

# BALANCED RE

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THURSDAY 20<sup>TH</sup> JANUARY 2022 4.00-5.30PM

JENNIFER JENKINS

RE FACILITATOR- COVENTRY AND WARWICKSHIRE



WHAT DO WE  
MEAN BY  
BALANCED, MULTI-  
DISCIPLINARY RE?

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# BALANCED RE

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# SUBSTANTIVE AND DISCIPLINARY KNOWLEDGE



*“Distinctive subject areas have been constructed by humans to understand the world as we receive it.”*-  
Richard Kueh in *Reforming RE* by Mark Chater (2020)

There are two types of knowledge in an RE Curriculum:

**Substantive knowledge**- the information and facts about religion that are taught and the sacred texts and artefacts pupils encounter. The ‘stuff’ of the curriculum.

**Disciplinary knowledge**- the subject disciplines and a tradition of learning which involves looking at the religious content through various lenses. These are academic disciplines each with their own tradition, methods and tools for study. The ‘how’ of study in RE.

# OFSTED REPORT ON RE

## THREE TYPES OF KNOWLEDGE

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

**First, 'substantive' knowledge: knowledge about various religious and non-religious traditions**

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

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

What are the implications of this statement  
in your context?

What questions do you have?

<https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education>

- Substantive Knowledge
  - Ways of Knowing (Disciplinary Knowledge)
  - Personal Knowledge

# BALANCED RE

These are the three main disciplines in Religious Education

<https://balancedre.org.uk/>

**Theology** is about believing. It looks at where beliefs come from, how they have changed over time, how they are applied differently in different contexts and how they relate to each other.

**Philosophy** is about thinking. It is about finding out how and whether things make sense. It deals with questions of morality and ethics. It takes seriously the nature of reality, knowledge and existence.

**Human and Social Sciences** are about living. It explores the diverse ways in which people practise their beliefs. It engages with the impact of beliefs on individuals, communities and societies.

- Present RE to pupils as **polymethodic**: embracing a multidisciplinary approach including theology (believing), philosophy (thinking) and human & social sciences (living).
- You should try to ensure a balance of these 3 disciplines in your RE curriculum.
- Prioritise RE in the timetable so that it is regarded as a robust, academic subject and not something fluffy. Good RE can nurture skills in pupils useful for other subjects and life beyond education.



The strands of the Coventry & Warwickshire Agreed Syllabus

# WHAT IS AN ACADEMIC DISCIPLINE?

## What do we mean by a discipline?

A discipline is widely understood to have:

- An intellectual history/tradition which is manifested institutionally through higher education
- A body of knowledge founded on core concepts and theories
- A particular object of research/investigation, although this might be shared across disciplines
- Specific terminology and language to define and explain concepts
- Research methods and modes of enquiry according to its specific requirements
- A specific stance towards the nature of reality (i.e. views the world through a particular lens)
- Particular grounds upon which valid truth claims are made/ways of validating knowledge (epistemology)
- A group of intellectual followers (academics) who conduct new research in that discipline and bring changes to it over time

Taken from Norfolk Agreed Syllabus 2019

*“We are the inheritors, neither of an enquiry about ourselves and the world, nor an accumulating body of information, but of a conversation, begun in the primeval forests and extended and made more articulate in the course of centuries. It is a conversation which goes on both in public and within each of ourselves.”- M Oakeshott (1962)*



# WHAT IS DISCIPLINARY KNOWLEDGE IN RE?

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# DISCIPLINARY KNOWLEDGE: WHAT IS IT?

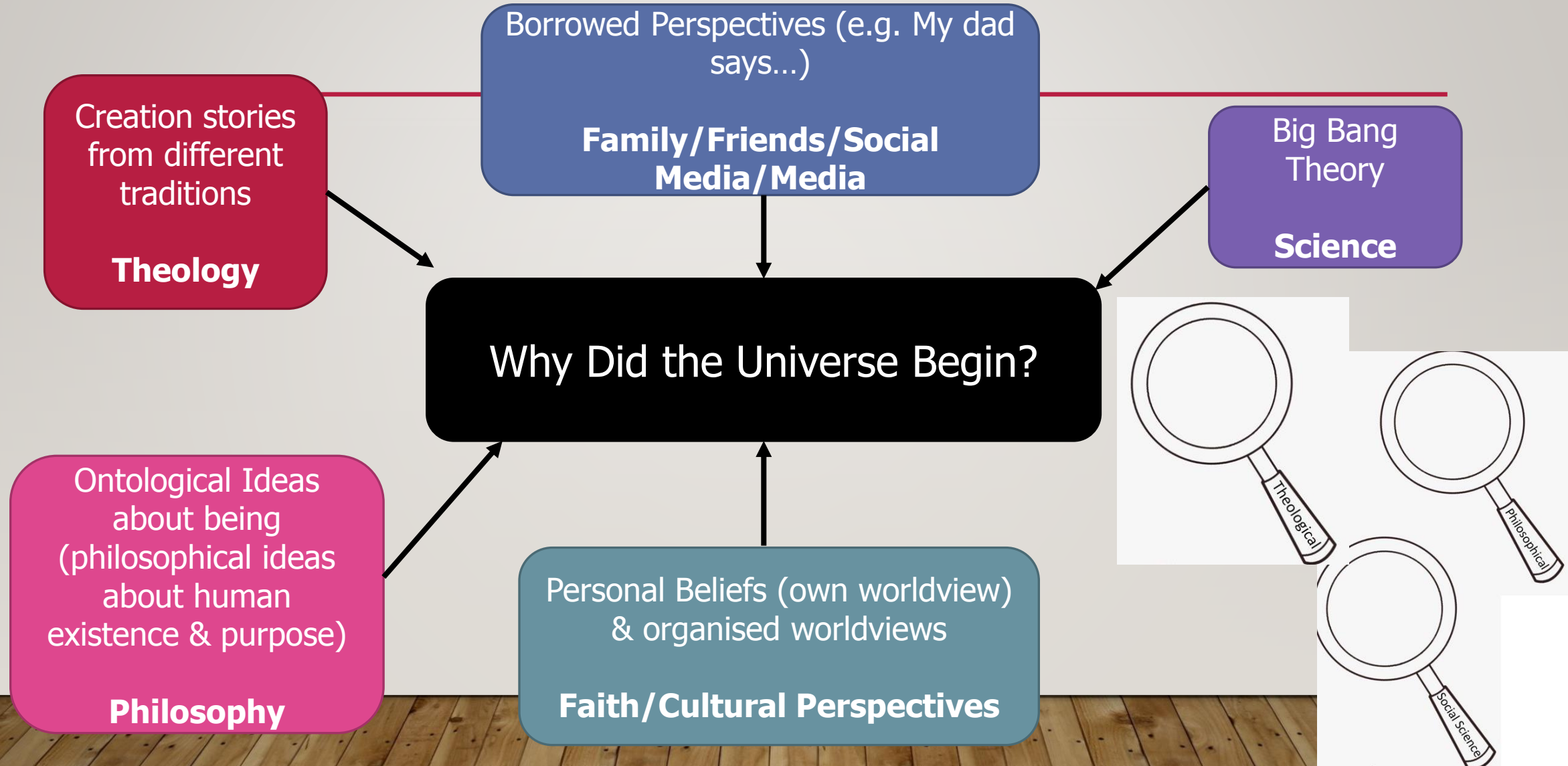
*“Engaging with disciplinary knowledge and utilising the skills associated with academic disciplines provides pupils with the toolkit they need to understand the complexity of worldviews.”- Georgiou & Wright, Reforming RE (2020)*

| Theology<br>(Believing)  | Philosophy<br>(Thinking)   | Human & Social Sciences<br>(Living)  |
|--|--|--|
| <ul style="list-style-type: none"> <li>• How key beliefs are presented in texts</li> <li>• Origins of key beliefs/concepts</li> <li>• How have key beliefs/concepts have been interpreted throughout history</li> <li>• How is the same concept can be treated differently across different worldviews</li> <li>• Authors of key sacred texts</li> <li>• Historical-social contexts and dates of sacred texts</li> <li>• The authority of the sacred text for both believers and non-believers</li> <li>• The relationship between authority, power and sacred texts in different traditions</li> <li>• The implications sacred texts and the beliefs held therein have for the way in which people see and think about the world</li> </ul> | <ul style="list-style-type: none"> <li>• How we know what we know</li> <li>• The ways in which humans try to understand the world around them</li> <li>• The ways in which humans try to work out what is real or true (Epistemology and metaphysics)</li> <li>• Whether belief make (rational) sense</li> <li>• Evidence to support a belief position and how convincing these are for humans (Logic)</li> <li>• How people decide what is right or wrong and why this matters (Morals &amp; ethics)</li> <li>• How beliefs in right or wrong connect to what people say and do</li> <li>• What happens when people have different interpretations of good and evil and these conflict</li> <li>• How this impacts on human interactions with others? (Ethics)</li> </ul> | <ul style="list-style-type: none"> <li>• What we mean by the term ‘religion’</li> <li>• What we mean by the term ‘worldview’</li> <li>• Whether all people mean the same things using these terms</li> <li>• How people within the same religion/worldview practise their beliefs differently (diversity in traditions)</li> <li>• The impact of geography or culture on the way beliefs are practised</li> <li>• The historical origins of these differences &amp; how they have changed over time</li> <li>• How belonging impacts on individual identity</li> <li>• The influence of family and community on lived experience</li> <li>• The benefits and challenges of community membership</li> <li>• The relationship between religious and other forms of identity</li> </ul> |

Lenses to look at religion and worldviews

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Religious Literacy

# BALANCED RE AND BIG QUESTIONS



**FOR THE PUPILS: UPPER KS2/KS3**

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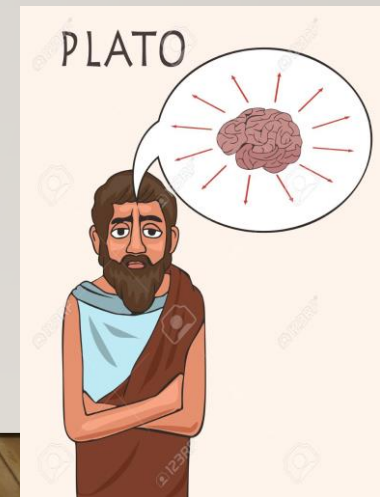
# WE ARE THEOLOGIANS

- We analyse sacred texts and make links with practices and beliefs
- We look for evidence to back up our thinking, using sacred text and beliefs.
- We make judgements based on our reading
- We make interpretations and identify our hermeneutical (interpretive) lenses
- We ask questions about what we read and discuss its meaning
- We consider authorship and authority and the context in which sacred texts were written
- We reflect on what sacred texts mean to us personally and what they mean to others



# WE ARE PHILOSOPHERS

- We explore different methods of knowing and different methods of reasoning
- We use the ideas and thoughts of others to generate discussion and formulate our own opinions
- We justify our opinions and ideas with evidence and examples
- We challenge the ideas and opinions of others, known to us and not known
- We ask innovative questions of our own and attempt to answer the questions of others
- We try to be persuasive in our spoken language and in our writing
- We think critically using reason and evidence
- We think about why we are here and issues of right and wrong, good and bad



