

## **EVALUATION OF THE RE REVIEW PROCESS**

Evaluation of the Review process was undertaken by an independent external evaluator, Dr Lorraine Foreman-Peck, an Honorary Research Fellow at the Department of Education, University of Oxford. On the recommendation of the Phase One Expert Panel and with the agreement of the Steering Group, Dr Foreman-Peck carried out a responsive form of evaluation. This ensured that consultation was undertaken during the Review rather than at the end of the process.

This ensured that members of the Review team benefited from the insights revealed in the wider consultation process as they arose. They were able to act on these when patterns in the responses emerged and on the recommendation of the Steering Group. Consultation responses also affected the progress of the Review when feedback was received that was judged to be unusually insightful by the Steering Group. Although more traditional forms of evaluation have other advantages, they only provide data after the event. Responsiveness was an important quality in the RE Review, given the wide range of often conflicting views that needed to be taken into account when the final versions of the various documents were being prepared.

The following material comprises:

- A. Consultation responses to the Review Expert Panel Report from the web based survey in November 2012 (Dr Lorraine Foreman-Peck)
- B. Extended responses from the same consultation received by letter (EP Chair + three Steering Group members)
- C. Consultation responses to the draft programmes of study, Phase Two from the web based survey in July 2013 (Dr Lorraine Foreman-Peck)
- D. Extended responses from the same survey (Dr Lorraine Foreman-Peck)

In addition, 32 extended responses to the Draft Programmes of Study, Phase Two were received by letter. The limited resources available to the Review meant that these could not be considered by the external evaluator, hence there is no analysis of these presented in this report. However, they were all considered carefully by Writer One in Phase Three of the RE Review and their influence can be noted on the final NCFRE document.

## A. Expert Panel Report. Web-based survey analysis

The survey was sent posted on the REC's website, after the EGM, held on 7<sup>th</sup> November 2012. The deadline was the 7<sup>th</sup> December. The survey consisted of two parts: closed Lickert-type questions and one invitation for an open response (question 12: see section B).

There were 309 responses. The purpose of the first part of the survey questionnaire was to evaluate the Expert Panel Report using the following criteria: accuracy and clarity (Q5, 6), representativeness (Q3, 4, 9, 10), fairness, balance and credibility (Q7, 10), and whether the Report's recommendations were the right ones (Q8, 11). Question 12 consisted of an invitation to make any additional comment that respondents wished.

The aim of the closed questions of the survey at this stage was to highlight issues or problems arising which the Steering Group and Expert Panel might wish to address. The aim of the open ended question at the end (Q12) was to elicit any information relevant to Phase 2 of the Review.

### General comments

Although there were 309 responses, only two thirds of respondents answered questions 5- 11 (i.e. questions of substance), which is flagged here as puzzling, since almost 100% answered Questions 1-4 which asked for name, contact details, occupation and religious affiliation. It seems that one third of respondents did not avail themselves of the 'neither agree nor disagree' option.

### Section 1. Analysis of questions 5-11

**Q5. The Review assesses the present situation in RE accurately**

**Q6. The Review assesses the present situation in RE clearly**

88% of respondents to Q5 agreed that the Review report presented the situation of RE accurately and 86% of respondents to Q6 agreed that the Review report presented the present situation clearly.

### Representativeness

**Q9. The Review represents all stakeholders' view without bias**

**Q10. The Review represents dissenting views in a fair and balanced way**

46% of respondents were RE teachers. 28% described themselves as educational professionals, 4.2% as employees of a religion or belief organisation, and 21% as 'other'. Thus the respondents are mainly in educational employment (i.e. 74%). In terms of religious or belief affiliation the responses for 'Christianity' are in the majority at 54.4%. However when compared to the 2011 UK Census data for England and Wales, this would seem to indicate a slight under representation. Using the same Census data, Islam is also under represented by 2.8%. Those describing themselves having no religion ('none') have increased since the 2001 Census from 14% to 25% in 2011. This means that the survey has under represented the views of this group more substantially by about 10%. 68.3% of respondents who answered Q9 agreed that the Review report represented all stakeholders' views without bias. 20.6% were non committal, and 11% disagreed. 72% thought that the review report represented dissenting views in a fair and balanced way, with, 21% being non committal and 7% disagreeing.

