

# **A CHECKLIST FOR HIGH QUALITY RELIGIOUS EDUCATION**

**To what extent do we demonstrate each feature?**

**What is our evidence?**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| ***Feature of Religious Education (NCEC,2018, 18-19)*** | **Strongly Disagree** | **Disagree** | **Slightly Disagree** | **Slightly Agree** | **Agree** | **Strongly Agree** |
|  | 1 | 2 | 3 | 4 | 5 | 6 |
| Do leaders give high priority to Religious Education? |  |  |  |  |  |  |
| Is Scripture central to RE? Is it studied in context, related to students' experiences and offered for prayerful reading and as resource for living? |  |  |  |  |  |  |
| Are the principles and practices that inform learning and teaching other learning areas expected and evident in RE? |  |  |  |  |  |  |
| Do the students perceive RE as a learning area?  Do the teachers?  Do the parents? |  |  |  |  |  |  |
| What evidence is there that the pedagogy empowers the learner?  Does it open a sense of mystery, wonder and meaning?  Does it give them the freedom to investigate, inquire and use religious imagination?  Does it engage in critical reflection and empathetic dialogue with the Catholic tradition, culture and the students’ experience? |  |  |  |  |  |  |
| How do we enable a dialogical interplay between the perspectives of the students, the Catholic tradition and other religious worldviews? |  |  |  |  |  |  |
| How is the learning and teaching explicitly and comprehensively Catholic so as not reduce our tradition to values not clearly anchored within it? |  |  |  |  |  |  |
| How well does RE interact with the complementary aspects of the religious life of the school?  And does it interact with the religious life of the parish? |  |  |  |  |  |  |
| Are there collaborative processes that enable parents and families to engage with RE? |  |  |  |  |  |  |
| Is pedagogy culturally and developmentally appropriate for all learners?   Does it allow differentiated and personalised learning? What evidence do we have of this?  *In particular:* Do our Aboriginal and Torres Strait Islander students engage with local indigenous communities?  And does pedagogy in the early years draw on children’s natural senses of wonder and curiosity, and does it use story, play and concrete and visual materials?  Or does curriculum in the senior years offer various pathways, including state-accredited courses? |  |  |  |  |  |  |
| How do teachers plan for the multiple entry points for learners?  For example for those who are Catholic? Other Christian? Other religion? Those who have no religion? Those transferring to Catholic schooling? |  |  |  |  |  |  |
| To what extent does the teaching give a powerful witness and offer a respectful and inbuilt invitation to spiritual awareness and faith? |  |  |  |  |  |  |
| How do leaders show that they place great importance on leadership of the learning area?   On its Staffing? Its time allocation and timetabling? RE Resources? Its professional learning? Evaluation and improvement in RE? |  |  |  |  |  |  |