

Materials used to Teach about World Religions in Schools in England

Appendices

Robert Jackson, Julia Ipgrave, Mary Hayward,
Paul Hopkins, Nigel Fancourt, Mandy Robbins,
Leslie Francis and Ursula McKenna

Warwick Religions and Education Research Unit,
Institute of Education, University of Warwick



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DCSF-RR197A

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Preface

This document contains the appendices to the report *Materials used to Teach about World Religions in Schools in England* (Jackson et al. 2010). The study was commissioned by the DCSF and carried out during the academic year 2008-9 by the Warwick Religions and Education Research Unit into the materials used to teach about world religions as part of religious education (RE).

The study includes an evaluation of the published materials readily available, consideration of the contextual and pedagogical factors that influence their selection and use in schools and classrooms, and the materials' contribution to learning. A particular focus has been on their contribution to education for community cohesion both in terms of their ability to enhance young people's understanding of the principal faith traditions in British society, and in terms of the messages these materials may convey about inter communal, particularly inter religious, harmony and co-operation.

In addition, an audit of books for schools on world religions published since 2000, together with electronic resources (commercial and selected free web resources), was also carried out and published (Hayward and Hopkins 2010)

References

Hayward, M. & Hopkins, P. (2010) *Resources for teaching about world religions in schools in England: an audit*, London: DCSF.

Jackson, R., Ipgrave, J., Hayward, M., Hopkins, P., Fancourt, N., Robbins, M., Francis, L. and McKenna, U. (2010) *Materials used to Teach about World Religions in Schools in England*, London: DCSF.

Section 1 - Introduction

A.1.1 Project Team

A.1.1.1 Project management and co-ordination

Professor Robert Jackson (Project Leader), Professor of Religions and Education, University of Warwick and Director of Warwick Religions and Education Research Unit, Institute of Education, University of Warwick

A.1.1.2 Review group

Warwick Team

Dr Mary Hayward (joint co-ordinator), Associate Fellow, Warwick Religions and Education Research Unit, Institute of Education, University of Warwick.

Dr Julia Ipgrave (joint co-ordinator), Senior Research Fellow, Warwick Religions and Education Research Unit, Institute of Education, University of Warwick

Paul Hopkins (ICT specialist), freelance ICT consultant in Religious Education, and a member of and Shap Working Party on World Religions in Education

Dr Ursula McKenna (communications with publishers and experts and faith consultants) Research Fellow, Warwick Religions and Education Research Unit, Institute of Education, University of Warwick

Academic experts

Dr Wendy Dossett (Buddhism), Department of Religious Studies, University of Wales, Lampeter

Dr Mathew J Guest (Christianity), Department of Theology & Religion, University of Durham

Dr Dermot Killingley (Hinduism), Reader Emeritus in Religious Studies, University of Newcastle upon Tyne

Professor Mona Siddiqui (Islam), Professor of Islamic Studies and Public Understanding and Director of Centre for the Study of Islam, Department of Theology and Religious Studies, University of Glasgow

Dr Ed Kessler (Judaism), Director, the Woolf Institute of Abrahamic Faiths, and Lecturer in Judaism, University of Cambridge, Wesley House, Cambridge

Professor Eleanor Nesbitt (Sikhism), Professor of Religions and Education, Warwick Religions and Education Research Unit, Institute of Education, University of Warwick

Professional religious education experts

Juliet Lyal (KS1/2) is a part-time primary school teacher and freelance educational consultant specialising in RE. She is Primary Vice Chair of the National Association of Teachers of Religious Education (NATRE).

Kathryn Wright (KS3) is an independent religious education consultant, and was formerly RE Adviser to the London Borough of Newham, and Head of RE in two London comprehensive schools.

Stephen Pett (KS4/post 16) is a former secondary Head of RE, and currently is RE Adviser for RE Today Services.

Faith group consultants

Wendy Ridley (Buddhism) is a Buddhist faith Consultant and former Education Adviser (Phase 1).

Phra Nicholas Thanissaro (Buddhism) (Phase 2) is a Buddhist monk affiliated with the Dhammakaya Foundation, and is studying for a Masters degree in Religious Education at the University of Warwick.

Clare Amos (Christianity), Director of Theological Studies for the Anglican Communion, and Secretary to Theological Education for the Anglican Communion

Dr Sharada Sugirtharajah (Hinduism), is Senior Lecturer in Hinduism, School of Philosophy, Theology and Religion, University of Birmingham

Dr Musharraf Hussain al-Azhari, (Islam), is Director of the Karimia Institute and President of the National Christian Muslim Forum

Clive Lawton (Judaism), is a freelance writer on Judaism and Chair of the Shap Working Party on World Religions in Education

Gopinder Kaur (Sikhism), is a freelance writer and broadcaster on Sikhism and she is also a member of Shap Working Party on World Religions in Education

A.1.1.3 Survey Group

Professor Leslie Francis (co-ordinator), Professor of Religions and Education, University of Warwick

Dr Mandy Robbins, Senior Research Fellow, Warwick Religions and Education Research Unit, Institute of Education, University of Warwick

Ms Alice Pyke, Research Assistant, Warwick Religions and Education Research Unit, Institute of Education, University of Warwick

A.1.1.4 Case Study Group

Dr Julia Ipgrave (overall co-ordinator and i/c primary), Senior Research Fellow, Warwick Religions and Education Research Unit, Institute of Education, University of Warwick

Dr Nigel Fancourt, (i/c secondary), Head of RE at Lord Williams's School, Thame, Oxfordshire and Associate Fellow, Warwick Religions and Education Research Unit, Institute of Education, University of Warwick

Dr Barbara Wintersgill, former HMI for RE and Associate Fellow, Warwick Religions and Education Research Unit, Institute of Education, University of Warwick
Dr Bill Gent, former RE Adviser, Redbridge and Associate Fellow, Warwick Religions and Education Research Unit, Institute of Education, University of Warwick

Dr Joyce Miller, former Adviser in RE and Community Cohesion, Education Bradford and Associate Fellow, Warwick Religions and Education Research Unit, Institute of Education, University of Warwick

Paul Hopkins, freelance ICT consultant in Religious Education, and a member of the Shap Working Party on World Religions in Education

Ann Casson, primary RE specialist and PhD student in Warwick Religions and Education Research Unit, Institute of Education, University of Warwick

A.1.2 Criteria for Evaluating Materials

The following are the criteria used and analysed at Phase 1 (above) and finalised for Phase 2.

(a) Goal and fit

- The resource's primary goal (as information, provision of ethical model etc)
- How it fits Agreed Syllabuses, the Non-Statutory National Framework, other national initiatives (e.g QCA schemes of work) and examination board specifications (KS4 and 6th form)
- How it supports RE's contribution to key cross curricular concerns: pupils' personal and moral development; community cohesion; social and cultural understanding; global understanding; spiritual development
- How it fits current school regulations (in particular the duty on maintained schools to promote community cohesion and the independent school standard to assist their pupils to acquire an appreciation of and respect for their own and other cultures in a way that promotes tolerance and harmony between different cultural traditions).

(b) Accuracy, representation and enhancement of learning

- Theoretical or pedagogical approach: attention to developing skills of questioning, interpretation, empathy, critical evaluation - focus on the activities / exercises suggested in the text.
- Accuracy (in relation to acknowledged academic research) regarding historical information, statistics, and significant omissions
- Accuracy (in relation to both scholarly and confessional literature) regarding central religious / doctrinal teachings, and significant omissions
- Representation (in text, visuals etc) of faith (as static, changing, outdated, contemporary), and in terms of internal diversity (locally, nationally, internationally) regarding theology, culture, ethnicity.
- Clarity over the status of statements (as scriptural text, a group's distinctive emphasis, dominant discourse and social realities), proportion of facts and views.
- Does it tackle controversial issues?

(c) Promotion of community cohesion and awareness of other religions/beliefs

- Relationship between human values and faith-specific emphases.
- Inclusion of another faith / other faiths, in relation to recent or contemporary conflict, and whether as precursors in need of reform; as oppressors, victims or rivals; or as companions in dialogue and daily life
- Extent to which materials also include a secular world view
- Inclusion / avoidance of material that would cause offence to some insiders and / or some outsiders to the faith concerned.
- Inclusion of a faith community's contribution to widespread or global developments.

(d) Origin and sources

- Provenance, authorship - whether a non-specialist, cross-faith author, a group with a distinctive emphasis from within the faith community concerned, a secular organisation etc. How obvious is this?
- Bibliographic references - are sources attributed? Is bibliography / webography included?

(e) Accessibility

- Language level for Key Stage concerned and the attractiveness of text and images.
- Use of visuals (artists impressions and photographs) acceptable to pupils belonging to the faith represented
- Activities acceptable to pupils belonging to the faith represented
- Explanation of key terminology from the faiths
- Whether open to children of different abilities

Section 2 - Methodology

A.2.1 Notes for RE Professional Reviewers of Print Materials

MATERIALS USED IN SCHOOLS TO TEACH WORLD RELIGIONS

University of Warwick for the Department for Children, Schools and Families

Review of selected resources for RE: Phase 2

Print materials

The audit and review of resources for RE is a key strand in the above project and we welcome your continuing participation in the work of the review panel. These notes and the templates remain largely as in Phase 1; blue print below draws attention to small changes. As a professional RE member of the panel, your focus continues to be on the relation of resources to the present context and understanding of RE in the curriculum, teaching and learning, and the requirement that RE, like other subjects, should promote community cohesion.

This template (attached) is intended for use with print materials (mainly books); a separate one is provided to guide your reviewing of web and CD/DVD resources. We hope that using the templates allows you to respond quickly to key questions, but without restricting what you want to say about any item. We very much value the additional comments you make.

Please complete the template for each item you review.