## **Fair, balanced and credible**

### ***Q7. The Review is fair, balanced and credible***

83% of respondents who answered this question thought the EP Report to be fair, balanced and credible. 10.9% were non committal and 6% disagreed. As mentioned above 72% who answered Q10 thought the EP Report represented dissenting views in a fair and balanced way, with, 21% being non committal and 7% disagreeing.

## **The recommendations**

### ***Q11. The Review recommendations are the right ones***

86% of respondents agreed that the EP Report made a valid case for the actions proposed, with 9.5% being non-committal and 4.5% disagreeing (Q8). 82% agreed that the Report's recommendations were the right ones, with 13% non committal and 5% disagreeing.

## **Conclusions**

As educational professionals are the most affected by policy changes in the arrangements for teaching RE, it is only to be expected that they would be in the majority amongst the respondents. The respondents are supportive of the EP Report in all the aspects surveyed, although it is disappointing that these questions were only answered by two thirds of the respondents (roughly 200). It needs to be noted that the satisfaction rate dips on question 9 and less confidence is shown that the Report 'represented all stakeholders views without bias'. The big rise in the number of people in the population not claiming adhesion to any religion, according to the 2011 census, needs to be recognised, as this group is under represented in the survey responses and has implications for curriculum deliberations.

## B. Expert Panel Report. Extended consultation responses

Twenty eight extended responses were submitted to the REC during the wider public consultation period of Phase 1 of the RE Review and each was considered carefully by the Chair of the Phase 1 Expert Panel and three members of the Review Steering Group. Some messages were deemed “key” because they recurred across the extended responses. Others were messages that all four members of the group felt were particularly powerful or insightful, therefore worth sharing with a wider audience.

The following key messages were identified:

1. Review documents needed to be written accessibly, for example restricting the use of technical language and educational jargon to an absolute minimum, and keeping to short sentences. Documentation must be accessible to as many people as possible, whilst being sufficiently robust and technically rigorous to be credible with educational professionals and policy makers. Further material might be pitched for the readership of non-RE professional SACRE members.
2. The documentation needed to reflect greater recognition of the interests of RE in schools with a religious designation, whilst continuing to uphold the interests of community schools. RE in these contexts was different and distinctive, sharing common elements but of equal educational worth.
3. Tension was noted between responses which advocated following the emerging National Curriculum model for England in Phase 2 of the Review closely for the future good of the subject; and those who argued the opposite position. Most did suggest that the Review should capitalise on those aspects of the NC proposals regarding subject content where it was appropriate and useful to RE and its identified aims.
4. A number of issues were identified, including (a) CPD & ITE in RE, and (b) RE and its Governance, as key issues for the subject that did not feature strongly in the Expert Panel report. The outcomes and process for TG2 in Phase 2 should be reviewed with this issue in mind. However, some of these agenda items may simply lie beyond the scope of what it was possible for the review to achieve in Phases 2-4, depending on available resources and the considered judgements of the Steering Group.
5. The change in language from “religions” to the more inclusive “religions and beliefs” from the first to final draft of the Phase One Expert panel report was widely welcomed and supported.
6. The attempts of the Expert Panel Report to offer specific examples of particular agreed syllabuses to illustrate points they wished to make appeared to favour certain agreed syllabus models over others and this was unhelpful. It would be safer to avoid any specific references to syllabuses at all in Phase 2 documentation.