# WE ARE HUMAN AND SOCIAL SCIENTISTS

- We question assumptions and religion
- We analyse how things change in society
- We consider the reasons for human behaviour and practices
- We consider what behaviour and practices tell us about belief and ways of seeing the world
- We study diversity and lived experiences of religion using interviews, case studies and observations
- We analyse and try to understand the worldviews of others, both personally and institutionally, alongside our own
- We encounter real people from different religious traditions and those of no faith
- We think about issues of belonging and identity and the interactions between these ideas



**FOR THE PUPILS: KSI / LOWER KS2**

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# WE ARE THEOLOGIANs

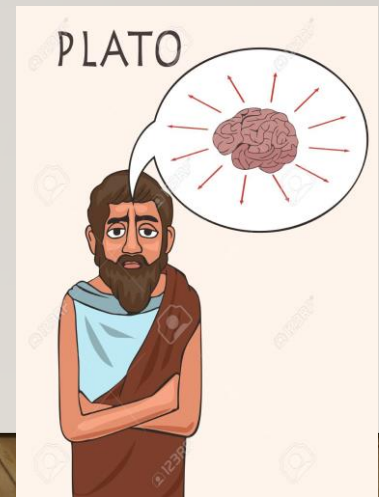
- We look closely at sacred texts and think about how they are important for understanding what people believe and how they live
- We all read the same text but we might understand it differently depending on what we know and what we have experienced
- We ask questions about what we read and discuss its meaning
- We think about who wrote sacred texts, when they wrote them and why they wrote them
- We think about what sacred texts mean to us and what they mean to other people





# WE ARE PHILOSOPHERS

- We think about how people know things
- We talk about what other people think
- We try to give reasons for our own thoughts and ideas
- We ask questions about what our classmates think so they can better explain it to us
- We try to convince each other that what we think is good and makes sense
- We think about life and why we exist, including what is right and wrong or good and bad



# WE ARE HUMAN AND SOCIAL SCIENTISTS

- We think about the world in which we live and why and how things change
- We think about why humans behave in different ways
- We think about what actions and behaviour tell us about what people believe and how they see the world (their personal worldview)
- We talk to people and watch people in action to understand diversity
- We try to understand how we see the world and how others see the world, as individuals and as religious communities
- We encounter real people from different religious traditions and those of no faith
- We think about why belonging and identity are important to people and why they show this in different ways



# UNPICKING THE DISCIPLINES FURTHER

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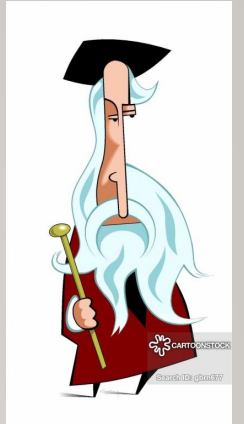
# THEOLOGY

- Theology considers the origins of key beliefs within religious traditions.
- It considers the sources of beliefs, such as sacred texts, tradition, reason and experience.
- It explores the reliability and authority of **sources** and acknowledges that these may be debated amongst theologians.
- Theology looks at the ways in which beliefs have developed over time and helps with understanding how key beliefs, concepts and ideas have changed through history, or have emerged at different points in response to societal events.
- Theology takes place within, between and beyond communities of faith.
- Theology makes connections between different beliefs, concepts and ideas both within and between religions and belief systems/worldviews.
- It looks at the ways in which beliefs and ideas shape the worldviews of believers and their relationships with others (those of shared faith and not)



# THEOLOGY

- Theology involves investigating key texts and traditions within different religions and belief systems.
- Through **hermeneutics** (the art or skill of interpretation), theology explores the ways in which sacred texts have been used as authoritative for believers and the ways in which they have been challenged, interpreted and disregarded over time.
- Theology makes use of **reasoning**. It considers the use of reason in assessing the key ideas of a religion or belief system (therefore making links with philosophy in places) and it explores the significance of **experience** in the claims made by religious and non-religious people.
- Theology is a discipline that grapples with questions that have been raised by religions and beliefs over the centuries, making them relevant to all. All can be theologians.



Name:

Date:

**Highlight the key parts of the text.**

**Annotate in the space below with your own thoughts, ideas and questions**

*Why do you worry  
without cause?  
Whom do you fear without  
reason?  
Who can kill you?  
The soul is neither born,  
nor does it die.*

*Whatever happened,  
happened for the good;  
whatever is happening,  
is happening for the good;  
whatever will happen,  
will also happen for the  
good only.*

**Key Questions to answer from and about the text:**

**What was surprising to you?**

**What was confusing to you?**

5 Question

6 Question

10 Question

1 Question

2 Question

3 Question

4 Question

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا  
نُخْرِجُكُمْ تَارَةً أُخْرَى

| From the **earth** We created  
you, and into it We **will return**  
**you**, and from it We **will extract**  
**you another time** |

| **The Quran 20:55** |

11 Question

12 Question

9 Question

7 Question

8 Question

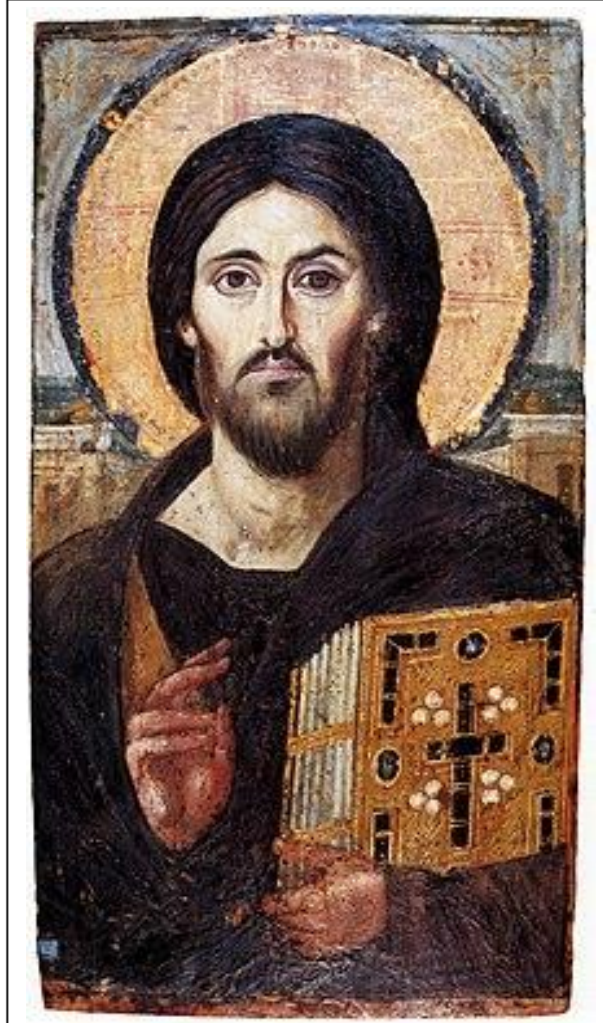
Name:

Date:

Use a magnifying glass or viewing frame to look closely at the image

What religious symbolism can you see within this image?  
Which concept is represented?

Is any part of the image confusing to you?



How does the image connect with what you know from sacred stories/texts?

If you were planning your own image to represent this concept, what would you include?



# THEOLOGY RESOURCES FROM COVENTRY & WARWICKSHIRE SACRE

Our Theologies of Reading CPD is available in section 8 of the Educational Resources section on the Warwickshire SACRE pages:

<https://schools.warwickshire.gov.uk/education-resources/standing-advisory-council-religious-education-sacre/3>

My Theology of Reading resources are also available here on the RE Online website:

<https://www.reonline.org.uk/teaching-resources/theologies-of-reading/>

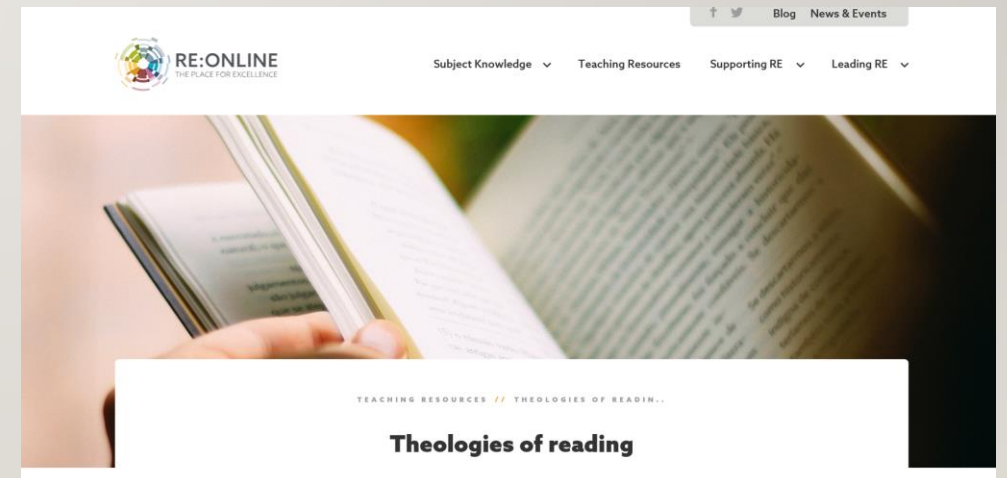


## Theologies of Reading

Approaches to Sacred Texts in the RE Classroom

Jennifer Jenkins

Thursday 13<sup>th</sup> February 2020



# HERMENEUTICS



## Hermeneutics for RE

### Knowledge as Interpretation

Jennifer Jenkins, RE Facilitator for Coventry & Warwickshire

# Hermeneutics = the art or skill of interpretation of text

**For the classroom**

## Theologies of reading

Ten examples of RE alert to hermeneutics

**Jennifer Jenkins** is a teacher and the RE and Spirituality Officer at Coventry Diocesan Board of Education. She has ten ways to help your pupils read and think like theologians

A key concept that sits within Theologies of Reading is hermeneutics: the skill or art of interpretation, of making meaning as we read. Approaching sacred texts as texts in their own right, and not just artefacts, offers pupils the chance to develop several different skills, many of which are transferrable across the curriculum.