The following notes comment briefly on the 7 sections of the template:

1. Bibliographical details: These should be given as fully as possible, especially with regard to the date(s) and editions as detailed in the resource.
2. Sections 2.1 - 2.3 are designed to place the resource in the present context of RE and evaluate the resource in terms of current expectations of RE. 2.2 uses the terminology of 'Learning about' and 'Learning from' now widely used in RE, and used here as in the non statutory national framework for RE (p.11).
3. In this question you are simply asked to identify those approach/es to learning which in your professional judgment characterise the resource.
4. This question continues the theme of learning: first, in terms of how accessible the resource is for pupils. By target age, we mean that age / age group identified by the publisher; we are also interested in the quality of suggested activities and ask you to assess their contribution to learning. (We recognise that information books for the primary stage may not include activities).
5. The questions in this section all relate to matters which may - or may not - prosper the requirement that RE should promote community cohesion. In speaking of community cohesion, we adopt the DCSF's working definition:

By community cohesion, we mean working towards a society in which there is a common vision and sense of belonging by all communities; a society in which the diversity of people's backgrounds and circumstances is appreciated and valued; a society in which similar life opportunities are available to all; and a society in which strong and positive relationships exist and continue to be developed in the workplace, in schools and in the wider community.

6. In the light of your experience as a teacher, please assess the potential interest of the resource for pupils.

7. Please add any further comments you think should be made about the resource.

Additionally, please note throughout the template the term 'focus religion/s' is used to refer to the specific religion/s covered by the resource; most books selected for the first phase of reviewing focus on a single religion where comments are invited, please support qualitative judgments by relevant evidence/cross referencing to the resource.

We continue to welcome any suggestions you may have which would make the template more 'user-friendly' or suited to its task. Do feel free to indicate these.

A.2.2 Template for RE Professional Reviewers of Print Materials

Phase 2 Review of selected resources for RE: print material

Please complete a form for each book by saving the file under a separate file name and then overtyping in the grey boxes or clicking the appropriate box.

1. Bibliographical information

Author

Date published

Title

Publisher

Editor (where given)

ISBN

Target age group:

2. Does the book (e.g. in a preface; on the cover) draw attention to its relevance to

Agreed Syllabuses for RE YES NO

The Non Statutory National Framework for RE YES NO

The new curriculum framework (KS3/KS4 only) YES NO

QCA schemes of work YES NO

(KS4 only) examination syllabus YES NO

Other (please name)

Where the answer is 'Yes', is this claim justified in terms of the resource's content and approach? Please comment briefly:

Enter Text Here

2.2 Which one of the following descriptors best describes the focus of the resource?

It contributes mainly to pupils' learning about religion

It contributes mainly to pupils' learning from religion

It offers pupils a balanced opportunity to learn about and learn from religion

None of these/other Other (please describe)

In relation to your response, please indicate briefly how the resource does this

2.3 In your view does the resource contribute to

Pupils' personal and moral development YES NO

Community cohesion YES NO

Social and cultural understanding YES NO

Global understanding YES NO

Pupils' spiritual development YES NO

Where you answered 'Yes', in each case please indicate briefly how well the resource does this

3. Which of the following characterise the resource's approach/es to learning? (please tick all that apply)

Conveying information about the focus religion/s

Asking questions about the focus religion/s

Asking ultimate questions

Raising questions of values and meaning

Developing an understanding of concepts

Developing skills to interpret and understand religion(s)

Promoting empathy and appreciation of the focus religion/s

Setting tasks for the pupils to undertake on the focus religion(s)

Promotes independent learning

Other (please name)

4. Use of resource / accessibility

- Is the text accessible for its target age group? YES NO
- Are key vocabularies / terms linked to explanatory references? YES NO
- Are photographs appropriate for the focus religion/s? YES NO
- Are artists' impressions appropriate for the focus religion/s? YES NO
- Are visuals *used* to engage pupils in learning? YES NO
- Are the activities (where suggested) appropriate to the focus religion/s? YES NO
- Are activities appropriate for the target age group? YES NO
- Is the resource accessible for pupils of different abilities? YES NO

Where your answer is NO, please explain briefly in each case:

Enter Text Here

Where activities are suggested comment on their contribution to pupils' learning e.g. development of skills, concepts, attitudes.

Enter Text Here

5. Community cohesion

Please tick the appropriate box in relation to *each* question below, then

Where you have answered 'Yes' to the following questions please indicate briefly how the resource does what the question says

- a) Is attention given to a shared humanity valued by those of all faiths and none?
YES NO

Enter Text Here

- b) Does the resource tackle any controversial issues *within* the focus religion?
YES NO

Enter Text Here

c) Does the resource tackle any controversial issues *among* religions? YES NO

Enter Text Here

d) Does the resource include any material which may be offensive to those of the focus religion? YES NO

e) Does the resource include any material which may be offensive to those of 'other' faiths? YES NO

Enter Text Here

f) Does the resource introduce pupils to friendship and co-operation between people of different religions? YES NO

Enter Text Here

Where you have answered 'No' to the following questions please indicate briefly how the resource has approached the concern of the question

g) Does the resource promote positive attitudes towards followers of the focus religion? YES NO

Enter Text Here

h) Where reference is made to religions other than the focus religion are they treated with respect? YES NO N/A

Enter Text Here

i) Where reference is made to those who have no religious beliefs are they treated with respect? YES NO N/A

Enter Text Here

j) Are differing traditions *within* the focus religion treated with respect? YES NO N/A

Enter Text Here

6. Enjoyment and Engagement

In your view, will the resource and its activities be enjoyable for pupils and engage their interest in the religion?

Please write comments here

7. Other comments

Enter Text Here

Name of reviewer

We continue to welcome any suggestions you may have which would make this template more 'user-friendly' or suited to its task.. Do please feel free to indicate these.

A.2.3 Template for RE Professional Reviewers of Web-Based Resources

Phase 2 review of selected resources for RE: web and CD / DVD based materials

Please complete a form for each website by saving the file under a separate file name and then overtyping in the grey boxes or clicking the appropriate box.

1. Bibliographical information

Please complete for each website (or section of website¹):

Creator of Website if known ²:

Most recent update (at time of review):

URL (web address) of indeed page:

Host Organisation:

Target age group ³:

2. Does the website (on the title or index page) draw attention to its relevance to

Agreed Syllabuses for RE YES NO

The Non Statutory National Framework for RE YES NO

The new curriculum framework (KS3/KS4 only) YES NO

QCA schemes of work YES NO

(KS4 only) examination syllabus YES NO

Other (please name) YES NO

Where the answer is 'Yes', is this claim justified in terms of the resource's content and approach? Please comment briefly:

Enter Text Here

2. 2 Which ONE of the following descriptors best describes the focus of the resource

It contributes mainly to pupils' learning about religion

It contributes mainly to pupils' learning from religion

It offers pupils a balanced opportunity to learn about and learn from religion

None of these / Other (please describe)

¹ If you are only looking at a specific section of a wide ranging site please indicate this

² This might be an individual or an organization, if not obvious please say

³ If this is indicated

In relation to your response, please indicate briefly how the resource does this

Enter Text Here

2.3 In your view does the resource contribute to

Pupils' personal and moral development YES NO

Community cohesion YES NO

Social and cultural understanding YES NO

Global understanding YES NO

Pupils' spiritual development YES NO

Where you answered 'Yes', in each case please indicate briefly how well the resource does this

Enter Text Here

3. Which of the following characterise the resource's approach/es to learning? (please tick all that apply)

Conveying information about the focus religion(s)

Asking questions about the focus religion(s)

Asking ultimate questions

Raising questions of values and meaning

Developing an understanding of concepts

Developing skills to interpret and understand religion(s)

Promoting empathy and appreciation of the focus religion(s)

Setting tasks for the pupils to undertake on the focus religion(s)

Promotes independent learning

Other (please name)

Not applicable to this resource (please explain briefly)

4a. Use of resource / accessibility

Is the text accessible for its target age group? YES NO

Are key vocabularies / terms linked to explanatory references? YES NO

If the website used the following resources are they used appropriately?

Photographs YES NO N/A⁴

Video material YES NO N/A

Audio materials YES NO N/A

Animated materials YES NO N/A

Interactive material YES NO N/A

Graphic materials (e.g. charts, tables, diagrams) YES NO N/A

Are AV⁵ materials used to engage pupils in learning? YES NO

Are AV materials used appropriately for learning? YES NO

Are links to other sites appropriately used to support learning? YES NO

Are links to other sites clearly differentiated? YES NO

Are the activities (where suggested) appropriate to the focus religion/s? YES NO

Are activities appropriate for the target age group? YES NO

Is the resource accessible for pupils of different abilities? YES NO

Where your answer is NO, please explain briefly in each case.

Enter Text Here

Please comment on the activities suggested (if none please state none) and how they support learning. Is this aimed at individual student learning, mediated student learning or teacher led learning?

Enter Text Here

⁴ Not Appropriate / Does not exist

⁵ Audio Visual

4b. Practicalities

Is there a site map / structure of the resources on the site? YES NO

Is it easy to navigate around the site? YES NO

Is it clear where you are within the site? YES NO

Does the site have a search engine? YES NO

If yes how effective is this?