7. There was broad agreement that a clearer set of aims for RE was needed. Some guidance on pedagogy would be welcomed but this should not be overly prescriptive or in any sense straightjacket local curriculum developers.
8. There was considerable endorsement for the use of the phrases 'learning about' and 'learning from' religion, but a variety of interpretations of what these phrases meant. This may help to explain concerns around their use in relation to assessment i.e. while they offered a sense of what the subject was characteristically about, they were simply not precise enough to use for the purpose of evaluation. It might make sense to continue to reflect an ongoing concern with learning about and from religion in RE, for example to construct a statement of purpose for the subject.
9. There should be a balance of both primary and secondary phases, and also of special school experience. Some respondents were concerned that the particular issues facing RE within the primary context had not been reflected adequately in the report.
10. The RE Review should seek to engage with and listen to non-RE educational expertise in the next phase of the process, particularly with reference to curriculum design and the aims of the curriculum.
11. Another respondent articulated the purpose of RE in the following way which members of the Steering Group found helpful:

***'RE is about understanding people who do not always react as rational, reasonable beings but emotionally, relying on instinct, struggling with the unexplained, creative and inventive, and illogical. It should be about understanding what people believe and why. This can only be helpful to integration and the valuing of diversity in our communities.'***

(The tension between points 10 and 11 perhaps helps to capture some of the difficulty the Review team was dealing with; educational professional v faith community/ voice of ordinary citizens.)

12. Several people asked that characteristically Humanist concerns be given more prominence in an account of RE suited to the twenty first century; some raised questions about the name of the subject. These might be points that TG2 wished to consider.
13. Concerns about examinations in RE/RS and the status of the subject in the light of the introduction of the EBac were a major theme in the extended responses. However no single clear view emerged of what ought to happen in the future.
14. A stronger presence for RE on the NC documentation than it currently enjoys was absolutely critical. It was too weak at present.

The group recognised the considerable effort to which those individuals and groups who sent in extended responses to the Review had gone. Every response had been read and considered.

Dr Bill Gent (Chair of Expert Panel), Daniel Hugill, Dr Ranvir Singh, Deborah Weston (Steering Group members)

## C. Phase 2 Report. Web-based survey analysis (1)

### Introduction

The draft Religious Education programmes of study for key stages 1-3 were posted on the Religious Education Council's web site on 7<sup>th</sup> June and respondents were asked to complete a survey. This consisted of 14 statements and a 5 point Likert-type scale was used asking respondents to *agree/disagree/ neither agree nor disagree*. Each statement also invited respondents to elaborate or comment.

Part 1 of this report analyses the responses to the statements and Part 2 analyses the extended responses.

### General comments

The total number of respondent was 358. Not all of these responded to every statement. Numbers choosing not to respond to particular statements varied between 10 and 107 for the Likert-type questions. For open ended questions the numbers of respondents choosing not to comment varied between 73 and 314.

Respondents were asked to identify their occupational affiliation. The majority, approximately 70% (out of 348) identified themselves as education professionals, with 33% being RE teachers. 5.2% identified themselves as employees of a religion or belief organisation. 24.7% identified themselves as 'other'. One inference to be drawn is that the survey did not succeed in reaching many non education related respondents, although there was some representation. Another inference is that the survey design did not capture the occupations of the relatively large numbers of respondents who described themselves as 'other'. This percentage is larger than all other categories when aggregated, other than the RE teachers category.

Respondents were also asked to describe their religious/belief affiliation. The clear majority were Christians (39% out of 348). However if one aggregated the last 4 categories together where respondents either said they had a non religious world view, no religion /belief affiliation, preferred not to say or designated themselves as 'other' then they became the majority at 49.9%. Thus the majority of respondents did not identify themselves as having a religious/belief affiliation. Other identifications were represented in small numbers, the largest of these being Buddhists (3.7%).

### Method

The analysis follows the order and numbering of the statements (S) as they appeared in the survey, and is presented item by item. The 'strongly agree' and 'agree' category have been aggregated as have the 'strongly disagree' and 'disagree' categories.

***S4. The programme of study broadly captures your views of the aims and purposes of RE as a subject.***

There were 305 respondents. 71% agreed; 16% disagreed.

***S6. This will be helpful to RE teachers in schools, who would be able to work with the statement of purpose and aims for RE which it provides.***

There were 285 respondents. 70% agreed, 14.8% disagreed

**S8. The statement on the purpose and aims of RE will provide a useful resource for other curriculum developers, including Agreed Syllabus Conferences**

There were 281 respondents. 71% agreed, 12.1% disagreed.