- 1 Oracy**  
This is developed through discussion about authorship and context, authorial intent and interpretation. Texts can be 'explored' at word level, using highlighters to select words that seem to suggest particular emphasis for the reader, and discussed in pairs to make how different readers connect with text differently.
- 2 Commentaries**  
Group works engaging with different commentaries and creating (without emendation) introduces pupils to the ideas of a text holding not just one 'right' answer, nor being the object of mere opinion. Through engagement with these sorts of thoughts, a community of enquiry is born in the classroom.
- 3 Translations**  
The use of different translations of sacred texts allows pupils to engage with the subtleties of words in the original languages. Hebrew words, for instance, can't be 'translated' into English. Pupils can be encouraged to explore how different translations of the same word can have different meanings in different contexts.
- 4 Artistic interpretation**  
Similarly, art can be used alongside text to discover how sacred texts are communicated by artists, a tradition spanning many centuries. Students may look at multiple images acting as 'commentaries' on selected text, or select one image they feel best conveys the essential meaning of the text.
- 5 Paraphrases**  
Allowing pupils to write their own paraphrases of passages from sacred texts begins to reconstitute the concept of hermeneutics. Pupils can be encouraged to write paraphrases of passages from sacred texts, paraphrases that reveal the subtleties of meaning as seen by individuals, while also reconstituting the essential elements of the text present in all of the student versions.
- 6 Silent debate**  
This engages pupils with passages of text that can be emended and questioned, with students building on the comments of their peers. A double-entry journal, with questions focused on what pupils have gained from the text, as well as what their own mind has contributed, reveals the nature of readership in relation to the intentions of authors.
- 7 Personal lenses**  
Like with Pope's scheme, each student makes unique connections between themselves, the text and the world through the filter of their own life and educational experiences, resulting in a unique understanding of the text as different words, phrases and situations are read through their own hermeneutical lenses. For example, when engaging with the story of Jacob and Esau, those with ongoing young/older brothers may well read the story very differently from those with only sisters, or an only child!

Lenses are constructed through life experiences and belief systems prior to classical allusions, cultural references and the historical epoch in which the reader lives. When students approach sacred texts in the classroom, they must be aware of their own lenses and be prepared by the teacher to decipher the lens of the author. Posing questions about validity and usefulness, authority, consistency and

**For the classroom 7-14**

**9 Qur'anic recitation**  
The Qur'an is written in Arabic and is not intended for silent reading. It is considered by Muslims to have revelatory properties through the act of recitation and hearing. The Prophet himself (PBUH) said his friends to read the Qur'an book to him. Arabic letters hold symbolic as well as literal meaning and the sounds the words make, alongside the content, work together to contain the meaning. Its musical and aesthetic quality draws meaning into the heart, and memorisation and understanding form a reciprocal relationship.

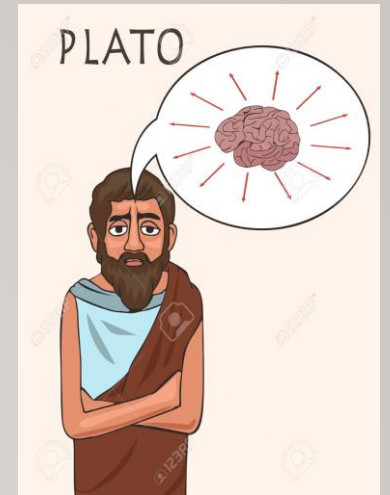
**10 Bible-based approaches**  
There are several longstanding traditions around approaches to biblical text within the Christian tradition. Leeds Diocese is a contemplative way of reading the Bible developed in the early centuries of the Church and formalised as a monastic practice by Benedict in the sixth century. The text is read slowly, re-read and pondered. It is a holistic approach, engaging the body through reading, the heart through contemplative reading, the mind through reflection and the spirit through responding to what has been read. This can be adapted for the classroom so that students first listen to their own slow reading, giving it their full attention. Then they ponder it, connecting with a single word or phrase that profits the most meaning to them. Finally, they reflect on what impact it has had on them personally, and submit a response or action of change in need or as a command interpretation, and sharing is only vitalisation.

Ambient reading is another literary concept, illustrated well through the experience of St Augustine, who on believing he heard the voice of a child saying 'Pick up and read, pick up and read' did retrieve his copy of the letters of Paul and sat down in his garden a place of familiarity to read. This act led to the eruption of doubt that had plagued his faith of late. He had read Paul's letters countless times before, but this occasion, reading it in his garden, led to a different reading experience, demonstrating the subtleties of such a reading and the idea of readers as 'movers'. You can explore this notion with pupils by asking them to read the same text in different locations: the classroom, outside, their bedrooms, at night, etc and journaling/annotating their differing responses during each reading.

**Ushah Resources**  
RE ONLINE: 'Theologies of Reading' - [www.reonline.org.uk/teaching-resources/theologies-of-reading](https://www.reonline.org.uk/teaching-resources/theologies-of-reading)  
Cambridge University: 30 Religious Traditions - [www.30resources.dialing.org.uk](https://www.30resources.dialing.org.uk)  
The Muslim Library: 'Reading Sacred Texts' - [www.ahk.org.uk/religious-library](https://www.ahk.org.uk/religious-library)  
Catholicity Child Church Unwired: 'Teachers and Tools: Exploring Religious Education through Hermeneutics' - [www.catholicity.org.uk/religious-education-workshops-hermeneutics/](https://www.catholicity.org.uk/religious-education-workshops-hermeneutics/)  
National Institute for Christian Education Research: 'Teachers and Tools: Exploring Religious Education through Hermeneutics' - [www.nicere.org.uk/religious-education-through-hermeneutics](https://www.nicere.org.uk/religious-education-through-hermeneutics)

# PHILOSOPHY

- For many thousands of years, human beings have asked questions about meaning, purpose and existence, both of the universe and of ourselves as humans.
- Around the 6th century BCE these questions began to be systematised in religious philosophies in different areas of the world. This is the starting point for the discipline of philosophy.
- As human beings, we have the capacity to reason as well as wonder about life, the universe, ourselves. It is this process of **reasoning** that lies at the heart of philosophy.
- Philosophy involves exploring answers to difficult questions. It embraces the process of how we try to answer them.
- Philosophy uses **dialogue, discussion and debate** to refine the way in which we think about the world and our place in it.

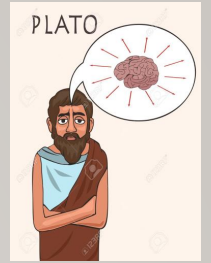


# Epistemology

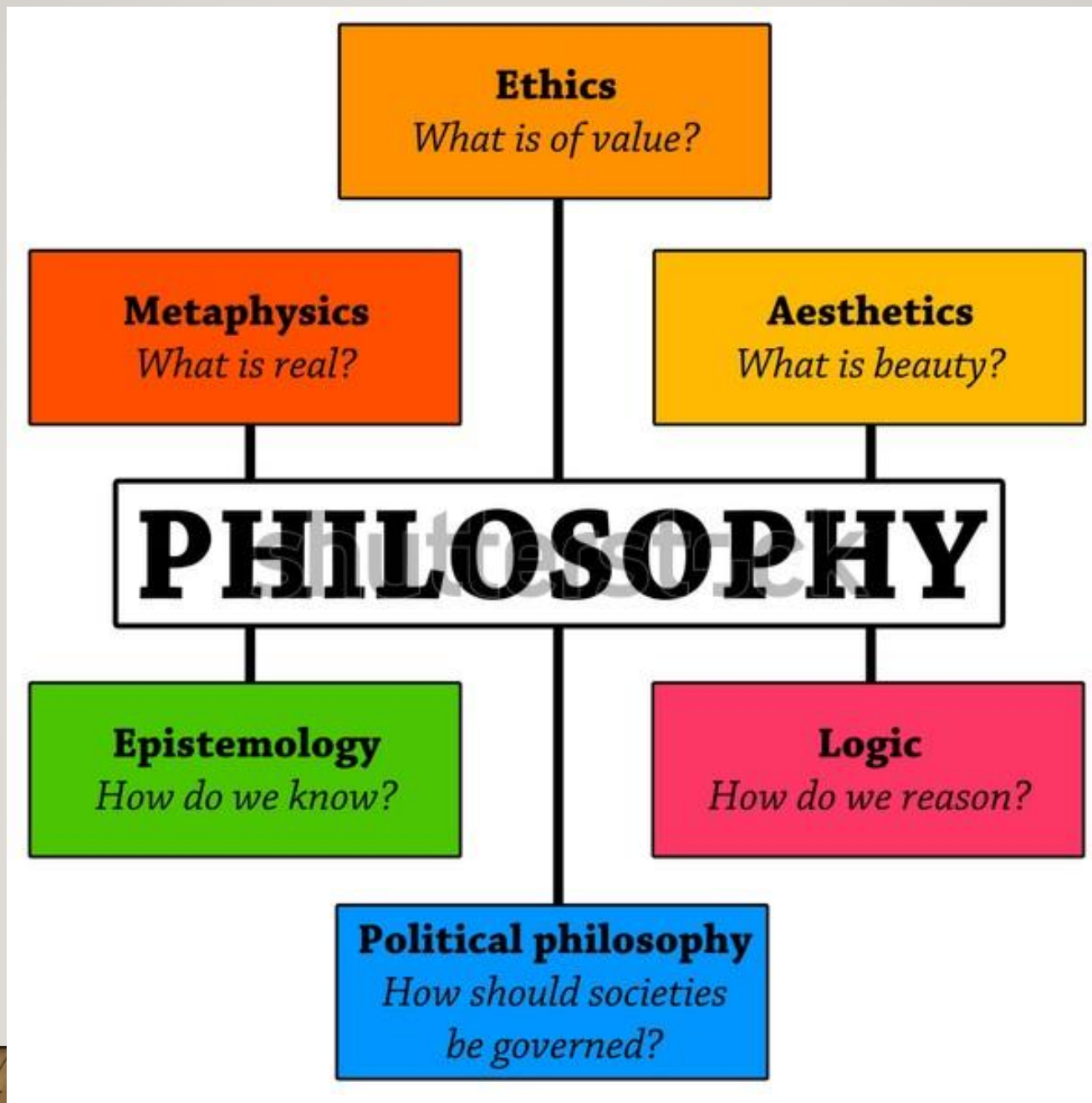
the theory of knowledge, especially with regard to its methods, validity, and scope. Epistemology is the investigation of what distinguishes justified belief from opinion.