Enter Text Here

If the site directs you to resources outside its own creation, is this obvious? YES NO

Does the site require you to install any additional software? YES NO

Please comment on the “look and feel” of the site

Enter Text Here

5. Community cohesion

Please tick the appropriate box in relation to *each* question below, then

Where you have answered ‘Yes’ to the following questions please indicate briefly how the resource does what the question says

a) Is attention given to a shared humanity valued by those of all faiths and none?
YES NO

Enter Text Here

b) Does the resource tackle any controversial issues *within* the focus religion?
YES NO

Enter Text Here

c) Does the resource tackle any controversial issues *among* religions? YES NO

Enter Text Here

d) Does the resource include any material which may be offensive to those of the focus religion? YES NO

Enter Text Here

e) Does the resource include any material which may be offensive to those of 'other' faiths? YES NO

Enter Text Here

f) Does the resource introduce pupils to friendship and co-operation between people of different religions? YES NO

Enter Text Here

Where you have answered 'No' to the following questions please indicate briefly how the resource has approached the concern of the question

g) Does the resource promote positive attitudes towards followers of the focus religion? YES NO

Enter Text Here

h) Where reference is made to religions other than the focus religion are they treated with respect? YES NO N/A

Enter Text Here

i) Where reference is made to those who have no religious beliefs are they treated with respect? YES NO N/A

Enter Text Here

j) Are differing traditions within the focus religion treated with respect? YES NO

Enter Text Here

6. Enjoyment and Engagement

In your view, will the resource and its activities be enjoyable for pupils and engage their interest in the religion?

Please write comments here

7. Other comments

Any additional comments on the resource

Name of reviewer

We continue to welcome any suggestions you may have which would make this template more 'user-friendly' or suited to its task. Do please feel free to indicate these.

A.2.4 Template for Academic and Faith Consultant Reviewers of Print Materials

| |
|--|
| Review template for print materials for academic and faith consultants Print Materials: Phase 2 |
|--|

Please complete a form for each book by saving the file under a separate file name and then overtyping in the grey boxes or clicking the appropriate box.

1. Bibliographical information

Where the resource covers more than one religious tradition please answer for your focus religion.

Please complete for each book:

Author:

Date(s) Published:

Title:

Publisher:

Editor (where given):

Target age group:

2. Approaches to the religion

The following are some of the ways in which religious education resources might approach the religion being studied. Please indicate which (if any) of these descriptions reflect the approaches taken by the resource to your focus religion.

Presenting the religion for young people of that religion as part of their nurturing within that faith

Where the school is nurturing the young people within a religion presenting another religion through the viewpoint of that religion showing similarities, differences, historical links, current relations (e.g. 'how are they different from / the same as us; how we should relate to those differences')

Presenting the religion through the eyes of members of that religion primarily (but not exclusively) for the learning of young people who are not of that religion so that they might come to understand better the lives and beliefs of those who are (e.g. 'My life as a Sikh')

Aiming to provide information about the religion, the beliefs and practices of the members of that religion from an objective or impartial perspective

Presenting the religion in such a way that it encourages the young people to relate what they learn to their own lives

Are there any other ways in which you would categorise the approach taken by the resource?

Enter Text here

3. Content of learning

Please bear in mind the age of the pupils to whom the resource is addressed as you evaluate the content of the resource

Which aspects of the focus religion does the resource cover and, if it is covered, how would you rate its coverage in these aspects? *(on a scale of 1 to 3 with 1 as good and 3 as inadequate).*

| Covered | Rating | | | | | |
|--|--------------------------|--------------------------|--------------------------|--------------------------|------------------------------|-----------------------------|
| 1 | 2 | 3 | 4 | 5 | | |
| Historical information | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | | |
| The religion in today's world | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | | |
| Key doctrines and/or beliefs | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | | |
| Moral teachings | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | | |
| Religious practices | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | | |
| Lives of members of the community | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | | |
| Other (please specify) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | | |
| Is diversity within the focus religion recognised? | | | | | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| Is the coherence of the focus religion recognised? | | | | | <input type="checkbox"/> YES | <input type="checkbox"/> NO |

Please comment on the accuracy of the representation of the religion

Enter Text here

Please comment on the emphasis and balance - *is undue attention given to certain aspects and too little to others? Are there serious omissions?*

Enter Text here

4. Sources of knowledge

Which (if any) of the following does the resource use to teach about the focus religion:

Contemporary voices of the religion

The lives and teachings of historical figures from the religion

The scriptures of the religion

Other writings from the religion

Consider the pictures and photographs used by the resource to portray elements of the focus religion.

In your judgement will they enhance the pupils' understanding of the religion?

YES NO

Are they appropriate as representations of the religion? YES NO

Please exemplify your answers and add any further comments on the selection of sources for learning about the religion.

Enter Text here

5. Learning activities

Consider any activities that the resource asks the pupils to do for their learning.

Do the activities encourage the pupils to engage with the focus religion beyond the level of factual information? YES NO

Are the activities appropriate for the religion being studied? YES NO

Are the activities appropriate for pupils from this religion? YES NO

Are the activities appropriate for pupils who are not of this religion? YES NO

Please explain briefly why you answered as you did.

Enter Text here

6. Messages about the religion

Which (if any) of the following messages are conveyed about the focus religion by the resource? Please tick those that apply.

The resource gives the message that this religion ...

Teaches truths about God or the transcendent

Teaches truths about humankind and the world

Teaches moral truths

Is one among many equally valid world views

Is a source of interesting ideas to consider in theological and philosophical debate

Is a source of interesting ideas to consider in ethical debate

Has greater claim to the truth than other religions and worldviews

Is wrong or misguided

The resource gives the message that this religion ...

Has the power to transform the lives of its followers

Gives guidance and meaning to the life of a particular community

Makes a positive contribution to society (locally or globally)

Is a living tradition

Is part of British society

Is unusual and strange

The resource portrays the religion and members as victims of persecution / discrimination

The resource portrays the religion and members as agents of persecution / discrimination

The resource portrays the religion as contributing to conflict

The resource portrays the religion as contributing to peace

Please add any further comments on the messages conveyed about the focus religion by the resource

Enter Text here

7. Community cohesion

Please tick the appropriate box in relation to *each* question below, then

At the end of this section there is a comment box where you can add any additional comments on the way that the resource handles these issues.

- a) Is attention given to a shared humanity valued by those of all faiths and none?
YES NO
- b) Does the resource tackle any controversial issues *within* the focus religion?
YES NO
- c) Does the resource tackle any controversial issues *between* religions?
YES NO
- d) Does the resource include any material which may be offensive to those of the focus religion? YES NO
- e) Does the resource promote positive attitudes towards followers of the focus religion?
YES NO
- f) Does the resource introduce pupils to friendship and co-operation between people of different religions? YES NO
- g) Where reference is made to religions other than the focus religion are they treated with respect? YES NO n/a
- h) Where reference is made to those who have no religious beliefs are they treated with respect? YES NO n/a
- i) Are differing traditions within the focus religion treated with respect?
YES NO n/a
- j) Does the resource include any material which may be offensive to 'other' religions?
YES NO

Enter any additional comments to explain your answers here

8. Other comments

Any additional comments on the resource?

Name of reviewer

We continue to welcome any suggestions you may have which would make this template more 'user-friendly' or suited to its task. Do please feel free to indicate these to us.

A.2.5 Template for Reviewing Stories

PHASE 2 REVIEWING: STORY BOOKS

Bibliographical information

Date(s) published:

Publisher:

Editor (where given):

Target Age Group:

Please note the questions in the boxes are suggestions only

Approaches

Is this book written for children of the religion? Is the book suitable for children of different religions and none?

Content and accuracy

e.g. Is the telling of the story true to the religious tradition from which it comes? Are any embellishments to the story acceptable in a retelling for children? Is the interpretation of the story true to the tradition from which it comes? Are the omissions acceptable in a retelling for children? Do embellishments and omissions distort the story and its significance in any way? In the selection of story/stories appropriate for introducing children to this religion? Are the pictures appropriate for the religious tradition from which the story comes?

Sources of knowledge

e.g. Does the book make clear what the sources of the story are? Is the story placed in context within the religion?

Learning activities

e.g. If there are any learning activities associated with the book, how useful are they for exploring its meaning? How appropriate are they for the religion being represented? Do they respect the religious integrity of the pupils?

Messages about the religion

e.g. Does the book explicitly relate the story to a particular religion - to its beliefs and practices? What messages might the children receive from this book about the religion from which the story comes? What messages do the pictures give about the religion?

Community cohesion

e.g. Does the story give any messages about communal living? Is there anything in the story to promote positive attitudes towards other people including people we don't know? Does the book give a positive image of the religion (words and pictures)? Is there anything in the book that might offend members of the religion? Is there anything that might offend children of any other religion or none?

Any other comments

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Name of reviewer

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Section 3 - The Review

A.3.1 Books Reviewed

KEY STAGES 1 & 2:

PHASE 1

The books in this section are listed by religion and then alphabetically by series

Buddhism

Bingham, J. (2007) Atlas of World Faiths series: **Buddhism Around the World**, Franklin Watts

Penney, S. (2007) Introducing Religions series: **Buddhism**, Heinemann, (2nd rvsd. end)

Addicabandhu (2007) My Faiths series: **My Buddhist Faith**, Evans, (new edn.)

Ganeri, A. (2003) Sacred Texts series **The Tipitaka and Buddhism**, Evans

Ganeri, A. (2005) 21st Century Religions series: **Buddhism**, Wayland

Christianity

Ganeri, A. (2007) Atlas of World Faiths series: **Christianity Around the World**, Franklin Watts

Penney, Sue (2007) Introducing Religions series: **Christianity**, Heinemann, (2nd rvsd. end)

Seaman, A. & Brown, A. (2006) My Faiths series: **My Christian Faith**, Evans

Brown, A. (2003) Sacred Texts series: **The Bible and Christianity**, Evans

Self, D. (2005) 21st Century Religions series: **Christianity**, Wayland

Hinduism

Rasamandala Das (2007) Atlas of World Faiths series: **Hinduism Around the World**, Franklin Watts

Penney, S. (2007) Introducing Religions series: **Hinduism**, Heinemann, (2nd rvsd. edn.)

Ganeri, A. (2006) My Faiths series: **My Hindu Faith**, Evans, (new edn.)