**S10. The language used throughout the programme of study is clear and accessible.**

There were 279 respondents. 69% agreed, 17.3% disagreed

**S12. The content set out for the Early Years/Foundation Stage is well balanced**

There were 268 respondents. 64% agreed, 8.6% disagreed. The relatively large percentage in the 'neither agreed nor disagreed' category should be noted for this statement (i.e. 26.9%), possibly indicating that the question was not fully understood, or did not lend itself to an unqualified response.

**S14. The content set out for the Early Years/Foundation Stage is sufficiently detailed to enable teachers to be able to plan opportunities effectively**

There were 268 respondents. 52% agreed, 11.2% disagreed. Again the large number of 'neither agree nor disagree' should be noted (i.e. 36%.) A possible inference is that a large number of respondents did not feel qualified to answer this question. This would fit with the respondent profile noted at the beginning with RE teachers being only 33% of the sample and presumably not all of them would be working at Early Years level.

**S16. The content set out for Key Stage 1 is well balanced**

There were 261 respondents. 52.9% agreed, 29.9% disagreed. Again a large percentage of respondents (27.2%) said they 'neither agree nor disagree'.

**S18. The subject content set out for Key Stage 1 is sufficiently detailed to provide the basis for a high quality RE curriculum**

There were 261 respondents. 44% agreed, 15% disagreed. There was a high percentage in the category of 'neither agree nor disagree' (39.5%). This is close to the percentage in the 'agreed' category. This may be because a majority of respondents did not feel qualified to give an opinion, or because the meaning of the word 'quality' is open to different interpretations.

**S20. The content set out for Key Stage 2 is well balanced**

There were 256 respondents. 48% agreed, 19.2% disagreed. 32.8% neither agreed nor disagreed.

**S22. The subject content set out for Key Stage 2 is sufficiently detailed to provide the basis for a high quality RE curriculum**

There were 256 respondents. 45% agreed. 17.6% disagreed. There was a high percentage in the 'neither agree nor disagree' category (37.1%)

**S24. The content for Key Stage 3 is well balanced**

There were 253 respondents. 53.8% agreed, 20% disagreed. 26% neither 'agreed nor disagreed'.

**S26. The subject content set out for Key Stage 3 is sufficiently detailed to provide the basis for a high quality RE curriculum**

There were 253 respondents. 45.1% agreed, 20.5% disagreed. The percentage of 'neither agree nor disagree' was 34.4%

**S28. The draft programme of study allows for effective progression and challenge**

There were 252 respondents. 62.7% agreed, 19.4% disagreed. 19.9% neither agreed nor disagreed.

**S30. The programme of study as set out will promote the development of an exciting and innovative RE curriculum**

There were 251 respondents. 62% agreed, 24.3% disagreed. 23.5% neither agreed nor disagreed.

## Conclusions

There was a clear majority of respondents in favour of the statement of aims and purposes of RE as a subject (71%), and a clear majority supporting their usefulness for curriculum developers (70%). Over 60% of respondents thought that the programme of study allowed for progression and challenge and would promote the development of an exciting and innovative RE curriculum. Rather lower percentage agreements were recorded for other items which were more specific. Statements 14 and 16 on the Early Years curriculum scored just over 50%. For statements on KS2 and 3 agreement percentages were less than 50%. It is not clear what can be validly inferred from these numbers. As I have noted it could be speculated that the sample of respondents did not feel sufficiently qualified to comment on detail.

## C. Phase 2 Report. Web-based survey analysis (2) Free responses

### Introduction

The Religious Education draft programmes of study for key stages 1-3 were posted on the Religious Education Council's web site on 7<sup>th</sup> June and respondents were asked to complete a survey. This consisted of 14 statements and a 5 point Likert-type scale was used asking respondents to agree/disagree/ neither agree nor disagree. Each statement also invited respondents to elaborate or comment.

Part 1 of this report analyses the responses to the statements, Part 2 analyses the extended responses.

### Method

Each item attracted a large number of free responses. S4 had 133 responses, the lowest was 73. In order to reduce the data in a useful way, the following procedure was adopted. Each item was read and the major point was summarised. Subsequent items which repeated the same point or a related point were noted by the item number. This enables a reader to locate the main focus of concern and to refer to the numbered items in the data for more detail. Responses that were constantly repeated in subsequent items and across the questions, or deemed to be irrelevant to the statement were discounted.



