

PRIORITISING RE IN THE CURRICULUM

The review includes a comprehensive appendix setting out the legal context of RE and inspection arrangements and reminds readers that all schools are required to teach RE to all pupils at all key stages (including sixth form), except for those withdrawn.

The review notes, “The way in which school leaders structure and plan ways to fulfil these obligations in school is one indication of the quality of education in RE.”

What are the implications of this statement in your context?

What questions do you have?



THE IMPORTANCE OF CPD AND SUBJECT KNOWLEDGE

Examples of the advice offered in this area:

1. “School leaders and subject leaders need to consider carefully the appropriate type of professional development to ensure that RE teachers have improved subject knowledge and are well placed to teach a high-quality RE curriculum.”

2. “At primary and secondary level, pupils should be taught by teachers who have secure subject and curriculum knowledge”

What are the implications of this statement in your context?

What questions do you have?



THREE TYPES OF KNOWLEDGE

Although educators make different claims about the purpose of RE, it is nonetheless vital for subject leaders, curriculum designers and teachers to be aware of different types of knowledge in RE

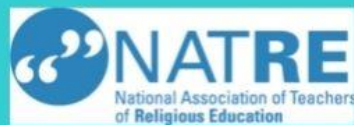
First, ‘substantive’ knowledge: knowledge about various religious and non-religious traditions

Second, ‘ways of knowing’: pupils learn ‘how to know’ about religion and non-religion

Third, ‘personal knowledge’: pupils build an awareness of their own presuppositions and values about the religious and non-religious traditions they study

What are the implications of this statement in your context?

What questions do you have?



COLLECTIVELY ENOUGH

In subject terms, this requires that the RE curriculum comprises ‘collectively enough’ of the knowledge and skills that would amount to a high standard of subject education at primary and secondary level.

What are the implications of this statement in your context?

What questions do you have?



BALANCE

To consider the overall concept of religion and non-religion that pupils build through the curriculum is perhaps more useful than thinking about the quantity and weighting of traditions to include.

Equally, simply covering a greater number of religious and non-religious traditions (as inclusive as that sounds) is no guarantee of a high-quality RE curriculum. This overloads the curriculum and might lead to superficial caricatures of religious and non-religious traditions

What are the implications of this statement in your context?

What questions do you have?



WEAK FRAMING

How the RE curriculum is classified may be another indication of the extent to which a school prioritises RE. ... Problems can emerge when RE is too weakly classified. Sometimes this can lead to its erosion in the curriculum. Some examples of RE being too weakly classified might be: at primary, a key stage 2 topic approach that provides pupils with a rich historical and geographical knowledge, but has relatively little RE content. At secondary, delivering RE through tutor times, assemblies or in conjunction with PSHE education, or in rotation with other subjects where the format of delivering RE limits the curriculum that pupils can learn.

What are the implications of this statement in your context?

What questions do you have?



SCHOOL DECISIONS THAT LIMIT HIGH QUALITY RE

....there are significant challenges that limit high quality in RE, including: insufficient time to teach an ambitious RE curriculum school decisions that are not taken in the best interests of all pupils, such as decisions concerning the statutory teaching of RE, the opportunity to take a qualification in religious studies, or early examination entry a lack of consideration about what it means to ‘be scholarly’ in objective, critical and pluralistic RE

What are the implications of this statement
in your context?

What questions do you have?