Ganeri, A.(2003) Sacred Texts series: **The Ramayana and Hinduism**, Evans

Rasamandala Das (2005) 21st Century Religions series: **Hinduism**, Wayland

Islam

Senker, C. (2007) Atlas of World Faiths series: **Islam Around the World**, Franklin Watts

Penney, S. (2007) Introducing Religions series: **Islam**, Heinemann, (2nd rvsd. edn.)

Knight, K. (2006) My Faiths series: **My Muslim Faith**, Evans, (new edn.)

Ganeri, A. (2003) Sacred Texts series: **The Qur'an and Islam**, Evans

Self, D. (2008) 21st Century Religions series: **Islam**, Wayland

Judaism

Senker, J. (2007) Atlas of World Faiths series: **Judaism Around the World**, Franklin Watts

Penney, S. (2007) Introducing Religions series: **Judaism**, Heinemann, (2nd rvsd. edn.)

Clark, A. (2006) My Faiths series: **My Jewish Faith**, Evans, (new edn.)

Cato, V. Sacred Texts series: **The Torah and Judaism**, Evans

Keene, M. (2008) 21st Century Religions series: **Judaism**, Wayland

Sikhism

Senker, C. (2007) Atlas of World Faiths series: **Sikhism Around the World**, Franklin Watts

Penney, S. (2007) Introducing Religions series: **Sikhism**, Heinemann, (2nd rvsd. edn.)

Singh, K. (2006) My Faiths series: **My Sikh Faith**, Evans, (new edn.)

Ganeri, A. Sacred Texts series: **The Guru Granth Sahib and Sikhism**, Evans [*Out of print* - unable to review]

[21st Century Religions series: no volume on Sikhism available]

PHASE 2

Broadbent, L & Logan, J. (c.2000) **Times to Remember series, RMEP.**

Under the Bodhi Tree: A Story for Wesak

A Very Special Sunday: A Story for Easter;

A Row of Lights: The Story of Rama and Sita

Watching for the Moon: A Story for Id ul Fitr

Let My People Go: The Story of Pesach

A Birthday to Celebrate: A Story of Guru Nanak

Ganeri, A (c.2006) **Storytellers series Evans**

Buddhist Stories

Christian Stories

Hindu Stories

Islamic Stories

Jewish Stories

Sikh Stories

Ganeri, A. (1998/2004) **Life Times series**, Evans

New Beginnings (Out of print- unable to review)

Journey's End

Lakhani, S. (2006) **Primary Hinduism** Vivekananda Trust Ltd.

Thorley, S. (2008) **Talking Together: Conversations about Religion**, John Hunt Publishing/RMEP

KEY STAGE 3:

PHASE 1

The books in this section are listed by religion and then alphabetically by series

Buddhism

Keene, M. (2007) Badger KS3 RE series: **Buddhist Beliefs and Issues**, Badger

Wood, C. (2002) Modern World Religions series: **Buddhism**, Heinemann

Beesley, G. & Taylor, I. (2006) Religions and Beliefs series: **Buddhism**, Nelson Thornes, (3rd edn.)

Thompson, M. (2000) Seeking Religion series: **The Buddhist Experience**, Hodder Education, (2nd edn.)

Christianity

Keene, M. (2007) Badger KS3 RE series: **Christian Beliefs and Issues**, Badger

Gibson, L. (2002) Modern World Religions series: **Christianity**, Heinemann

Taylor, I (2006) Religions and Beliefs series: **Christianity**, Nelson Thornes, (3rd edn.)

Aylett, J.F. & O'Donnell, K. (2000) Seeking Religion series: **The Christian Experience**, Hodder Education, (2nd edn.)

Hinduism

Keene, M. (2007) Badger KS3 RE series: **Hindu Beliefs and Issues**, Badger.

Gibson, L. (2002) Modern World Religions series: **Hinduism**, Heinemann

Vyas, N. & Taylor, I. (2006) Religions and Beliefs series: **Hinduism**, Nelson Thornes, (3rd edn.)

Aylett, L. & O'Donnell, K. (update) (2000) Seeking Religion series: **The Hindu Experience**, Hodder Education, (2nd edn.)

Islam

Keene, M. (2007) Badger KS3 RE series: **Muslim Beliefs and Issues**, Badger.

Egan, A (2002) Modern World Religions series: **Islam**, Heinemann

Hussain, M., Jordan, A. & Taylor, I. (2006) Religions and Beliefs series: **Islam**, Nelson Thornes, 3rd edn.

Aylett, J.L. & O'Donnell, K. (2000) Seeking Religion series: **Muslim Experience**, Hodder Education, (2nd edn.)

Judaism

Keene, M. (2007) Badger KS3 RE Series: **Jewish Beliefs and Issues**, Badger.

Wood, C. (2002) Modern World Religions series: **Judaism**, Heinemann

Michelson, J. & Taylor, I. (2006) Religions and Beliefs series: **Judaism**, Nelson Thornes, (3rd edn.)

Aylett, J.L., & O'Donnell, K. (2000) Seeking Religion series: **The Jewish Experience**, (2nd edn.)

Sikhism

Keene, M. (2007) Badger KS3 RE Series: **Sikh Beliefs and Issues**, Badger.

Mayled, J. (2002) Modern World Religions series: **Sikhism**, Heinemann

Kaur, M., Hunt, D., & Taylor, I. (2007) Religions and Beliefs series: **Sikhism**, Nelson Thornes

Emmett, P. (2000) Seeking Religion series: **The Sikh Experience**, Hodder Education.

PHASE 2

Series for KS3 RE:

Keast, J. & Keast, A. (2005) **Framework RE 1**, Hodder Murray

Clarke, S. (2006) **Framework RE 2**, Hodder Murray

White, J. (2006) **Framework RE 3**, Hodder Murray

Keene, M. (2002) New **Steps in Religious Education Student Book 1**

Keene, M. (2002) New **Steps in Religious Education Student Book 2**

Keene, M. (2002) New **Steps in Religious Education Student Book 3**

Taylor, I. (2007) **REflections 1 Religions, People and Issues (11-12)** Folens,

Taylor, I. (2007) **REflections 2 Leaders, Rulers and Equality (12-13)**, Folens,
Taylor, I. (2008) **REflections 3 Ultimate Questions and Answers (13 -14)** Folens
Brewer, M., Green, G., Lush, V. et al. (2005) **Think RE! Pupil Book 1**, Heinemann,
Brewer, M., Mantin, R., Smith, P., et al. (2005) **Think RE! Pupil Book 2**, Heinemann,
Brewer, M., Dyson, J., Green, G., et al. (2005) **Think RE! Pupil Book 3**, Heinemann,
Large, C. (2002) **This is RE 1**, Hodder Education
Large, C., Ingham, J. & Parker, A. (2003) **This is RE 2**, Hodder Education
Large, C. & Brown, A. (2004) **This is RE 3**, Hodder Education

Individual books - cross phase:

Ganeri, A. (1998/2004)

New Beginnings (Out of print- unable to review)

Journey's End

Thorley, S. (2008) **Talking Together: Conversations about Religion**, John Hunt Publishing / RMEP

KEY STAGE 4:

PHASE 1

Buddhism

Thompson, M. & Clarke, S. (2005) A New Approach series: **Buddhism**, Hodder Education (2nd edn.)

Christianity

Keene, M. (2006) **The Catholic Church: Belief, Practice, Life & Behaviour** (GCSE Religious Studies for AQA A), Folens

Lynch, S., Clinton, C., Orchard, J., et al (2005) Religion in Focus series, **Christianity in Today's World**, Hodder Education (2nd edn.)

Mayled, J. (2007) **Discovery: Christianity and Islam - Philosophy and Ethics for OCR GCSE Religious Studies**. Nelson Thornes.

Mayled, J., Ahluwalia, L., & Green, J. (2003) OCR Religious Studies Series **Christianity**, Hodder Education

O'Donnell, K (2005) A New Approach: **Christianity**, Hodder Education (3rd edn.)

Taylor, I & Reid, G. (2005) GCSE Religious Studies for Edexcel: **Religion and Life with Christianity and Islam**. Heinemann

Hinduism

Voiels, V. (2005) A New Approach series: **Hinduism**, Hodder Education (2nd edn.)

Islam

Lynch, S., Clinton, C., Orchard, J., et al (2005) Religion in Focus series, **Islam in Today's World**, Hodder Education (2nd edn.)

Mayled, J. (2007) **Discovery: Christianity and Islam: Student Book – Philosophy and Ethics for OCR GCSE Religious Studies**, Nelson Thornes.

Mayled, J., Ahluwalia, L., & Green, J. (2003) Religious Studies for OCR GCSE Religious Studies Specification A **Islam**, Hodder Education

Thompson, J. (2005) A New Approach series: **Islam**, Hodder Education (3rd edn.)

Taylor, I & Reid, G. (2005) GCSE Religious Studies for Edexcel: **Religion and Life with Christianity and Islam**. Heinemann

Judaism

Mayled, J., Ahluwalia, L., & Green, J. (2004) Religious Studies for OCR Religious Studies Specification A **Judaism**. Hodder Education.

Orchard, J., Cato, V., Clinton, C. (2001) Religion in Focus series, **Judaism in Today's World**, Hodder Murray

Taylor, I (2001) GCSE for You: **Judaism with Jewish Moral Issues**, Nelson Thornes
[**Sikhism**: no post 2000 text available]

PHASE 2

Abbott, L. (2007) **Ethics through Christianity**, Hodder Murray

Abbott, L. (2009) **Philosophy through Christianity**, Hodder Education, (2nd edn.)

Lakhani, S. & Lakhani, J. (2005) **Hinduism for schools (GCSE/KS4)**, Vivekananda Trust Ltd.

