apostles priests of his promise when he told them to 'Do this in remembrance of me' (1 Cor 11:23-25, Eucharistic prayer).

Religious Education Curriculum Guidance for pupils with SEND without an EHC Plan

Adaptation

Adaptive teaching is an evolution of differentiation.

- It focuses on the entire class while still responding to individual pupils needs.
- It involves knowing your pupils' prior levels of attainment and providing targeted support.
- It is a hallmark of good teaching and is proven to raise pupils outcomes. It is also integral to the Teachers' Standards, Early Career Framework, and Ofsted inspections.
- Teachers can develop an understanding of pupil needs and provide opportunities for all pupils to experience success.
- Adaptive teaching is a helpful strategy for creating a fully inclusive classroom.

What about differentiation?

- Differentiation is a challenge to implement correctly. It became an unintended consequence of an accountability system requiring teachers to 'prove' they were differentiating by generating multiple worksheets or organising mini-lessons for different groups.
- The possible danger is that it may lower expectations, mainly when in-class groupings are permanent. For example, 'the bottom group' receives a different task from everyone else, regardless of the particular needs or aptitudes of the pupils in this learning area.
- The provision of 'unnecessarily elaborate' approaches is not considered to support the learning and progress of most pupils; this means that, for example, providing three levels of a task for every lesson, with different worksheets etc., would not be appropriate.
- In religious education, pupils may receive differentiated tasks based on their literacy abilities rather than subject specific understanding.

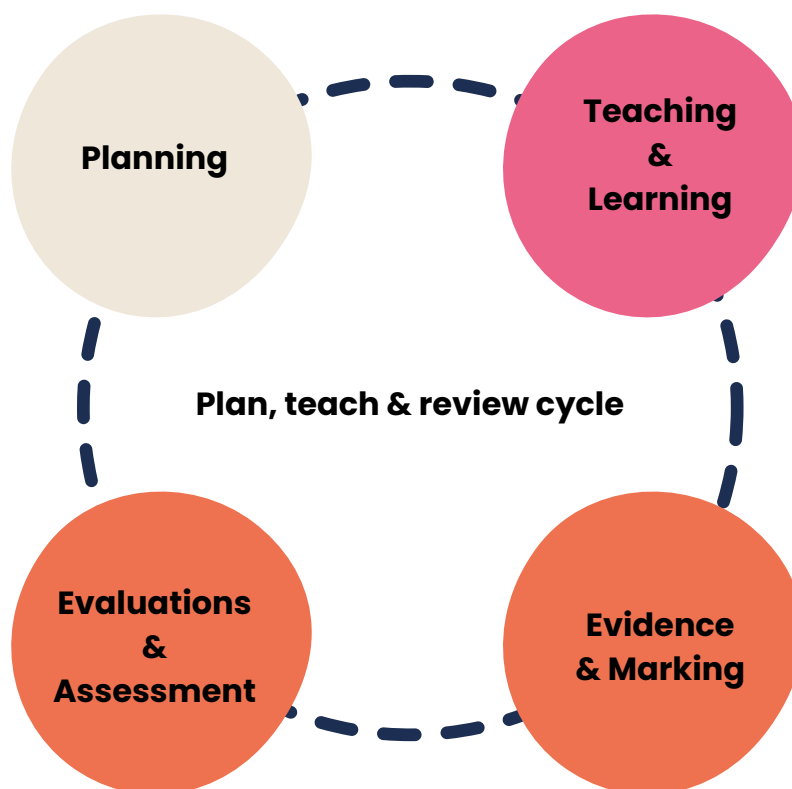
Adaptive strategies for all children

- Pupils with special educational needs will need and benefit from different resources, teaching materials and strategies to access their learning in religious education..Equally, children exceeding expectations will also benefit from adaptive teaching.
- Adaptive teaching resets expectations about what it means to differentiate, and it offers a more helpful and practical model.
- Adapting is being responsive to information about learning, then adjusting teaching to match pupil needs better.
- School leaders play a vital role in helping staff achieve precision around what particular practices, like 'adaptive teaching', involve in religious education lessons in classrooms and across the school.