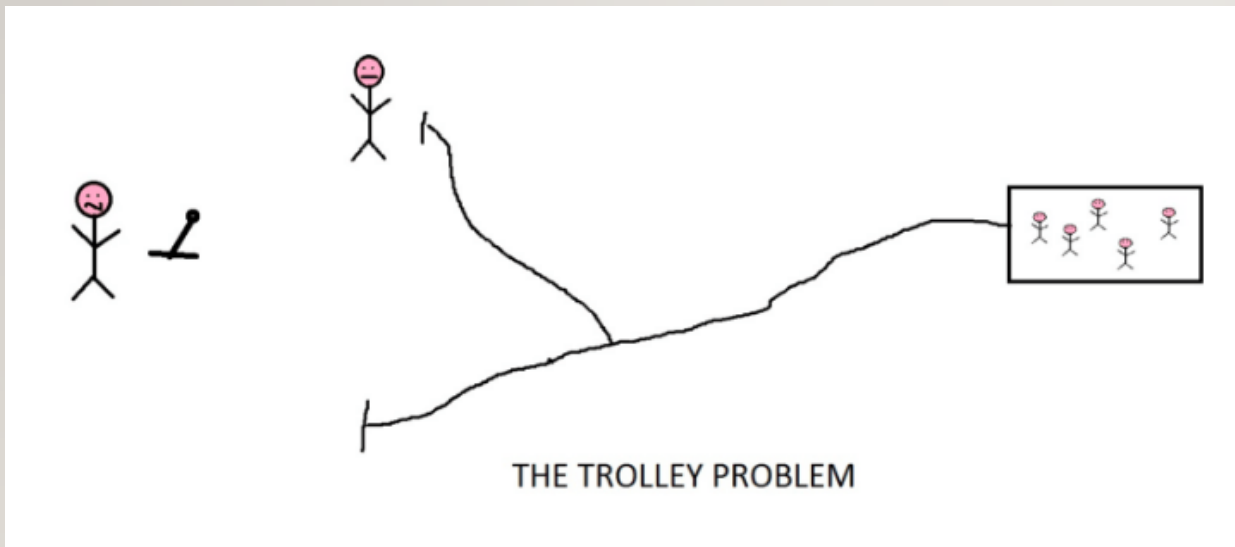
# PHILOSOPHY



| Metaphysics  | Logic  | Moral Philosophy  |
|--|--|---|
| <ul style="list-style-type: none"><li>• Considering the <b>nature</b> of the world around us</li><li>• Using our <b>senses</b> and <b>reason</b> to think about the world and to ask questions about it</li><li>• Asking <b>epistemological</b> questions about how we know</li><li>• <b>Examining</b> how people make sense of the world they live in</li><li>• Exploring <b>definitions</b> of things, e.g. what we might mean by happiness, hope, truth or knowledge</li><li>• Considering what the object of study might tell us about <b>the nature of existence and reality.</b></li></ul> | <ul style="list-style-type: none"><li>• Investigating the <b>process of reasoning</b> that takes place when we ask questions about the world and our place in it</li><li>• Considering the ways in which statements are put together to form <b>conclusions</b></li><li>• Evaluating whether we are asking <b>reasonable questions</b> of the object of study, as well as thinking about whether the object of study is providing a <b>well-constructed and coherent</b> response to <b>questions of existence, reality, truth, morality, etc.</b></li></ul> | <ul style="list-style-type: none"><li>• Considering the <b>nature of good and evil</b></li><li>• Asking questions such as, <i>'How do we decide what is good? What is the nature of goodness? and, 'What is a 'good' life?'</i></li><li>• Exploring what the object of study is telling believers about the <b>nature of goodness</b>, how to make <b>decisions</b> and how to <b>live a 'good' life.</b></li></ul> |



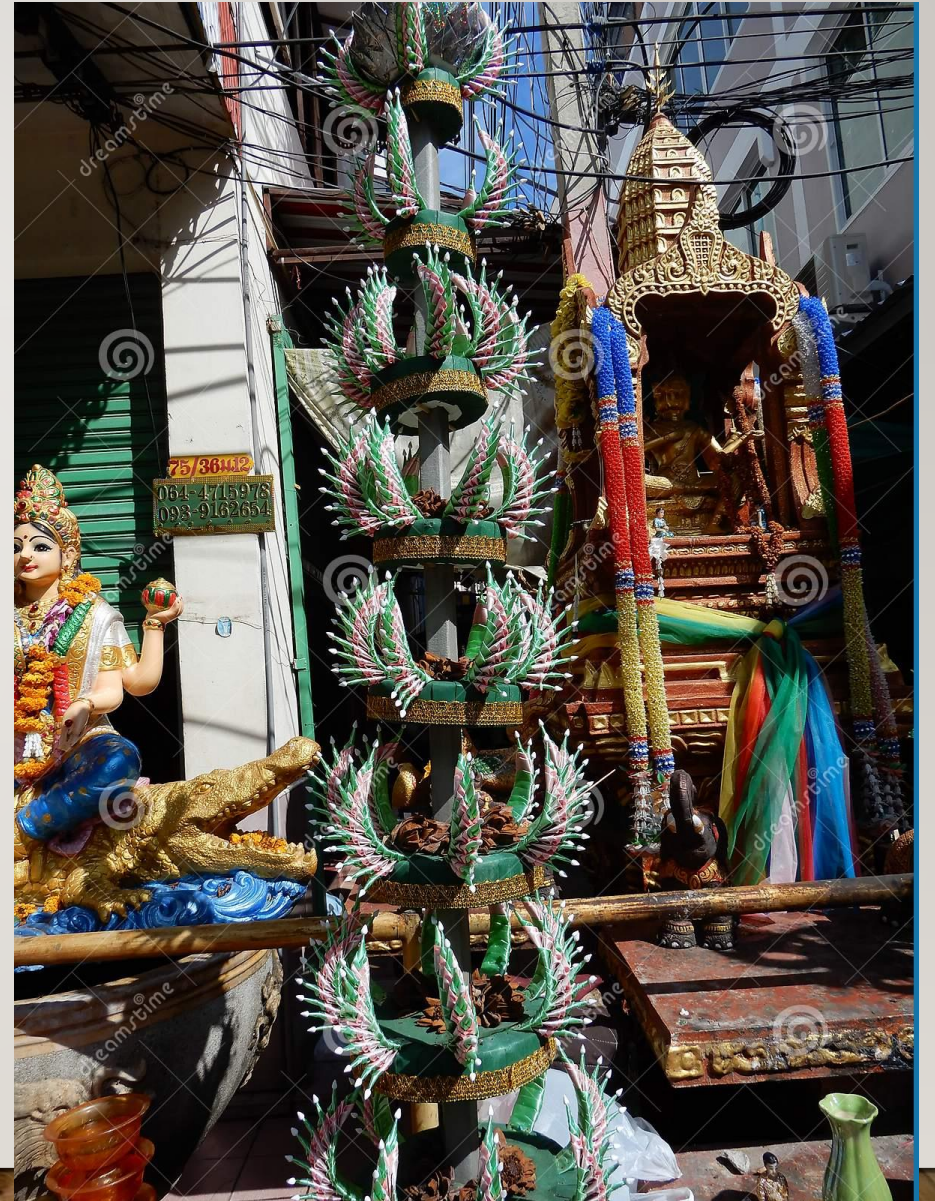
There is a runaway train or trolley car that is hurtling towards a fork in the tracks. In one direction there is a person tied down who will certainly be killed if the trolley travels on that track. To make matters worse in the other direction there are, inexplicably, 5 people tied to the track! There is a person, looking rather glum at the junction box – they must choose which track to send the trolley. Herein lies the dilemma; which way should the lever be pulled?



‘What if the 1 was a doctor and she could save a million lives?’  
‘What if the 5 were all murderous criminals?’  
‘What if the 5 were very old?’  
What if the 1 was David Attenborough?’

# Philosophical Enquiry Around Religious Artefacts:

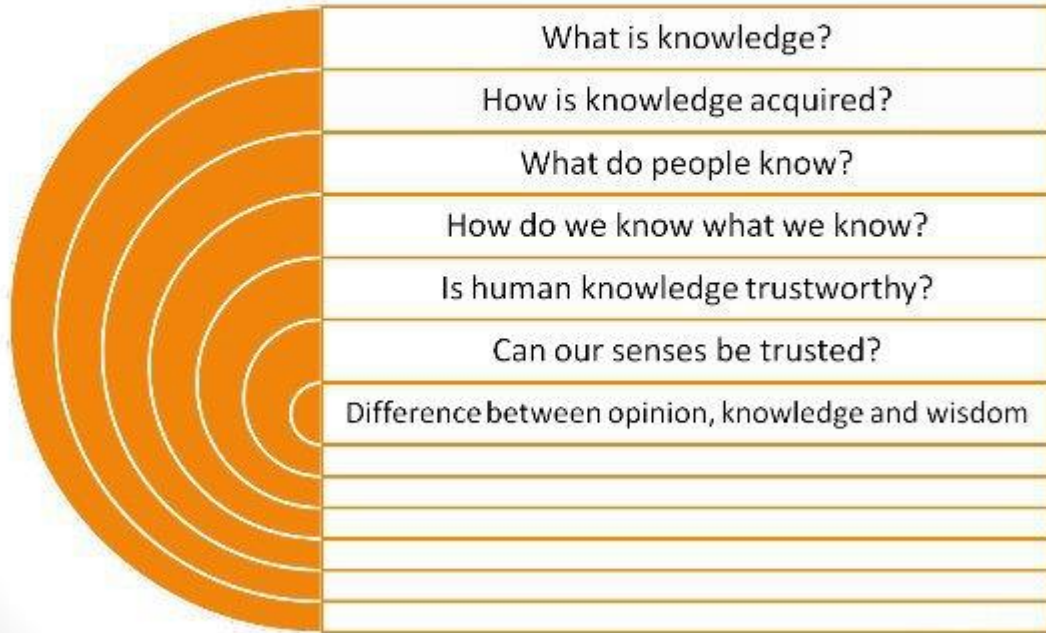
- Do religious artefacts contain 'power'? What might that 'power' be and how can it be accessed?
- Should only religious people use religious artefacts?
- How should we treat things which some people think are holy/special?
- A religious friend of yours has suggested that it is not enough to learn about religion, but that you should 'try it' by using this object as a focus for meditation. What do you think of that suggestion?





# Aspects of Philosophy

## Epistemological Questions



|  |
|--|
| What is knowledge?                               |
| How is knowledge acquired?                       |
| What do people know?                             |
| How do we know what we know?                     |
| Is human knowledge trustworthy?                  |
| Can our senses be trusted?                       |
| Difference between opinion, knowledge and wisdom |
|  |
|  |
|  |
|  |

## Ethical Theories

### ■ Relativism

- no absolute or universal right and wrong
- moral standards as a function of societal beliefs
- undermines criticism both within and between societies
- negates the possibility of (ethical) progress

### ■ Universalism

- what is right/wrong applies to all

### ■ Consequentialism

- considers the outcome of behaviour

### ■ Deontology

- considers the behaviour itself

## Branches of Philosophy: Metaphysics

- Metaphysics: What is the nature of reality, what is real? What exists?
- Reality is permanent and unchanging (absolute) or dynamic and evolving (relative)
- Reality...*a priori*, apart from human experience or *a posteriori*, only existing after and because we experience it
- *Idealism versus Realism*
- *Basic human nature: good, bad, neutral*

- Study of reality
- ‘Beyond the physical’
- Ontological arguments
- Cosmological arguments


Metaphysical study of the nature of being and existence



## Ontological arguments

- Attempt to establish the existence of God a priori (not based on any facts known by experience)
- It follows from the very idea of a theistic god that such a being must exist
- A theistic god by definition has all perfections
- Existence is a perfection
- Thus, a theistic god exists

Metaphysical study of the origin and nature of the universe



## Cosmological arguments

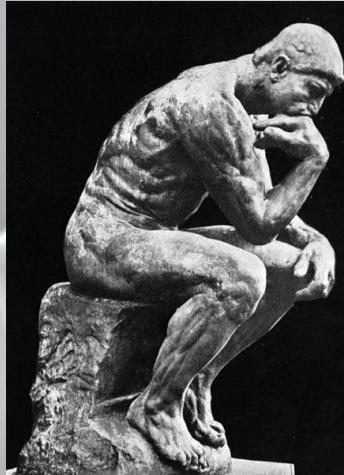
- Attempt to show that the very existence of the cosmos—*any* cosmos--must be explained by saying that it was created by a supernatural being
- It doesn't matter what the cosmos is like; it must have a divine origin



For those with **faith**,  
**no evidence is necessary**;  
for those without it,  
no evidence will suffice.