V. Watton (2009) **Religion and Life**. Students Book. Hodder Education. (5th edn.)

POST- 16:

Gray, R. & Cole, P. (2008) **OCR Religious Studies for AS**, Hodder Education

Tyler, S.K. Reid, G., (2008) **Edexcel AS Religious Studies Student Book with CD Rom**, Edexcel / Pearson Education [*Material for World Religions options on accompanying CD*]

Jamison, I. (2006) **World Religions: Hinduism**, Philip Allan Updates

A.3.2 Web Resources Reviewed

Primary

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| http://atschool.eduweb.co.uk/carolrb/christianity |
| http://www.biblesociety.org.uk/l3.php?id=229 |
| http://ks1.reonline.org.uk |
| http://www.request.org.uk/infants/infants.htm |
| http://www.request.org.uk/main/main.htm |
| http://www.bbc.co.uk/religion/galleries/hajj |
| http://www.buddha101.com |
| http://www.clear-vision.org/students/undereleven.aspx |
| http://www.diwalifestival.org |
| http://www.hindukids.org |
| http://www.hitchams.suffolk.sch.uk/mosque/default.htm |
| http://www.holidays.net/ramadan |
| http://www.ngfl-cymru.org.uk/vtc/ngfl/re/m_parry_carmarthenshire/addoldai/gurdwaratwo.html |
| http://www.ngfl.ac.uk/re/shreeprajapatimandir.htm |
| http://www.sikhs.org/fest.htm |
| http://www.spirit-staffs.co.uk/pakistan/religion_menu.html |
| http://www.spirit-staffs.co.uk/synagogue/index4.htm |
| http://www.strath.ac.uk/curricularstudies/re/db/redrawings |
| http://www.theway2go.org/content/main_JE.html |
| http://www.thegrid.org.uk/learning/re/virtual/buddhistrail |
| http://www.virtualjerusalem.com/jewishholidays/pesach/home.htm |
| Christianity unpacked (MP Strange RE Quest) |
| BBC celebrations and special times 7-11 (BBC Active) |
| BBC worship and sacred places 7-11 (BBC Active) |
| BBC Rites of Passage 7-11 (BBC Active) |
| BBC Beliefs and Belonging 5-7 (BBC Active) |
| Espresso Education www.espresso.co.uk |
| The Jewish Way of Life (CD-ROM) |

Key Stage 3

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| http://www.bbc.co.uk/schools/religion/buddhism/buddha_day.shtml |
| http://www.bbc.co.uk/schools/religion/christianity |
| http://www.bbc.co.uk/schools/hinduism/diwali.shtml |
| http://www.bbc.co.uk/religion/religions/islam/ataglance/glance.shtml |
| http://www.bbc.co.uk/religion/galleries/salah |
| http://www.biblegateway.com |
| http://www.culham.ac.uk/biblos |
| http://www.buddhanet.net |
| http://buddhism.kalachakranet.org |

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| http://buddhamind.info/leftside/art/symbols.htm |
| http://www.channel4.com/culture/microsites/H/hajj |
| http://www.clear-vision/Students/elevenfourteen.aspx |
| http://hinduism/iskcon.com/tradition/1105.htm |
| http://www.holidays.net/sukkot |
| http://islam101.net |
| http://www.jewfaq.org/toc.htm |
| http://re-xs.ucsm.ac.uk/re/pilgrimage/hinduism.htm |
| http://re-xs.ucsm.ac.uk/re/pilgrimage/sikhism.htm |
| http://www.rejesus.co.uk |
| http://www.request.org.uk |
| http://scheinerman.net/judaism/ideas |
| http://www.sikhs.org/golden |
| http://www.sikhs.org |
| http://www.sikhnet.com |
| http://www.sikhspirit.com |
| http://www.virtualjerusalem.com |
| http://www.hindunet.org |
| http://www.cvinteractive.org/lob/ |
| Christianity Unpacked (CD Rom and Teacher's Guide) [RE Quest] |
| Jewish Way of Life |

Key Stage 4

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| www.bbc.co.uk/schools/religion/christianity/ |
| http://www.bbc.co.uk/schools/religion/hinduism/ |
| http://www.bbc.co.uk/schools/religion/islam/ |
| http://www.bbc.co.uk/schools/religion/judaism/ |
| www.bbc.co.uk/schools/religion/sikhism/ |
| http://www.bbc.co.uk/schools/religion/buddhism/ |
| http://www.biblegateway.com |

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| http://www.culham.ac.uk/biblos/index.php |
| http://www.buddhamind.info/index.htm |
| http://www.buddhanet.net |
| http://buddhism.kalachakranet.org |
| http://www.clear-vision.org |
| http://www.bl.uk/onlinegallery/onlineex/expfaith/ |
| http://www.collectbritain.co.uk |
| http://www.cleo.net.uk/consultants_resources/re/templel/intro.htm |
| http://www.hinduism.iskcon.com |
| http://www.hindunet.org |
| http://www.islamatschool.org.uk |
| http://www.islamicity.com/ |
| http://www.islamonline.net/english/index.shtml |
| http://www.jewfaq.org/index.htm |
| http://www.rejesus.co.uk |
| http://www.request.org.uk |
| http://scheinerman.net/judaism/index.html |
| http://www.sikhs.org |
| http://www.religioustolerance.org/christ.htm |

Section 4 - Case Studies

A.4.1 Case Study Schools

A.4.1.1 Primary schools

Al-Hikmah Islamic Primary School

Al-Hikmah is an independent Muslim primary school established in 2002 in a converted textile factory in a north east London borough. The pupils are from practising Muslim families, predominantly of Sunni, south Asian origin, but also including children from other ethnic groups. The admissions policy allows for children from other faiths to join the school but as yet there have been no applications. All the children attend daily assemblies and pupils from Year 2 upwards perform *salah* after lunch each day. Two thirds of the school curriculum is made up of national curriculum subjects and one third of Islamic Studies including Qur'anic studies, Islamic history (about the lives of the prophets), Arabic and guidance on Islamic living. Islamic perspectives and culture are also incorporated into other curriculum areas. In addition to this, Year 5 children have a weekly religious education lesson in which they learn about the beliefs and practices of other religions covering Christianity, Judaism, Buddhism, Sikhism and Hinduism spending six lessons on each.

John Hawkins Infant School

John Hawkins Infant School is a community school situated on an estate of mixed private and social housing on the edge of a rural town in Norfolk. The school population also includes children from local RAF and US Air Force bases and an increasing number of children from Portuguese, Polish, Latvian and Lithuanian migrant families. Children with English as an additional language constitute 20 to 25% of the pupils in each class. John Hawkins is recognised by the local authority as a supportive environment for children with special educational needs and so has several children with learning difficulties and physical disabilities including autistic children. Although it is not a church school it does have church links. A local Anglican priest and church pastor are both governors at the school and occasionally lead assemblies. Each class has a discrete weekly religious education lesson following the Norfolk Agreed Syllabus. The main religion studied is Christianity with Judaism as a topic in Year 2 religious education lessons. Other religions are introduced in cross-curricular topics in the school's integrated curriculum, and through the celebration of festivals in assemblies.

Lingard Primary School⁶

Lingard Primary School is a community school in a multi-ethnic, religiously plural city in the English midlands. Lingard Primary School has over 650 pupils. It is situated in a mixed socio-cultural area though with bias towards more disadvantaged households. The population of the school has changed over the last ten years from a 30/30/30/10 split of Hindus, Muslims, Sikhs and white British to about a 60% Muslim intake as more affluent Hindu and Sikh families move away from the inner city areas to the 'leafy suburbs'. There is a higher than average proportion of pupils with learning difficulties at Lingard though academic standards are broadly average by the time the children leave the school. A report from a recent school inspection noted the good relations between different ethnic groups at Lingard, and between the school and the parents who give positive support to school events. Religious education is taught using a combination of thematic and systematic approaches to religions. Assemblies are not explicitly religious but more in the style of a daily 'thought for the day'.

⁶ To preserve anonymity all names of institutions in this report are pseudonyms

Nitzanah (VA) Jewish Primary School

Nitzanah School is a 'pluralist' Jewish school situated in an attractive modern school building in the north east of London. It was set up as a voluntary aided school in 1999 with a combination of central and local government and charitable funding. As a 'pluralist' school it welcomes children from a variety of Jewish traditions and teaches a diversity of Jewish approaches. The children's families represent a wide spectrum of degrees, as well as forms, of Jewish practice. There is also a small minority of non-Jewish children in the school. Jewish festivals, religious observance and prayer regulate the school year, week and day. The children have Jewish Studies lessons and Ivrit classes and incorporate aspects of Jewish history and culture into other curriculum subjects. They also have religious education lessons throughout the school, which follow the local agreed syllabus and introduce them to Christianity, Islam, Hinduism and Sikhism.

North Street Primary School

North Street School is an inner-city school in a northern town that suffered serious civil disturbance in 2001. It is a community school with 465 pupils, serving an area of significant disadvantage. The majority of the school's pupils are of Pakistani heritage with a small number of Bangladeshi, Asian Christian and mixed race pupils, and some children of European migrant workers. About two thirds of pupils entering the nursery have little or no English though by the end of Year 6 the majority reach expected levels of attainment in English. Nonetheless, standards are below average overall. The school was judged to be 'good' and 'outstanding' for pupils' personal development and well-being; the school's work with parents and local organisations and the head's leadership were highly praised by Ofsted. The school has Investor in Pupils, Artsmark Gold and Healthy Schools awards. There is an emphasis on valuing pupils' language, religious and cultural backgrounds. The school has a deliberate policy of employing staff from minority backgrounds. This currently includes the deputy head. A community resource manager, a Pakistani-heritage male, has an important role, not least in establishing better links between the school and the local *madrassahs*. Parental support is strong and the school provides adult education programmes, in English as a second language, numeracy and IT.