**S4 Q5. The programme of study broadly captures your views of the aims and purposes of RE as a subject** (133 responses)

<b>Item no.</b>	<b>Comment summary</b>	<b>Item number where similar or related views expressed</b>
1	The full range of beliefs (religious and non religious) should be covered	2,9,10,11,16,22,24,48,51,64,65,74,77,79,81,84,124
	They should be compulsory	13,21
	There should be an element of critique of both	12,41,61,69,99
	There should be an explicit reference to Humanism	16,27,37,38,39,44,45,52,53,63,78,82
	The 'or' in 'Christianity and at least one/two other religions or non religious world views' should be replaced with 'and'	13,24,37,51,52,59,81,106
2	Why study non religious world views in a subject on religion?	7,8,23,28,46,47,91,94,95,103,116,126
6	There should be a reference to reflecting on their own and others' experiences	41,43,49,80,92,105,118
32	The document ignores the requirement of the 1988 Act to teach all principal religions	31,81,82,106,110,128,129,130,133
35	The course content is too narrow	54,68,72,73,83,87,97,107,109,127,132
90	No reference is made to KS4,5 assessment or skills or the locally agreed syllabus	93,98,125
7	Various comments were made about the style and language of the document, the need for some terms to be defined	24,32,58,62,66,72,93,105,114,121,131

**S6 Q7. This will be helpful to RE teachers in school, who would be able to work with the statement of the purposes and aims for RE which it provides** (96 responses)

<b>Item no.</b>	<b>Comments summary</b>	<b>Item number where similar or related views expressed</b>
2	It is important that RE has a national statement of curriculum guidance written in a style compatible with other subjects	14,38,81,85
3	Local schemes of work are more useful, since more detailed	36,45,73
4	Not useful since a vision for RE not given nor a case made	7,32
4	No reference made to local dimension/statutory materials, locally agreed syllabuses or SACRE guidance/Ofsted reports	5,44,70,74, 90
6	The language is dry, uninteresting, not user friendly, not accurate, not inspirational, lacking definitions	22,24,37,48,59,89,72,96
11	Structure needs to change to help non specialists	13,17,19,21,23,24,25,35,47,75,79
25	Adds virtually nothing to the Non-statutory National Framework	77
26	It will help non specialists	28,31,32,61

38	Aims need to include spirituality, respect, learning from religion	44,46,53,71
50	Teachers in religious schools will do lip service to the non-religious elements	51
67	Only useful if there are resources/training	
69	Needs a clearer topic framework e.g. life after death, relationships	91,92
78	Coverage of world views too narrow in KS 2 and 3, need a comparative approach to stop assimilation to PSHE	

**S10 Q11.***The language used throughout the programme of study is clear and accessible* (88 responses)

<b>Item no.</b>	<b>Comment summary</b>	<b>Item number where similar or related views expressed</b>
2	Strong point of the document is its clarity and accessibility, but some additional references, definitions, examples and clarifications are needed	3,4,7,8,9,22,23,32,37,40,42, 43,44,45,51,54,58,60,62,64, 65,67,68
4	The language is confusing, clumsy, vague, fluffy, inconsistent, lacking in clarity, stale, some sentences are too long	17,19,21,24,25,31,33,36,38, 47,50,61,71,72,74,78,79,85, 91
8	Some expressions would bemuse non-specialists, should aim at Sun reader.	12,15,26,27,35,39,48
13	The glossary is good	
28	The wording is inclusive	
41	Some of the language is too challenging to (sic) people of faiths	
76	Listing the faiths would be clearer for primary school teachers and would also encourage publishers to commission books	

**S12 Q13.***The content as set out for EYFS is well balanced* (82 responses)

<b>Item no.</b>	<b>Comment summary</b>	<b>Item number where similar or related views expressed</b>
2	The inclusion of non religious world views is an example of balance, but should be a requirement to study non religious world views	10,13,82
4	Links to early learning goals are helpful	7,17,60
8	There is an appropriate focus on personal response and engagement	
11	Some basic concepts of faith traditions should be explained e.g. prayer	
14	Guidance for teachers needed in introducing supernatural world views which may cause fear etc	
31	Content is too demanding for age group	42, 71
51	Good balance of religious and non religious resources	
57	All the main religions should be introduced	79
67	Need wider remit to ensure children do not constantly encounter same religions and world views	