— *Thomas Aquinas*

AZ QUOTES

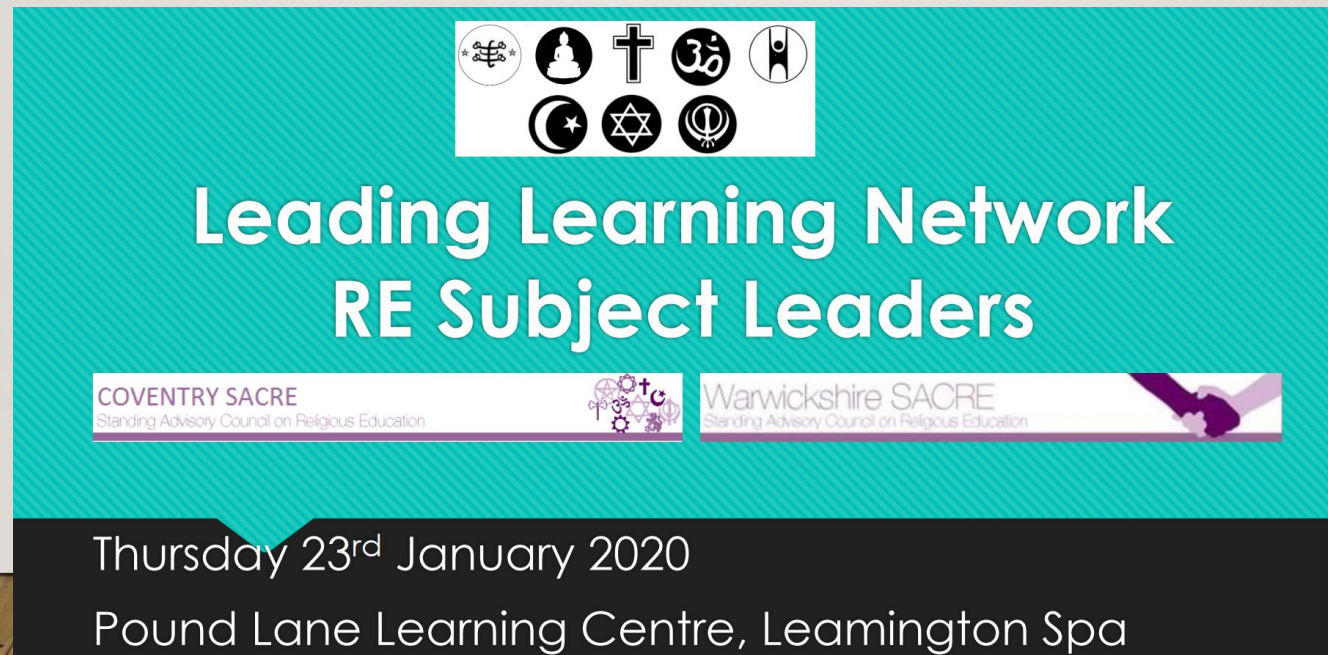


*"Philosophy is questions  
that may never be  
answered, Religion is  
answers that may never  
be questioned"*

# PHILOSOPHY RESOURCES FROM COVENTRY AND WARWICKSHIRE SACRE:

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Our Philosophy & Ethics CPD is available in section 8 of the Educational Resources section on the Warwickshire SACRE pages: <https://schools.warwickshire.gov.uk/education-resources/standing-advisory-council-religious-education-sacre/3>



Leading Learning Network  
RE Subject Leaders

COVENTRY SACRE  
Standing Advisory Council on Religious Education

Warwickshire SACRE  
Standing Advisory Council on Religious Education

Thursday 23<sup>rd</sup> January 2020  
Pound Lane Learning Centre, Leamington Spa

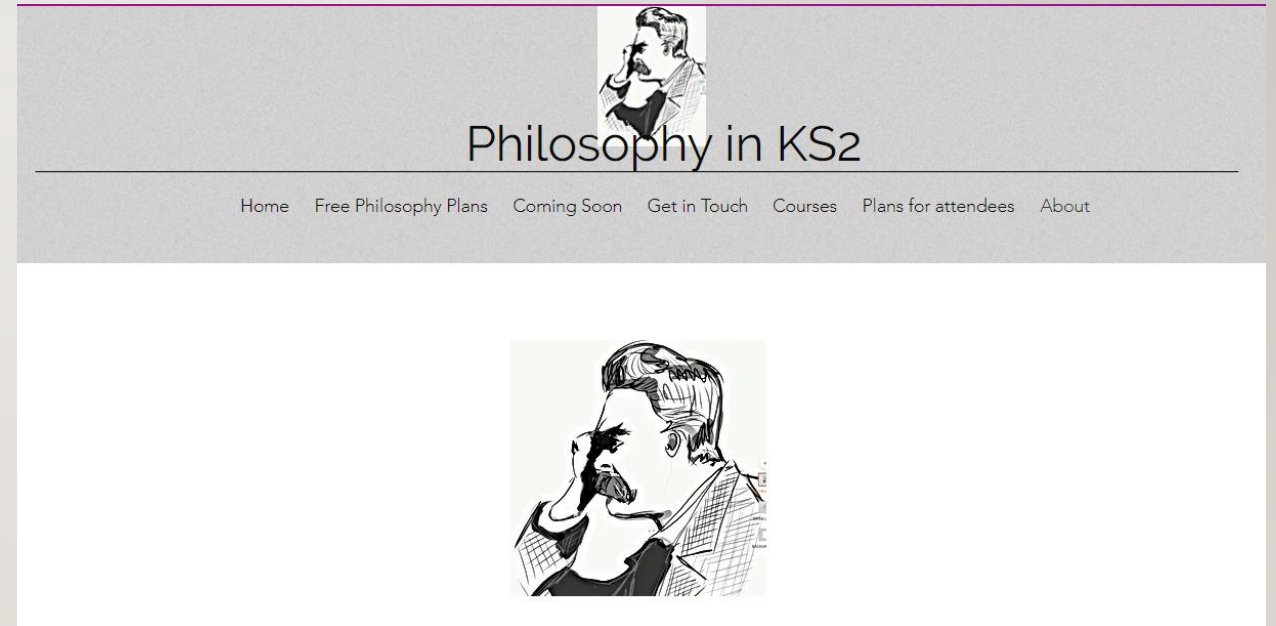
# PHILOSOPHY RESOURCES

[How I... teach Phillipa Foot's Trolley problem to 9-year olds - RE:ONLINE \(reonline.org.uk\)](#)

[Football, ice cream, trolleys and God: philosophical RE for 7– 1s » REtoday Online Library \(retodaylibrary.org.uk\)](#)



[Philosophy Cat | A-Level Philosophy, Theology & Ethics](#)



[About | Philosophy in KS2](#)

# HUMAN AND SOCIAL SCIENCES



- Human/social sciences explore the human dimension of religions and beliefs.
- It enquires into the lived and diverse reality of religions and beliefs in the world today.
- Religions and beliefs are not static but living and diverse, complex, sometimes chaotic, sometimes creative and always human (Jackson, Barratt and Everington, 1994; Dinham and Shaw, 2015) ways of expressing belief.
- This discipline helps teachers and pupils be mindful of not just what a religion or belief system says it is (the organised or institutional worldview as it is presented by an authoritative voice), but also the multiple ways in which it is lived; the diversity of lived experience as personal worldviews are lived out in their alignment with organised/institutional worldviews).
- This is the difference between studying ‘Christianity’ and ‘Christians’ or ‘Islam’ and ‘Muslims’. Encounter with real people is essential.



# HUMAN AND SOCIAL SCIENCES



- 
- Supports better understanding of the ways in which religions and beliefs influence people's understanding of power, gender, compassion, and so on.
  - **Multi-vocal** in nature.
  - Considers both the **strengths and weaknesses** of religions and beliefs in their lived reality and therefore supports pupils' ability to hold the **balanced and informed conversations** and to **think critically**.
  - Explores the nature of religion itself and the **diverse** ways in which people understand the term 'religion'.

# HUMAN AND SOCIAL SCIENCES

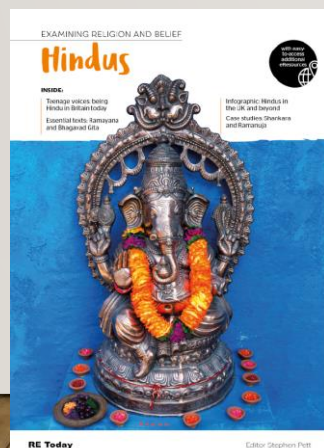
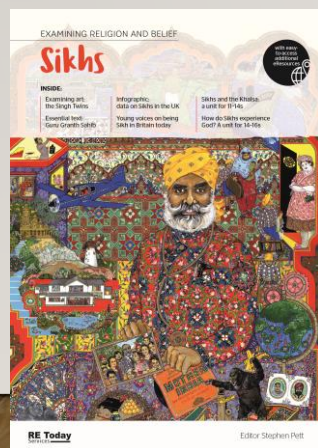
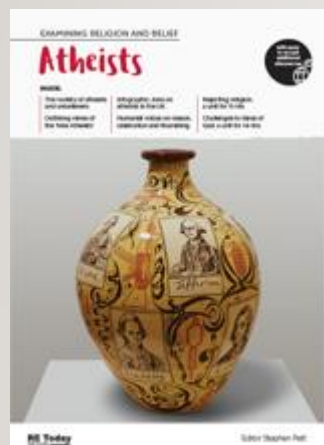


| Communal identities   | Social structures  |
|---|--|
| <ul style="list-style-type: none"><li>• Various human/social scientific disciplines (e.g. <b>politics, anthropology and sociology</b>) consider questions of communal identity</li><li>• Considering how the object of study contributes to or impacts <b>communal identities</b> within and beyond religions and belief systems.</li></ul> | <ul style="list-style-type: none"><li>• Various human/social scientific disciplines (e.g. <b>politics, economics and sociology</b>) consider questions about human society</li><li>• Considering how the object of study contributes to or impacts upon <b>human patterns of life</b>.</li></ul> |

# HUMAN AND SOCIAL SCIENCES

<https://www.pewresearch.org/>

- The 'Examining RE' series from RE today include some very interesting infographics with data for each tradition:



**Top Tip:**  
Use these to get pupils making predictions, comparisons and identify changes over time in the way religions are practised

11-19 EXAMINING RELIGION AND BELIEF: Christians

## Data on Christians in the UK and beyond

### UK numbers

2011 CENSUS: UK POPULATION 56,000,000

33.2M 59.3% CHRISTIAN

Source: ONS (2013) [bit.ly/2jvrvib](#)