St Adelard's (VA) Church of England Primary School

St Adelard's is a Church of England primary school located in an area of socio-economic deprivation in Lambeth, South London. It is nevertheless a high achieving school with consistently above average results in Key Stage 2 SATs and an emphasis on creative arts twice earning the school the Artsmark Gold Award. Most of the children at the school come from families of West African origin. They are predominantly of practising Christian backgrounds, the largest group from Anglican families and a sizeable number coming from other Christian traditions. The local Church of England parish works very closely with the school, the rector being the chair of governors, and members of the clergy leading weekly assemblies and other worship groups. In addition to school assemblies, Christian prayers are an important part of the rhythm of the school day and each classroom has its own prayer corner. Religious education at St Adelard's follows the Diocesan Syllabus. The emphasis is largely Christian, with Judaism and Islam being studied in Years 5 and 6. Some learning about other religions including Hinduism is incorporated into the school's cross-curricular topics.

St Adwen's (VA) Church of England Primary School

St Adwen's Voluntary Aided (CofE) Primary School is situated in a tiny West County village. It owes its foundation and continuing support to the Worshipful Company of Papermakers. All pupils are of White British or European heritage, about 180 in total, and the socio-economic character of the catchment is above average overall. Pupils joining the school have broadly average levels of attainment. The school has moved, in Ofsted's judgement, from having serious weaknesses (2003) to 'good' (2006 and 2009). The school has been praised particularly for the exceptional quality of its care for pupils and for the quality of their personal development, including their spiritual, moral, social and cultural development. The school's Christian values are central to its life and ethos; its aim is to provide a living Christian school environment. The local parish priest and the Methodist minister make a key contribution to school life. RE is managed by an enthusiastic male teacher who teaches the subject to all classes in Key Stage 2. The school follows the local agreed syllabus, but weights the content toward Christianity.

St Sophia's (VA) Roman Catholic Primary School

St Sofia's is a Roman Catholic primary school in a medium-sized suburb of a large city in the north of England. It is a voluntary aided, local authority maintained faith school; a fifth of the primary schools in the local education authority are Catholic. St Sofia's has over 400 pupils, the vast majority of whom are baptised Catholics, from three local Catholic parishes, with a very small number of pupils from other denominations or religions within the school. The local area is fairly affluent and the majority of the population are white British with a small number of ethnic minorities. The school provides a highly respected academic curriculum; although attainment on entry is average, pupils make good progress through the school, achieving Key Stage 1 and 2 results above national and the local education authority's expectations in English and Maths. Religious education is confessional; with the aim to promote knowledge and understanding of the Catholic faith tradition. Ten per cent of the timetable is given to religious education, which is based on the 'Here I Am' programme which is approved by the Catholic Bishops Conference for Religious Education in Primary Schools and the school follows guidance from the local Catholic Diocesan education service.

Sunnyside Primary School

The school is situated on a socially deprived, white estate with very few minority ethnic pupils on its roll of 200. It is on the outskirts of a large northern metropolitan district where in 2001 more than 20% of the population was BME. The number of children receiving free schools meals is above average, as is the proportion of pupils with learning difficulties and/or disabilities. Ofsted judged the school to be 'good' with some outstanding features. There is strong commitment to Social and Emotional Aspects of Learning (SEAL) and Personal Social and Health Education (PSHE). The head teacher was described as 'inspirational' and the school 'too modest in its assessment of how good it is'. Pupils enter school with lower than average levels of attainment, especially in language development. By the end of KS2 most children achieve national expectations. In 2007, it was in the top 100 schools in the country showing sustained improvement. Ofsted found high quality teaching, challenging learning, high expectations and good behaviour and the provision of a wide range of experiences to enrich pupils' learning. There is a strong sense that a great deal of support needs to be given to the children, their families and their community, recognising the strengths and abilities that exist and working on them together. In religious education, the school follows the local agreed syllabus, which provided a thematic model of a multi-faith approach. The school includes visitors and visits.

Swann's Preparatory School

Swann's School is an independent, fee-paying, co-educational school in an affluent suburban village in South London. Swann's Junior School is the focus of the case study. It is a highly selective primary school admitting children on the basis of academic potential. It provides a challenging curriculum for its pupils most of whom are expected to achieve three level 5s at Key Stage 2 and continue into the senior school. The school is a Church of England foundation but not a church school, nevertheless institutional religion is still part of its life. It shares a school chaplain with the senior school and maintains close links with the local Anglican church. Only a small number of pupils at the school have religious affiliations other than Christian, or come from ethnic minority backgrounds. Religious education at Swann's Junior School follows the non-statutory framework for religious education and is closely based on the schemes of work produced by the Qualifications and Curriculum Authority. It includes content from Christian, Jewish, Islamic and Hindu traditions as well as thematic topics such as 'leaders' or 'journeys'.

A.4.1.2 Secondary Schools

Al-Falah (VA) Islamic Secondary School

The school has its roots in a small private school attached to the Central Mosque in a large Midlands city. It moved to its present site in an urban mixed residential in the south-east of the city in 1999, and became voluntary aided in 2002. It now has specialist science status. The current head teacher was the initiator of the whole project from its beginning. Al-Falah has approximately 150 girls and 150 boys. The local authority administers entry with over 2,000 applications each year. All pupils are Muslim, with about 75% being of Pakistani heritage but also representing a wide range of other backgrounds (Bangladeshi, Somali, Dutch, French, Egyptian). All but one of the 34 staff are Muslim. The overall achievement and standards of the school were judged to be good by Ofsted inspectors. The GCSE programme includes both Arabic and religious education. A distinction is made between Islamic Studies and multi-faith religious education with the programme for Year 7 and 8 containing one term of the former and two of the latter. Year 9 and 10 students study for the full GCSE. Two Islamic lessons a week are timetabled for Year 11.

Ben Gurion (VA) Jewish High School

Ben Gurion High School is the only Jewish High School in a large northern city. It is a small school, with 636 pupils on roll. 18% are Jewish, and the majority of the remaining pupils describe themselves as Christian or of no faith. There are very small numbers of Hindus, Sikhs and Muslims. Attainment on entry is high and the school's academic success attracts high ability pupils. Examination results are considerably higher than average as is the value added achieved. Most pupils go to university. The last two Ofsted inspections have judged the school to be good with some outstanding features. Orthodox Judaism is the core of the school's identity. The school year revolves around the main Jewish festivals. The school has a dual commitment; first to the teachings and practice of Modern Orthodox Judaism and second to maintaining a regard for Israel. There is separate provision for Jewish and non-Jewish pupils. Jewish pupils take Jewish studies and Hebrew, while 'gentile' pupils take Religious Studies and German. The religious education department is led by a music teacher and the subject is taught entirely by non-specialists.

Christ Church (VA) Church of England Secondary School for Girls

Christ Church Secondary School for Girls is a Church of England 11-18 comprehensive school in an economically deprived area of South London. The proportion of students eligible for free school meals is over twice the national average. Nevertheless Christ Church is a high achieving school with GCSE and A level results above national average. Most of the students are of African origin and a sizeable majority are practising Christians from a variety of Christian traditions. There is a minority of students from other religious traditions or no religious tradition. Christ Church has strong links with the local church and cathedral and its own school chaplain with responsibilities for pastoral care and overseeing daily worship. In 2004 Christ Church achieved science specialist status. Religious Studies also has a high status in the school. It is taught by three specialist religious education teachers with some support from other, non-specialist colleagues. The Key Stage 3 curriculum, based on the diocesan syllabus, includes Christianity, studies of other faiths and thematic units. All Key Stage 4 students take a full course GCSE studying a Philosophy and Ethics option and a growing number take AS and A2 Religious Studies in Philosophy of Religion and Religious Ethics.

Eden Academy

Eden Academy is situated in a suburb of a large city in the north-west. It is supported by a foundation set up by a Christian evangelist and philanthropist. The school is in a stage of transformation. It became an academy with a new name in 2008 and is to be rehoused in a new building in 2011. It is currently undergoing internal development and reorganisation with a new curriculum, a new departmental structure and a new sixth-form to be opened in 2010. It serves a mixed area in socio-economic terms. It has with some higher ability students and many who are more academically challenged. Although it is adjacent to a very multi-cultural city, the majority of the children are from traditional white working class backgrounds. The school has a declared ethos 'rooted in Christian values' but the level of religious practice among the students is low. The school has a history of low achievement and the changes in its status, curriculum and structure are designed to address this. Religious education is organised in accordance with the Local Agreed Syllabus. All students follow the Short Course GCSE over three years studying the 'religion and life' and 'religion and society' options.

Flintmead School

Flintmead is a traditional independent boarding school, close to the centre of a largely mono-cultural city in south England. It seeks to provide a 'good quality' education for pupils of a high academic standard (just over 700, aged 13-18). Pupils sit an entrance examination, usually at their independent preparatory schools either in Britain or abroad, and enter the school in Year 9. The majority are White British, and nominally Christian. Academic attainment is important. In 2008, 71% of all GCSEs were A*s, and at A level 94% were A or B grades. Almost all pupils go onto to Russell Group universities; the most popular destination was Oxford, for twenty-one pupils. The current headmaster has re-emphasised its historic Christian foundation, and the centrality of the chapel, that 'religious belief has intellectual and aesthetic integrity'. However, pupils' religiosity is recognised, in Sunday faith groups; some, especially those from overseas, are from other religious traditions, notably Buddhism. Recently, its 'theology and philosophy' department has been strengthened; it is increasingly popular and successful at A level. Generally the approach is non-confessional, with a focus on Christianity; Buddhism, Islam and Judaism are also covered in Years 9 to 11.

Headley Community School

Headley School is a very multicultural 11-18 community school within a city on the edge of the south midlands and south east; its ethos is rooted in, and celebrates this diversity. While a slim majority are of White British background, a large minority come from a variety of backgrounds, with over 40 home languages and over 300 bilingual students. It is a specialist language school, and also has international school status. In terms of academic success, the school is above the national average; in 2008, the overall GCSE rate for A* to C was 57%, with a 90% rate for A* to G. The school ethos is explicitly secular, and takes account of the pupils' religiosity; it is involved in the Prevention of Violent Extremism. The religious education department is more successful than the school average; the full course A* to C rate was 81% (out of 48 entries), and for the short course, it was 59% (151 entries). Both courses had 100% A*-G rates. Staff teach A level Philosophy and AS level critical thinking, but there is no A level Religious Studies. At Key Stage 3, all six major world religions are taught, following the county's agreed syllabus.