**S14 Q15. The content as set out for FYFS is sufficiently detailed to enable teachers to be able to plan opportunities effectively** (79 responses)

Item no.	Comment summary	Item number where similar or related views expressed
3	Content needs unpacking for age appropriateness	55
3	What is the relationship between the L.A. Syllabus and SACRE guidance : real detail cannot be developed except by ASCs	5,16,17,55,9
11	Lack of guidance for non-specialists/clearer framework needed and listed units, concrete exemplification, sample lesson plans	13,52,25,30,36,41,54,58,62,
17	What is a non religious pattern? A non religious place of worship?	77
27	There should be an emphasis on the local context as a starting place	40

**S16 Q17. The content as set out for KS1 is well balanced** (86 responses)

Item no.	Comment summary	Item number where similar or related views expressed
12	No spiritual development aspect, no reference to surprise /mystery	17,21,34,
3	Too fact and knowledge based, no requirement to give reasons for opinions , should include historical perspective, independent learning and reflection, and relationship to own lives	21,25,31,40
15	Expectation to recognise local, global contexts is too ambitious for KS1, should focus on local faith communities	63
21	Not appropriate to emphasise inclusion of non religious world views at KS1	23, 43
40	If a school chose a on religious world view in additions to Christianity , the scope would be too narrow and if they chose 2 religions the non- religious world views would be left out	43,46,50,60,63,67,72,75
56	Symbolism, external morality, subtleties of meaning in religious stories not suitable for KS 1, especially when taught by non specialists	
57	Stories about the founders of all great religions should be included	

**S18 Q19. The subject content as set out for KS1 is sufficiently detailed to provide the basis of a high quality RE curriculum** (86 responses)

Item no.	Comment summary	Item number where similar or related views expressed
3	Christianity plus one other religion or non religious world view is not broad enough and contrary to the law/ it will also create progression problems	19,29,58,7,21,60
4	There is a large scope for variation in the document	
5	The document would need to be unpacked and	19,9,25,33,64,65

	explained to non specialists/ working templates and supporting materials etc. needed	
6	There should be a reference to artefacts, reflection on feelings, explanation and analysis	31,43,74
11	LOTC is not methodology nor a strand of content	
16	Subject content assumes a level of teacher understanding which is unrealistic	26,33,80
30	There should not be an RE curriculum, we should teach simplified approaches to philosophical thinking	
66	Assessment guidance is missing	
67	Class room examples needed as subject is increasingly taught by TAs	70

**S20 Q21. The content as set out for KS2 is well balanced** (82 responses)

<b>Item no.</b>	<b>Comment summary</b>	<b>Item number where similar or related views expressed</b>
2	The inclusion of non religious world views balances detailed reference to religious faiths , a clearer requirement to study them is needed	26,22,36,38,44,45,44,48,49,51
3	No spiritual development mentioned	34
3	Number of faiths to be taught is too limited	17,16,24,42,46,51,61,64,69,70
6	Too much emphasis on non religious world views, choice of Christianity and 2 non religious views is not balanced	37,39
8	The statement 'Christianity and at least 2 other religions or non religious world views could lead to non religious views being studied instead of other world faiths , undermining knowledge at KS2, making progression at KS3 more difficult	27,55,57,71
10	Humanism should be strongly recommended or compulsory as well as study of Christianity and another world religion	29,81,25,65
17	What counts as progression in non religious world views?	
23	There should be an acknowledgement of diversity within religious traditions	
28	It should be recognised that the value of 'belonging to a community faith' creates exclusivity as well as inclusivity	
28	'... life's meaning and purpose' assumes there is one to be discovered rather than chosen	
30	How can pupils make links between a religious and non religious world view if the latter is not chosen? This should be made explicit	
73	Why is a child encouraged to be curious at KS2 and not at KS1?	
82	There is not enough on the moral and immoral consequences of holding different world views	