### Young adults in UK, Europe and USA

UK 16-29-YEAR-OLDS IN UK WHO SAY THEY BELONG TO A RELIGION

|               |                   |                     |                 |
|---------------|-------------------|---------------------|-----------------|
| 21% CHRISTIAN | 6% ROMAN CATHOLIC | 10% OTHER CHRISTIAN | 78% NO RELIGION |
|---------------|-------------------|---------------------|-----------------|

GERMANY 16-29-YEAR-OLDS IN GERMANY WHO SAY THEY BELONG TO A RELIGION

|               |                    |                    |                 |
|---------------|--------------------|--------------------|-----------------|
| 47% CHRISTIAN | 20% ROMAN CATHOLIC | 7% OTHER CHRISTIAN | 45% NO RELIGION |
|---------------|--------------------|--------------------|-----------------|

IRELAND 16-29-YEAR-OLDS IN IRELAND WHO SAY THEY BELONG TO A RELIGION

|               |                   |                    |                 |
|---------------|-------------------|--------------------|-----------------|
| 58% CHRISTIAN | 1% ROMAN CATHOLIC | 1% OTHER CHRISTIAN | 39% NO RELIGION |
|---------------|-------------------|--------------------|-----------------|

USA 16-29-YEAR-OLDS IN USA WHO SAY THEY BELONG TO A RELIGION

|               |                    |                    |                 |
|---------------|--------------------|--------------------|-----------------|
| 55% CHRISTIAN | 36% ROMAN CATHOLIC | 2% OTHER CHRISTIAN | 36% NO RELIGION |
|---------------|--------------------|--------------------|-----------------|

Source: Bullivant (2005) [bit.ly/2JYV8G4](#); Pew Research Centre (2012) [pewrsch/2JYV8G4](#)

### CHRISTIAN DENOMINATIONS IN UK

2012

- 27% CATHOLIC
- 26% ANGLICAN
- 18% FREE CHURCH
- 13% PRESBYTERIAN\*
- 8% ORTHODOX
- 7% PENTECOSTAL

\*E.G. W.A.C. CHURCH OF SCOTLAND

Source: Brierley (2017) [bit.ly/2u5vian](#)

### Sunday church

UK SUNDAY CHURCH ATTENDANCE CHANGES, 1989-2005

|                   |                          |           |                    |       |          |             |
|-------------------|--------------------------|-----------|--------------------|-------|----------|-------------|
| LITURGICAL CHURCH | ROMAN CATHOLIC (ENGLAND) | METHODIST | ANGELICAN ORTHODOX | WELSH | REFORMED | PENTECOSTAL |
| -53%              | -49%                     | -44%      | -31%               | -6%   | 18%      | 22%         |

Source: Christian Research (2005) [bit.ly/2JYV8G4](#); Crabtree (2002) [bit.ly/2maDfD0](#)

16 © RE Today Services Photocopiable by purchasing institutions

# Coventry City of Culture Religion.

Made by the Data Science Lab  
in collaboration with WBS Create  
@thedataclab  
www.datasciencelab.co.uk  
www.wbs.ac.uk



## 65%

The chance that two random people in **Coventry** have different religions

Coventry has a high religious diversity

## 58%

The chance that two random people in **England** have different religions



53.7%



Christian



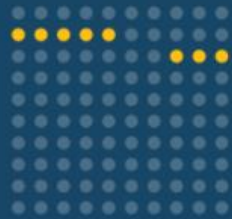
23%



No Religion



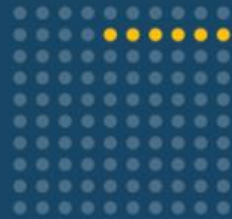
7.5%



Muslim



6.4%



Not Stated



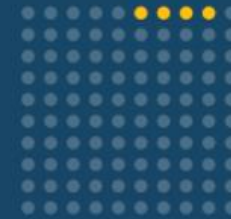
5%



Sikh



3.5%



Hindu

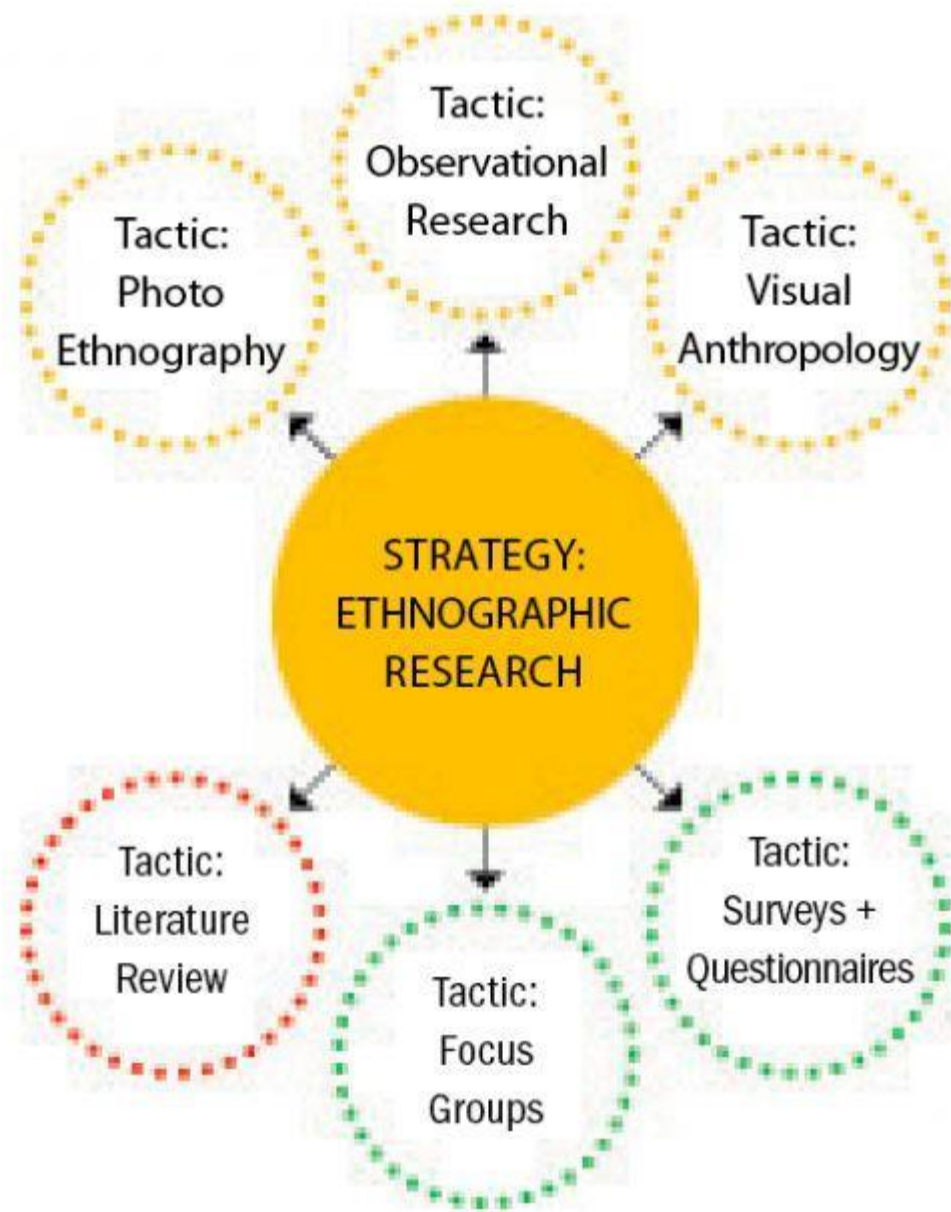


0.9%



Other





- Ethnography: 'Portrait of a People'
- Requires encounter with real people and lived experience
- Visits/visitors- observation and interview

| Basis for Comparison | Qualitative Data  | Quantitative Data  |
|----------------------|---|--|
| Definition           | Qualitative data is information that can't be expressed as a number | Quantitative data is data that can be expressed as a number or can be quantified |
| Can data be counted? | NO  | YES  |
| Data type            | Words, objects, pictures, observations, and symbols                 | Number and statistics  |



**Nuneaton Masjid** @nu... · 28/03/2020 ...

A call was put out by @GEHNHSnews who were running low on plastic cups for the staff and struggling to secure more

The Nuneaton Muslim Community responded and delivered 6000 cups, plates, bowls, knives, forks & spoons. #HelpFightCorona #NHSThankYou #NHSheroes @NuneatonNews



🗨️ ↻ 17 ❤️ 44 ↗



**Nuneaton Masjid** @nun... · 23/01/2020 ...

8/13 weeks for the Nuneaton Winter Night Shelter are almost complete. In partnership with local churches we're supporting friends from the homeless community every Wednesday night from Dec to Feb. The cold weather hasn't even arrived yet!

@Doorway2 @P3Charity @NBBCouncil



🗨️ ↻ 2 ❤️ 10 ↗

# MUSLIMS, NOT JUST ISLAM

- **Encounter** is important in RE.
- Pupils need to encounter living faith traditions and get the impression that these belief systems are fluid and dynamic instead of static. They can do that through encountering believers and not just beliefs.
- Do this through visits to places of worship, faith visitors in school, books written in the 1<sup>st</sup> person, video clips such as the My Life, My Religion series from the BBC or those found on True Tube.
- <https://www.bbc.co.uk/programmes/b05pc1c9>

<https://www.truetube.co.uk/list?content%20types=films&page=1>

Use pupils and parents of other faith as a resource for RE



Relationship suggested by schools/teachers who are SACRE responsible for managing risk.

COVENTRY SACRE  
Standing Advisory Council on Religion and Public Ethics

Warwickshire SACRE  
Standing Advisory Council on Religion and Public Ethics

Approved RE Visitors and Places of Worship

Approved Visitor for

Recommended



programmes aimed at Key Stage 2 Religious Studies students.