Moorside Community College

Moorside Community College is a sizeable 11-18 comprehensive school with engineering status, in a small market town that serves a rural community in the South West. The pupils are predominantly of white British background, with very small numbers from other ethnic heritages. There are two black students in the school, one of them Jewish, two of mixed race and a few Polish students. The school hosts one-term visits to the sixth form by students from other European Union countries. The socio-economic character of the catchment is below average overall and there are pockets of poverty and privation. Standards on entry are slightly lower than average and the school provides a variety of educational opportunities to meet the widely differing demands of its students. The quality of education provided by the school has been improving steadily, as shown by improving results and value added and in 2008 Ofsted judged Moorside to be a 'good' school. Multi-faith religious education is primarily taught by three specialist teachers, one of whom is the local authority's AST for RE. Institutional religion plays little or no part in the school's self-understanding or priorities. Acts of collective worship are held weekly for each year group and these are 'not specifically religious' in character. The largest group of students with any religious affiliation attend two evangelical churches around Moorside.

Saint Finan's (VA) Roman Catholic High School

St Finan's is an 11-18 Roman Catholic High school in the suburbs of a large city in the north of England. It is a voluntary aided, local authority maintained faith school. Its large catchment area includes towns with a high level of deprivation, and other more affluent areas. The local population is mainly white British with a very small number of ethnic minorities. There are over 1700 students; each year over fifty percent stay on for sixth form study. The vast majority of the students are baptised Catholics, with a very small number from other faith traditions. St Finan's is an oversubscribed school, with a high academic reputation; rated outstanding by Ofsted in 2007. In 2008 students attained over 80% A*-C grades at GCSE level; at GCE level, the average point score per student is well above the LEA average. Religious education is rooted in an understanding of the Catholic faith, and in 'gospel values'. The school offers GCSE religious education to all pupils; a study of St Mark's Gospel and Catholic Christianity. In the sixth form, general religious education is offered to all pupils alongside a very popular voluntary option of an examined GCE course in philosophy and ethics.

Trent Vale Community College

Trent Vale College is an 11-16 community comprehensive situated in a multi-cultural Midlands city. Trent Vale is a specialist Mathematics and Computing College which serves a diverse area with children from a multiplicity of backgrounds with higher than average socio-economic deprivation. 70% of the students are from an Indian heritage including a range of religious affiliations. Though academic standards are generally below expectations when they arrive at the school, by the end of Year 11 they are slightly above average. At the time of the study Trent Vale was in a state of transition, soon to move to a new site as part of the 'Building Schools for the Future' initiative. The college has close community links and is well supported by parents. Religious Education is taught in line with the local agreed syllabus and students have two 60 minute RE lessons in a fortnight working on a rolling timetable. All students sit a short course GCSE examination. The department is currently reviewing ways in which students might be able to take a full course. In the lower school the students use mixed thematic and systematic approaches to religious education. For GCSE students study Christianity and one other religion using a religious studies approach. They are able to choose between Hinduism, Islam or Sikhism as the second religion.

Woodhouse Community School for Girls

Woodhouse School is an 11-16 nine-form entry comprehensive school for girls situated in an area of East London with high levels of socio-economic deprivation. The population of the school is largely of South Asian heritage: Bangladeshi, Indian and Pakistani and predominantly Muslim. For over 90% their first language is not English. The school is run by a Muslim woman head teacher, and has won a number of awards for achievements and been identified by Ofsted as one of 12 'outstanding secondary schools' which have excelled 'against the odds'. The school runs different assemblies (Muslim, Hindu, Sikh, Christian, multi-faith) on two days of the week. Religious Education is taught as a discrete subject in Key Stages 3 and 4 with reference to all the principal religions in Key Stage 3 and a GCSE short course on Islam and Christianity organised around a number of philosophical and ethical themes.

Section 5 - The Survey

A.5.1 Primary Questionnaire



A Brief Enquiry into Teaching World Religions in Schools

The Warwick Religions and Education Research Unit has been commissioned to undertake a wide-ranging enquiry into the materials currently used in schools for teaching and learning about and from world religions. This is part of a package of measures currently being introduced by the DCSF to improve provisions for religious education.

In order to be well-informed about curriculum needs in religious education, we are inviting teachers to evaluate the resources currently in use and to highlight where the major gaps exist. All types of schools are invited to participate in the project. Since you and your school have been selected to be part of our random sample, we are seeking your help. Please take part in the survey. It is your opportunity to let your voice be heard. The questionnaire should be filled in by the designated subject leader for religious education in your school, or a teacher with similar responsibilities.

This survey is totally confidential. The number on the questionnaire is there only to let us know the schools that have replied and the schools that have not done so. We will detach the number from the questionnaire when we receive it back. No individual teacher or school will be identified in our reports from the project.

If you have any questions please do not hesitate to contact Dr Mandy Robbins by telephone 024 7652 2497 or e-mail mandy.robbins@warwick.ac.uk.

Your help is much appreciated

Yours sincerely

Professor Robert Jackson PhD DLitt
Project Director

PART ONE asks questions about your school.

Please put a tick in the box or write in your response

1. Apart from you how many other staff teach RE in your school?
(please write in numbers)
2. What is the annual funding allocation for RE resources in your school? £
3. In the last year have representatives of faith communities contributed to RE classroom teaching in your school, say by giving a talk
(please tick as many as apply)
Buddhism Christianity Hinduism Islam
Judaism Sikhism Other, please specify

ABOUT YOUR SCHOOL'S APPROACH TO TEACHING RE

4. In your school which religions are included in classroom teaching at KEY STAGE 1?
(tick as many as apply)
Buddhism Christianity Hinduism Islam
Judaism Sikhism Other, please specify
5. Generally at KEY STAGE 1
are these religions taught separately (eg: time given, say, to Islam)
or via themes (eg: festivals exploring several religions)?
Separately By themes A mixture
6. In your school which religions are included in classroom teaching at KEY STAGE 2?
(tick as many as apply)
Buddhism Christianity Hinduism Islam
Judaism Sikhism Other, please specify
7. Generally at KEY STAGE 2
are these religions taught separately (eg: time given, say, to Islam)
or via themes (eg: festivals exploring several religions)?
Separately By themes A mixture

8. How important are the following aims of RE to your school to teach pupils
(please tick one box on each row):

| | very unimportant | unimportant | no opinion | important | very important |
|--|------------------|-------------|------------|-----------|----------------|
| to understand the influence of religion in society | | | | | |
| to think critically about religion | | | | | |
| to reflect on ultimate questions | | | | | |
| to develop a positive attitude toward religion | | | | | |
| to promote community cohesion | | | | | |
| to combat religious discrimination | | | | | |
| to learn about a specific religion | | | | | |
| to learn from a specific religion | | | | | |
| to learn about the religions of the world | | | | | |
| to learn from the religions of the world | | | | | |
| to help develop good citizens | | | | | |
| to promote good personal values | | | | | |
| to promote spiritual development | | | | | |
| to promote good social values | | | | | |
| to promote moral living | | | | | |

Are there any other aims you consider important?

9. When choosing materials to use with your pupils in the classroom,
how important are each of the following factors (please tick one box on each row)

| | very unimportant | unimportant | no opinion | important | very important |
|--|------------------|-------------|------------|-----------|----------------|
| price | | | | | |
| recommendation from a religious leader | | | | | |
| recommendation from a subject advisor | | | | | |
| recommendation from another teacher | | | | | |
| recommendation from a CPD programme | | | | | |
| reviews in professional journals | | | | | |
| reviews on the web | | | | | |
| promotional materials from publishers | | | | | |
| availability for loan from library/resource centre | | | | | |
| recommendation in your school's RE syllabus | | | | | |
| recommendation from SACREs | | | | | |
| your own knowledge of specific religions & beliefs | | | | | |
| your own knowledge of teaching religious education | | | | | |

Are there any other factors you consider important? (please specify) 3

10. In your experience how useful are resources obtained from the following different sources (please circle one number between 1 (not useful) and 5 (very useful))

| | | | | | | | |
|------------------------|------------|---|---|---|---|---|-------------|
| local religious groups | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| UK publishers | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| non-UK publishers | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| UK websites | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| non-UK websites | not useful | 1 | 2 | 3 | 4 | 5 | very useful |

11. Please list up to five specific sources (e.g. publishers, national agencies/organisations or website addresses) that you have found very useful

- a)
- b)
- c)
- d)
- e)

12. What kind of religious education syllabus do you follow in your school?
(please tick all that apply)

- Locally agreed syllabus National church syllabus
 Diocesan church syllabus or diocesan guidelines
 None Other (please specify)

13. How useful do you find that syllabus for teaching religious education.

| | | | | | | | |
|-------------------------------------|------------|---|---|---|---|---|-------------|
| establishing the aims of the lesson | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| planning lessons | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| identifying resources | not useful | 1 | 2 | 3 | 4 | 5 | very useful |

14. Overall how useful do you find the following resources

| | | | | | | | |
|---|------------|---|---|---|---|---|-------------|
| Websites | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| Books | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| DVDs/videos | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| talks by representatives of faith communities | not useful | 1 | 2 | 3 | 4 | 5 | very useful |

PART TWO

...asks you a few more questions about you and your background in RE to help us better understand differences in teaching practice across schools. If you do not wish to complete some of these questions please move directly to the section 'closing comments'.