**S22 Q23. The subject content of KS2 is sufficiently detailed to provide the basis for a high quality RE curriculum** (73 responses)

<b>Item no.</b>	<b>Comment summary</b>	<b>Item number where similar or related views expressed</b>
2	A recommendation to study 4 religions and non religious world views in KS2 would ensure breadth	3,6,13,22,26,27,32,39,40,42
4	Need clear indicators of progression for each KS. What is progression in a non religious world view?	25
8	Does the document imply that a local authority syllabus will not be produced? If so this requires a change in the law.	18,54
9	Current document allows no teaching of non religious world views in KS 1.2.3, this need to change	2,8
17	Non specialist must seek guidance through local authority syllabuses; this is not mentioned	32,24,33,58
18	More creativity and experiencing of religious and non religious world views in practice to be of a high quality	20
60	Coverage of major faiths should be compulsory	
70	Primary and secondary schools should forge closer links to ensure progression	

**S24 Q25 The content of KS3 is well balanced** (95 responses)

<b>Item no.</b>	<b>Comment summary</b>	<b>Item number where similar or related views expressed</b>
4	Where is the depth of content that is different from KS2?	18,21
6	Good that it states 'appraise religious and non religious practice'	89
7	prominence of Christianity in opening statement is unbalanced	86
8	Good that there is skills development from KS2 to 3. Higher level thinking skills should be introduced	30,28
13	Humanist teaching should be compulsory in order to be representative of the population	37,3,9,94
19	All key religions should be taught	77,78,81,83
24	Content is unbalanced because it does not contain the science/psychology of belief	
27	Human rights, post-colonial critique, liberal values, tolerance, illiberal religious practices should be included at this stage	
30	More emphasis is needed on spiritual development	
31	There should be more on 'learning from' and reflection	32,73,85
45	I want to plan my own curriculum based on the needs of my pupils. The content limits my capacity to do that	
92	There should be more on 'ultimate questions', ethical dilemmas and theory to prepare for KS4 & 5	

**S26 Q27. The subject content for KS3 is sufficiently detailed to provide the basis for a high quality RE curriculum** (83 responses)

<b>Item no.</b>	<b>Comment summary</b>	<b>Item number where similar or related views expressed</b>
5	Needs to provide what is appropriate content for this age group and how it links to level descriptors	8,76,77,79
6	Suggest that the importance of religious practice is given greater and more explicit emphasis	
15	Agreed syllabus conferences and schools should co-ordinate content across primary and secondary phases to ensure coherent and broad coverage	26,31,33,38,51
21	To be of a high quality need more creativity, experience in practice, excitement and engagement across all KSs	30
23	Forms of expression is missing	
28	Non-religious world views do not have a set of texts, authorities etc, so this does not allow for in-depth study	
30	The emphasis on people with strong beliefs is unnecessary, giving undesirable attention to fundamentalists	
36	More detail required on Humanism /non-religious world views	
53	There need to be a consideration of pedagogy and meta-learning	
64	I would like to see the study of at least one local religious community as part of this KS	

### Conclusions/ observations

There was evidence of some lobbying by both Humanists and by those who do not wish to see non-religious views included. The same points were repeated for all statements, often verbatim. A large number of respondents said they did not feel qualified to comment on various statements and this is borne out by the statistical data. This means that the response rate whilst seeming to be high is misleading.

The substantial broad brush concerns are as follows.

- The number of religions to be studied is too limited
- As it stands it is possible for non religious world views to be left out entirely
- The present document would require a change in the law
- The relationship between this document and locally agreed syllabuses is unclear
- The following elements of the curriculum have disappeared: 'learning from', spiritual development, creativity, experiences of religious practices, critical skills, artefacts, assessment.
- Some new elements were suggested, such as the science/psychology of belief, the historical dimension

- The document is not sufficiently tailored to the vast number of non specialists who have to teach RE
- Some of the language used in the document is obscure. Definitions and clarification is needed
- There was some concern over the need for flexible interpretations so that the needs of locality could be met
- There was some concern that children would have same diet of content year after year