# USE THE LOCAL CONTEXT

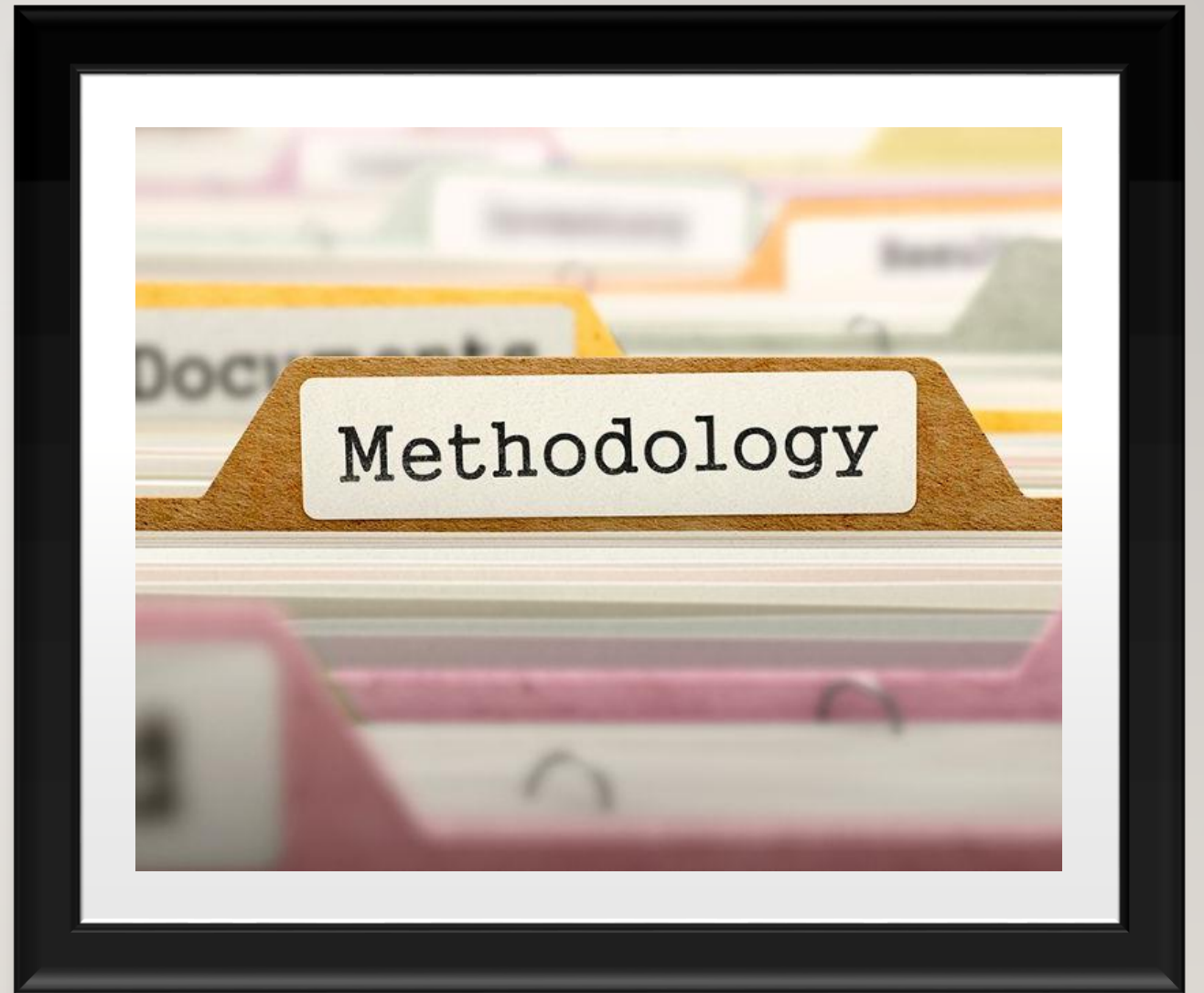
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WHAT IS  
DISCIPLINARY  
METHODOLOGY  
CAN WE USE IN  
THE RE  
CLASSROOM?

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# THEOLOGY: CONCEPTS, METHODS & DISCIPLINARY KNOWLEDGE

| Concepts   | Methods  | Disciplinary Knowledge  |
|--|--|---|
| <ul style="list-style-type: none"><li>• Key <b>concepts</b> such as: 'good', 'community', 'power', 'covenant'</li><li>• Key <b>beliefs</b> such as: 'creation', 'incarnation' and 'heaven'</li></ul> | <ul style="list-style-type: none"><li>• Hermeneutics</li><li>• Interpretation</li><li>• Exegesis</li><li>• Textual Criticism</li><li>• Studying Biblical Languages</li><li>• Art criticism</li><li>• Art history</li></ul> | <ul style="list-style-type: none"><li>• <b>Origins</b> of belief</li><li>• <b>Sacred texts:</b> origins, authorship and authority</li></ul> |

Top Tip: Are you using text critically and for analysis and interpretation and not simply as an artefact or as 'proof' extracts at secondary level?

# PHILOSOPHY: CONCEPTS, METHODS & DISCIPLINARY KNOWLEDGE

| Concepts   | Methods   | Disciplinary Knowledge   |
|--|---|--|
| <ul style="list-style-type: none"><li>• Wisdom</li><li>• How knowledge is accumulated</li><li>• <b>Reason</b> and evidence</li><li>• <b>Scrutiny</b></li><li>• Different models of <b>knowing</b></li><li>• Different ways of <b>reasoning</b></li></ul> | <ul style="list-style-type: none"><li>• Reasoning</li><li>• Epistemological questioning</li><li>• Thought experiments</li><li>• Philosophy of religion</li><li>• Metaphysics</li><li>• Ethical theory</li></ul> | <ul style="list-style-type: none"><li>• The <b>history of thinking</b> about what is real or true (<b>Epistemology</b> and <b>metaphysics</b>)</li><li>• <b>Sense, evidence</b> and <b>rational positioning</b> (Logic)</li><li>• Right and wrong and the impact of this (<b>Ethics</b>)</li></ul> |

Top Tip: Are you offering pupils the opportunity to engage in different types of philosophical debate within RE lessons?

# HUMAN & SOCIAL SCIENCES: CONCEPTS, METHODS & DISCIPLINARY KNOWLEDGE

| Concepts   | Methods  | Disciplinary Knowledge  |
|--|--|---|
| <ul style="list-style-type: none"><li>• <b>Lived reality</b> of religion and worldviews</li><li>• <b>Diversity</b> of practice</li><li>• <b>Authority</b> and <b>authenticity</b></li><li>• <b>Stereotypes</b> and <b>generalisations</b></li><li>• <b>Influence</b> of religion on culture and society and vice versa</li></ul> | <ul style="list-style-type: none"><li>• Quantitative and qualitative data e.g. census data</li><li>• Ethnographic studies</li><li>• Observation</li><li>• Classification</li><li>• Interviews</li><li>• Case studies</li><li>• Surveys</li><li>• Encounter with adherents</li><li>• Drawing on other bodies of knowledge, such as: history, anthropology, sociology, political science and law</li></ul> | <ul style="list-style-type: none"><li>• <b>Terms:</b> 'religion', 'worldview'</li><li>• <b>Variance</b> of practice in response to beliefs</li><li>• <b>Impact of geography and culture</b> on belief and how this can be observed and measured</li><li>• <b>Belonging</b> and <b>identity</b> and how this is demonstrated</li></ul> |

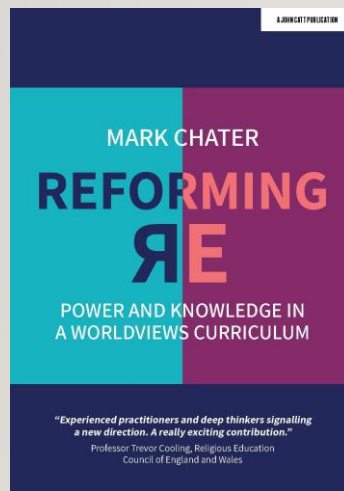
Top Tip: Have you looked at the local census data for your area with regards to religious adherence? Do you know how many places of worship there are and where they are located locally? Can you see the impact of religious groups in your community? Create a local religion impact map with pupils

# A RANGE OF METHODOLOGY THAT TRANSLATES INTO THE RE CLASSROOM

| <b>Theology<br/>Methodology/Tools</b>  | <b>Philosophy<br/>Methodology/Tools</b>   | <b>Human &amp; Social Sciences<br/>Methodology/Tools</b>   |
|--|---|--|
| <ul style="list-style-type: none"><li>• Hermeneutics</li><li>• Interpretation</li><li>• Exegesis</li><li>• Textual Criticism</li><li>• Studying Biblical Languages</li><li>• Art criticism</li><li>• Art history</li></ul> | <ul style="list-style-type: none"><li>• Reasoning</li><li>• Epistemological questioning</li><li>• Thought experiments</li><li>• Philosophy of religion</li><li>• Metaphysics</li><li>• Ethical theory</li></ul> | <ul style="list-style-type: none"><li>• Quantitative and qualitative data e.g. census data</li><li>• Ethnographic studies</li><li>• Observation</li><li>• Classification</li><li>• Interviews</li><li>• Case studies</li><li>• Surveys</li><li>• Encounter with adherents</li><li>• Drawing on other bodies of knowledge, such as: history, anthropology, sociology, political science and law</li></ul> |

# WHAT DOES IT LOOK LIKE IN PRACTICE?

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# AN EXAMPLE FROM ISLAM

Disclaimer: Not every topic studied in RE can be viewed and approached through all three disciplinary lenses but it is sometimes appropriate to do so

## Theology: What it means to believe

Analysing a place of worship might tell us something about what that particular faith community **believe** (**theology**) and the way this impacts on their **actio** (**human & social science**) and their **thinking** (**philosophy**).

**Key questions** to ask from a **theological lens**:

- *How does this sacred space reflect the beliefs that are expressed in the stories of texts/teachings?*
- *Why do different versions of the same sacred space/place of worship look similar or different?*
- *How do certain beliefs or concepts shape the way in which the sacred space is used by believers?*



# AN EXAMPLE FROM ISLAM

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## Theology: *What it means to believe*

Analysing a mosque/masjid through a theological lens will lead pupils to ask questions about the Islamic **belief in the oneness of God** and the concept of **Allah creating** all things in **submission** to his will.

**Possible learning tasks** might be:

- Investigate why appropriate preparation for prayer is so important to Muslims- what is it about the nature of Allah that makes it so important?
- Explore the significance of facing east (from UK towards Makkah) when praying and why the location of the Kaaba is so important for Muslims, relating this to the oneness of God.





# AN EXAMPLE FROM ISLAM

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## Theology: *What it means to believe*

- Asking questions about the timing and frequency of **prayer** in the mosque/masjid and how prayer relates to the concept of **submission** to Allah. Using images to show different Muslims in prayer around the UK can show harmonious submission across many contexts.



# AN EXAMPLE FROM ISLAM


## Human and Social Sciences: *Thinking about and thinking through lived experience*

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Analysing a place of worship through the lens of human and social sciences might tell us something of the **lived experience** of a **faith community** in this country.

**Key questions** to ask from a human and social sciences lens:

- *How is this **sacred space** used? Do all members of the faith community use it in the same way? How might different people use this space differently and why?*
- *How does this sacred space contribute to a sense of **community and belonging**? How might this extend beyond just the faith community?*
- *In what way does the **local culture/society** impact on the ways in which this sacred space looks and is used?*



The 'What Happens in a...' pack from RE Today is a good resource for starting these questions

# AN EXAMPLE FROM ISLAM

## Human and Social Sciences: *Thinking about and thinking through lived experience*

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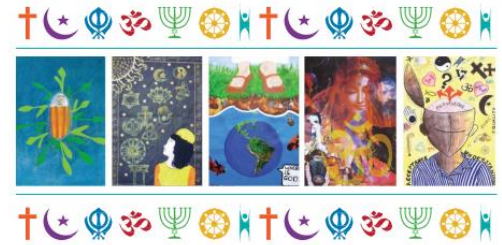
Possible learning tasks might be:

- Considering the **geographical locations** of mosques in the local area and investigating why they are located there.
- Analysing the **history of mosque-building** in the UK and the way this relates to the changing and developing nature of Muslim communities.
- Considering the range of ways in which a mosque/masjid is used by the **Muslim community and by the wider community** e.g. the annual #VisitMyMosque event or community Iftars during Ramadan.
- Asking questions about the **architectural and decorative design** of the mosque/masjid and how different ones can look quite different. This could lead into the impact of different branches of Islam and different cultural expressions of the Muslim faith.
- Explore the ways UK mosques/masjids look and how their uses may differ from those around the world, making connections with the concept of **ummah** and impact on the **wider society** or culture where the mosque is located.