15. Are you male or female?

male

female

16. In which age category are you?

20-29

30-39

40-49

50-59

60 plus

17. Are you currently subject leader for RE?

yes

no

18. How long have you been a teacher?

5 years or less

6-10 years

11-15 years

16-20 years

21 years or more

19. Do you currently hold other posts of responsibility in the school?

no

yes, other subject areas

yes, deputy headteacher

yes, headteacher

Yes, other (please specify)

20. Which of the following qualifications have you obtained in religion or RE?
(please tick as many as apply)

- | | | | |
|--|--------------------------|-----------------------|--------------------------|
| BA (QTS) in religion or RE | <input type="checkbox"/> | MA, MEd in religion | <input type="checkbox"/> |
| BA, BEd, etc in religion or RE | <input type="checkbox"/> | Doctorate in religion | <input type="checkbox"/> |
| Other teaching qualifications in RE | <input type="checkbox"/> | PGCE in RE | <input type="checkbox"/> |
| Professional qualification in religion (e.g. ordination) | <input type="checkbox"/> | | |
| No specific qualification in religion or RE | <input type="checkbox"/> | | |

21. How many hours of continuing professional development in RE have you received during the past 12 months?

- None
- 1-9 hours
- 10-19 hours
- 20-29 hours
- 30-39 hours
- 40+ hours

22. Do you provide continuing professional development for RE teachers in your school?

- yes
- no

23. What is your religion? (please leave blank if you do not wish to answer this question)

- | | | | |
|-----------|--------------------------|------------------------|--------------------------|
| none | <input type="checkbox"/> | Jewish | <input type="checkbox"/> |
| Christian | <input type="checkbox"/> | Muslim | <input type="checkbox"/> |
| Buddhist | <input type="checkbox"/> | Sikh | <input type="checkbox"/> |
| Hindu | <input type="checkbox"/> | | |
| Other | <input type="checkbox"/> | (please specify) | |

24. If you have ticked 'Christian' what is your denomination?

25. Do you attend a public place of worship
(apart from weddings, funerals, etc. or school occasions)?

- weekly
- monthly
- at least six times a year
- at least once a year
- never

CLOSING COMMENTS

In your view what makes a good resource for improving pupils' understanding of religious education (you may find it helpful to think about some of the resources you have listed in part two).

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If you have any further comments you wish to make regarding resources used in schools for teaching and learning about and from world religions please use this space.

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THANK YOU FOR YOUR TIME

A.5.2 Secondary Questionnaire



A Brief Enquiry into Teaching World Religions in Schools

The Warwick Religions and Education Research Unit has been commissioned to undertake a wide-ranging enquiry into the materials currently used in schools for teaching and learning about and from world religions. This is part of a package of measures currently being introduced by the DCSF to improve provisions for religious education.

In order to be well-informed about curriculum needs in religious education, we are inviting teachers to evaluate the resources currently in use and to highlight where the major gaps exist. All types of schools are invited to participate in the project. Since you and your school have been selected to be part of our random sample, we are seeking your help. Please take part in the survey. It is your opportunity to let your voice be heard. The questionnaire should be filled in by the designated subject leader for religious education in your school, or a teacher with similar responsibilities.

This survey is totally confidential. The number on the questionnaire is there only to let us know the schools that have replied and the schools that have not done so. We will detach the number from the questionnaire when we receive it back. No individual teacher or school will be identified in our reports from the project.

If you have any questions please do not hesitate to contact Dr Mandy Robbins by telephone 024 7652 2497 or e-mail mandy.robbins@warwick.ac.uk.

Your help is much appreciated

Yours sincerely

Professor Robert Jackson PhD DLitt
Project Director

PART ONE asks questions about your school.

Please put a tick in the box or write in your response

1. Apart from you how many other staff teach RE in your school?
(please write in numbers)
2. What is the annual funding allocation for RE resources in your school? £
3. In the last year have representatives of faith communities contributed to RE classroom teaching in your school, say by giving a talk
(please tick as many as apply)
Buddhism Christianity Hinduism Islam
Judaism Sikhism Other, please specify

ABOUT YOUR SCHOOL'S APPROACH TO TEACHING RE

4. In your school which religions are included in classroom teaching at KEY STAGE 3?
(tick as many as apply)
Buddhism Christianity Hinduism Islam
Judaism Sikhism Other, please specify
5. Generally at KEY STAGE 3
are these religions taught separately (eg: time given, say, to Islam)
or via themes (eg: festivals exploring several religions)?
Separately By themes A mixture
6. In your school which religions are included in classroom teaching at KEY STAGE 4?
(tick as many as apply)
Buddhism Christianity Hinduism Islam
Judaism Sikhism Other, please specify
7. Generally at KEY STAGE 4
are these religions taught separately (eg: time given, say, to Islam)
or via themes (eg: festivals exploring several religions)?
Separately By themes A mixture
8. Which exam board do you use?

9. How important are the following aims of RE to your school to teach pupils (please tick one box on each row):

| | very unimportant | unimportant | no opinion | important | very important |
|--|------------------|-------------|------------|-----------|----------------|
| to understand the influence of religion | | | | | |
| to think critically about religion | | | | | |
| to reflect on ultimate questions | | | | | |
| to develop a positive attitude toward religion | | | | | |
| to promote community cohesion | | | | | |
| to combat religious discrimination | | | | | |
| to learn about a specific religion | | | | | |
| to learn from a specific religion | | | | | |
| to learn about the religions of the world | | | | | |
| to learn from the religions of the world | | | | | |
| to help develop good citizens | | | | | |
| to promote good personal values | | | | | |
| to promote spiritual development | | | | | |
| to promote good social values | | | | | |
| to promote moral living | | | | | |

Are there any other aims you consider important?

10. When choosing materials to use with your pupils in the classroom, how important are each of the following factors (please tick one box on each row)

| | very unimportant | unimportant | no opinion | important | very important |
|--|------------------|-------------|------------|-----------|----------------|
| price | | | | | |
| recommendation from a religious leader | | | | | |
| recommendation from a subject advisor | | | | | |
| recommendation from another teacher | | | | | |
| recommendation from a CPD programme | | | | | |
| reviews in professional journals | | | | | |
| reviews on the web | | | | | |
| promotional materials from publishers | | | | | |
| availability for loan from library/resource centre | | | | | |
| recommendation in your school's RE syllabus | | | | | |
| recommendation from SACREs | | | | | |
| your own knowledge of specific religions & beliefs | | | | | |
| your own knowledge of teaching religious education | | | | | |
| recommendation by the exam board | | | | | |

Are there any other factors you consider important? (please specify) 3

11. In your experience how useful are resources obtained from the following different sources (please circle one number between 1 (not useful) and 5 (very useful))

| | | | | | | | |
|------------------------|------------|---|---|---|---|---|-------------|
| local religious groups | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| UK publishers | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| non-UK publishers | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| UK websites | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| non-UK websites | not useful | 1 | 2 | 3 | 4 | 5 | very useful |

12. Please list up to five specific sources (e.g. publishers, national agencies/organisations or website addresses) that you have found very useful

- a)
- b)
- c)
- d)
- e)

13. What kind of religious education syllabus do you follow in your school?
(please tick all that apply)

- Locally agreed syllabus National church syllabus
- Diocesan church syllabus or diocesan guidelines
- None Other (please specify)

14. How useful do you find that syllabus for teaching religious education.

| | | | | | | | |
|-------------------------------------|------------|---|---|---|---|---|-------------|
| establishing the aims of the lesson | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| planning lessons | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| identifying resources | not useful | 1 | 2 | 3 | 4 | 5 | very useful |

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|---|------------|---|---|---|---|---|-------------|
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| Books | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| DVDs/videos | not useful | 1 | 2 | 3 | 4 | 5 | very useful |
| talks by representatives of faith communities | not useful | 1 | 2 | 3 | 4 | 5 | very useful |

PART THREE

...asks you a few more questions about you and your background in RE to help us better understand differences in teaching practice across schools. If you do not wish to complete some of these questions please move directly to the section 'closing comments'.

17. Are you male or female?

male

female

18. In which age category are you?

20-29

30-39

40-49

50-59

60 plus

19. Are you currently subject leader for RE?

yes

no

20. How long have you been a teacher?

5 years or less

6-10 years

11-15 years

16-20 years

21 years or more

21. Do you currently hold other posts of responsibility in the school?

no

yes, other subject areas

yes, deputy headteacher

yes, headteacher

Yes, other (please specify)

22. Which of the following qualifications have you obtained in religion or RE?
(please tick as many as apply)

- | | | | |
|--|--------------------------|-----------------------|--------------------------|
| BA (QTS) in religion or RE | <input type="checkbox"/> | MA, MEd in religion | <input type="checkbox"/> |
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| Professional qualification in religion (e.g. ordination) | <input type="checkbox"/> | | |
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23. How many hours of continuing professional development in RE have you received during the past 12 months?

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- 1-9 hours
- 10-19 hours
- 20-29 hours
- 30-39 hours
- 40+ hours

24. Do you provide continuing professional development for RE teachers in your school?

- yes
- no

25. What is your religion? (please leave blank if you do not wish to answer this question)

- | | | | |
|-----------|--------------------------|------------------------|--------------------------|
| none | <input type="checkbox"/> | Jewish | <input type="checkbox"/> |
| Christian | <input type="checkbox"/> | Muslim | <input type="checkbox"/> |
| Buddhist | <input type="checkbox"/> | Sikh | <input type="checkbox"/> |
| Hindu | <input type="checkbox"/> | | |
| Other | <input type="checkbox"/> | (please specify) | |

26. If you have ticked 'Christian' what is your denomination?

27. Do you attend a public place of worship
(apart from weddings, funerals, etc. or school occasions)?

- weekly
- monthly
- at least six times a year
- at least once a year
- never

CLOSING COMMENTS

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THANK YOU FOR YOUR TIME

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