- It is more complex than saying, 'Here's what adaptive teaching means: now use it.' Instead, a shared understanding needs to be built, asking, what does it mean in our context? What does it mean in Religious Education lessons?
- Adaptive teaching greatly emphasises formative assessment, so assessments in religious education need to be well designed to produce information that guides instruction.
- The Education Endowment Fund identified five evidence-based strategies to support high-quality teaching for pupils with SENDs (EEF 2020) as having relatively strong evidence for their effectiveness in supporting pupils with SEND.

Formative and Informative Assessment

Using assessment informs teachers of pupils' starting points, which is essential to planning adaptive teaching and learning.



Scaffolding

- Scaffolding describes the steps a teacher uses to remove support that a pupil no longer requires slowly as their learning and skills progress towards greater independence. It needs practical assessment to understand the pupil's current capabilities precisely. Scaffolding could include:
- Visual, verbal, or written supports, such as, sequencing cards of a bible story.
- Writing frames for religious education tasks, partially completed examples, Religious education knowledge organisers,, bookmarks, structure strips, and sentence starters.
- Reminders of required equipment for each lesson and regular routines can be helpful.
- Structured discussion of texts in religious education, promoting prediction, questioning, clarification and summarising

Explicit instruction

- A range of teacher-led approaches focused on teacher demonstration followed by guided and independent practice. Explicit instruction is not just "teaching by telling" or "transmission teaching."
- Worked examples with the teacher modelling self-regulation and thought processes. A teacher might teach a pupil a strategy for making links between a scriptural text and religious practice by initially 'thinking aloud' while identifying the scripture theme to model this process to the pupil. They would then allow the pupil to practise this skill.
- Using visual aids and concrete examples promotes discussion and links in learning.

Cognitive and metacognitive strategies

- Cognitive strategies are skills like memorisation techniques or subject-specific strategies. Metacognitive strategies help pupils plan, monitor and evaluate their learning prompt sheets that help them assess their progress with ideas for further support.
- Summarising/Paraphrasing to develop cognitive strategies This strategy teaches pupils to manage massive amounts of information into one simple and short summary. It also promotes creativity by positioning details by order of terms, significant factors, or series of events. It assists in assessing and checking how a pupil understands or remembers a specific lesson, story, or topic.
- Memorisation and imagery are tools for developing cognitive strategies. Linking words or phrases with visual images can support memory retention. Pupils may learn faster when they have visuals that can satisfy their imagination. Using visuals, images, or charts with pupils will help them commit information to memory. For example, using maps when talking about a journey in a story from scripture or using illustrated texts to help reinforce complex names.

- Reflection helps to develop cognitive strategies. For example, asking pupils to write down what they have remembered, at the end of a religious education lesson and noting what they did not understand before considering ways to resolve any confusion.

Metacognitive strategies

Metacognition is 'learning to learn'. It involves understanding how pupils acquire knowledge, skills and abilities. An example would be recognising the type of question posed and the approaches required to answer a question about scripture before beginning to give an answer. Metacognitive strategies empower pupils to think about their thinking. They develop an awareness of the learning process and enhance control over their learning. For pupils with specific learning needs, this can enhance the personal capacity for self-regulation and managing one's motivation for learning in religious education.

Metacognitive activities can include:

- Planning how to approach learning tasks.
- Identifying appropriate strategies to complete a task.
- Evaluating progress.
- Monitoring comprehension
- Identifying subject-specific knowledge (e.g. the reading is taken from scripture)
- Identifying subject matter skills (e.g. recognising the author, where in the Bible the passage comes from, and the type of text, such as a letter or parable)

Flexible grouping

Flexible grouping describes how pupils work in smaller groups based on the individual needs they currently share with other pupils. These groups are task-focused rather than fixed-ability groupings. Allocating temporary groups can allow teachers to set up opportunities for collaborative learning, for example, to analyse religious artefacts, complete religious education knowledge organisers, carry out research tasks, remember facts, or unpack concepts such as the meaning of key religious vocabulary.

Technology

Technology can assist in religious education as in other areas of learning, for example, teachers can model by using a visualiser to match labels to objects. Assistive technology can support individual learning needs and help pupils perform within their cognitive ability. For example, readers to understand scripture texts, speech-generating apps to enable note-taking and extended writing can be helpful.

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