# WHERE ARE THE DISCIPLINES IN THE CWAS?

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**Coventry and Warwickshire**  
Agreed Syllabus for Religious Education  
2017–2022



# DISCIPLINES IN THE CWAS: THEOLOGY (BELIEVING)

|   | FS (Discovering)                      | KS1 (Exploring)  | Lower KS2 (Connecting)                                   | Upper KS2 (Connecting)  | KS3 (Applying/interpreting)  |
|---|---------------------------------------|--|--|---|--|
| <b>Believing</b><br>(Religious beliefs, teachings, sources; questions about meaning, purpose and truth) |                                       | 1.1 Who is a Christian and what do they believe?<br>1.2 Who is a Muslim and what do they believe?<br>1.3 Who is Jewish and what do they believe? | L2.1 What do different people believe about God?         | U2.1 Why do some people believe God exists?   | 3.1 Do we need to prove God's existence?   |
|   | F1 Which stories are special and why? | 1.4 What can we learn from sacred books?   | L2.2 Why is the Bible so important for Christians today? |   | 3.2 Does living biblically mean obeying the whole Bible?   |
|   | F2 Which people are special and why?  |  | L2.3 Why is Jesus inspiring to some people?              | U2.2 What would Jesus do? Can we live by the values of Jesus in the twenty-first century? | 3.3 What is so radical about Jesus?  |
|   |                                       |  |  | U2.3 What do religions say to us when life gets hard?                                     | 3.4 Is death the end? Does it matter?<br>3.5 Why is there suffering? Are there any good solutions? |

- Hermeneutics
- Interpretation
- Exegesis
- Textual Criticism
- Studying Biblical Languages
- Art criticism
- Art history

# DISCIPLINES IN THE CWAS: EXPRESSING (PHILOSOPHY)

|  |                                      |   |  |  |  |
|--|--------------------------------------|---|--|--|--|
| <b>Expressing</b><br>(Religious and spiritual forms of expression; questions about identity and diversity) | F3. What places are special and why? | 1.5 What makes some places sacred?                        | L2.4 Why do people pray?   | U2.4 If God is everywhere, why go to a place of worship?   | 3.6 Should religious buildings be sold to feed the starving? |
|  | F4. What times are special and why?  | 1.6 How and why do we celebrate special and sacred times? | L2.5 Why are festivals important to religious communities?                                       | U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? | 3.7 How can people express the spiritual through the arts?   |
|  |                                      |   | L2.6 Why do some people think that life is a journey and what significant experiences mark this? |  |  |

- Reasoning
- Epistemological questioning
- Thought experiments
- Philosophy of religion
- Metaphysics
- Ethical theory

# DISCIPLINES IN THE CWAS: LIVING (HUMAN AND SOCIAL SCIENCES)

|   | FS (Discovering)                       | KS1 (Exploring)   | Lower KS2 (Connecting)   | Upper KS2 (Connecting)  | KS3 (Applying/interpreting)   |
|---|--|---|--|---|---|
| <b>Living</b><br>(Religious practices and ways of living; questions about values and commitments) | F5. Being special: where do we belong? | 1.7 What does it mean to belong to a faith community?   | L2.7 What does it mean to be a Christian in Britain today?<br>L2.8 What does it mean to be a Hindu in Britain today? | U2.6 What does it mean to be a Muslim in Britain today?   | 3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today? |
|   |  |   |  |   | 3.9 Should happiness be the purpose of life?  |
|   |  | 1.8 How should we care for others and the world, and why does it matter?  | L2.9 What can we learn from religions about deciding what is right and wrong?  | U2.7 What matters most to Christians and Humanists?   | 3.10 Does religion help people to be good?  |
|   | F6. What is special about our world?   | <ul style="list-style-type: none"> <li>• <b>Quantitative and qualitative data e.g. census data</b></li> <li>• <b>Ethnographic studies</b></li> <li>• <b>Observation</b></li> <li>• <b>Classification</b></li> <li>• <b>Interviews</b></li> <li>• <b>Case studies</b></li> <li>• <b>Surveys</b></li> <li>• <b>Encounter with adherents</b></li> <li>• <b>Drawing on other bodies of knowledge, such as: history, anthropology, sociology, political science and law</b></li> </ul> |  | U2.8 What difference does it make to believe in ahimsa (harmlessness), grace, and/or Ummah (community)? | 3.11 What difference does it make to believe in...?   |
|   |  |   |  |   |   |

# DISCIPLINE LOCATING IN THE AGREED SYLLABUS

Most of this unit is Theology: 'Believing'

## Key Question: 1.1 Who is a Christian and what do they believe?

The principal aim of RE is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

| Strand / Questions/ Religions   | Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :  | Suggested content for learning:<br>Teachers can select content from these examples, and add more of their own  |
|---|---|--|
| <p><b>Strand: Believing</b></p> <p>Recommended Y1</p> <p><b>Questions in this thread:</b></p> <p>1.2 Who is a Muslim and what do they believe?<br/>1.3 Who is Jewish and what do they believe?<br/>L2.1 What do different people believe about God?<br/>U2.1 Why do some people believe God exists?<br/>3.1 Do we need to prove God's existence?</p> <p><b>Religions and worldviews:</b><br/>Christians</p> | <p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p><b>Emerging:</b></p> <ul style="list-style-type: none"> <li>• Talk about the fact that Christians believe in God and follow the example of Jesus (A1).</li> <li>• Recognise some Christian symbols and images used to express ideas about God (A3).</li> </ul> <p><b>Expected:</b></p> <ul style="list-style-type: none"> <li>• Talk about some simple ideas about Christian beliefs about God and Jesus (A1).</li> <li>• Re-tell a story that shows what Christians might think about God, in words, drama and pictures, suggesting what it means (A2).</li> <li>• Talk about issues of good and bad, right and wrong arising from the stories (C3).</li> <li>• Ask some questions about believing in God and offer some ideas of their own (C1).</li> </ul> <p><b>Exceeding:</b></p> <ul style="list-style-type: none"> <li>• Make links between what Jesus taught and what Christians believe and do (A2).</li> <li>• Respond thoughtfully to a piece of Christian music and a Bible text that inspired it (B1).</li> </ul> | <ul style="list-style-type: none"> <li>• Share stories that help to show how Christians think of God e.g. the book of Jonah in the Old Testament, the Annunciation (Luke 1:26–56), the lost son (Luke 15:11–32) and Pentecost (Acts 2:1–13).</li> <li>• Describe some of the beliefs that Christians hold about God e.g. all-powerful, loving, close to every person, forgiving.</li> <li>• Look at art and recognise some symbols and images used to express ideas about God.</li> <li>• Listen to pieces of music that express ideas about God.</li> <li>• Talk to Christians about what they believe about God.</li> <li>• Give opportunities for children to reflect on and express their own big questions about life and God, in particular through discussion, art, music and drama e.g. responding to the question 'Where is God?' through art.</li> <li>• Using a suitable children's Bible (e.g. <i>The Lion Storyteller Bible</i> or New International Children's Version), share stories that show the importance of Jesus to Christians e.g. a parable, a miracle, a teaching of Jesus, birth and death and resurrection of Jesus.</li> <li>• Linking with these stories, describe some of the beliefs that Christians hold about Jesus e.g. that he was kind to people in need, that he performed miracles, that he is the son of God, that he lives.</li> <li>• Investigate how Christians follow teaching from the Bible about how to live their lives e.g. prayer and worship, treating others kindly. Hear and think about some prayers Christians use.</li> <li>• Experience thanking and being thanked, praising and being praised, and connect this experience simply to an idea about worship.</li> <li>• Explore what the idea of God means for the children themselves.</li> </ul> |

Philosophy or 'Thinking'

Human & Social Sciences or 'Living'



## Key Question: 1.1 Who is a Christian and what do they believe?

## Believing: Theology

### Learning Outcomes:

#### Expected:

- Talk about some simple ideas about Christian beliefs about God and Jesus (A1).
- Re-tell a story that shows what Christians might think about God, in words, drama and pictures, suggesting what it means (A2).
- Talk about issues of good and bad, right and wrong arising from the stories (C3).
- Ask some questions about believing in God and offer some ideas of their own (C1).

### Disciplinary Methodology/Tools:

- Hermeneutics
- Interpretation
- Exegesis
- Textual Criticism
- Studying Biblical Languages
- Art criticism
- Art history

#### Suggested content for learning:

Teachers can select content from these examples, and add more of their own

- Share stories that help to show how Christians think of God e.g. the book of Jonah in the Old Testament, the Annunciation (Luke 1:26–56), the lost son (Luke 15:11–32) and Pentecost (Acts 2:1–13).
- Describe some of the beliefs that Christians hold about God e.g. all-powerful, loving, close to every person, forgiving.
- Look at art and recognise some symbols and images used to express ideas about God.
- Listen to pieces of music that express ideas about God.
- Talk to Christians about what they believe about God.
- Give opportunities for children to reflect on and express their own big questions about life and God, in particular through discussion, art, music and drama e.g. responding to the question 'Where is God?' through art.
- Using a suitable children's Bible (e.g. *The Lion Storyteller Bible* or *New International Children's Version*), share stories that show the importance of Jesus to Christians e.g. a parable, a miracle, a teaching of Jesus, birth and death and resurrection of Jesus.
- Linking with these stories, describe some of the beliefs that Christians hold about Jesus e.g. that he was kind to people in need, that he performed miracles, that he is the son of God, that he lives.
- Investigate how Christians follow teaching from the Bible about how to live their lives e.g. prayer and worship, treating others kindly. Hear and think about some prayers Christians use.
- Experience thanking and being thanked, praising and being praised, and connect this experience simply to an idea about worship.
- Explore what the idea of God means for the children themselves.

### Bringing Out the Theological Approach:

- Analysing & annotating Bible stories studied (teacher modelling):
  - Who wrote this? When? Why was this written?
  - What do I think it means?
- Engage in art criticism looking at Christian art (teacher modelling):
  - Who painted this?
  - When was it painted and why?
  - What symbolism is present e.g. representing Trinity?
  - How is Jesus represented and why?
- Examine words used to describe God in the Bible. What do they mean in Hebrew? E.g. Yahweh, Elohim, omni-words

# DEVELOPING QUESTIONS FOR ENQUIRY

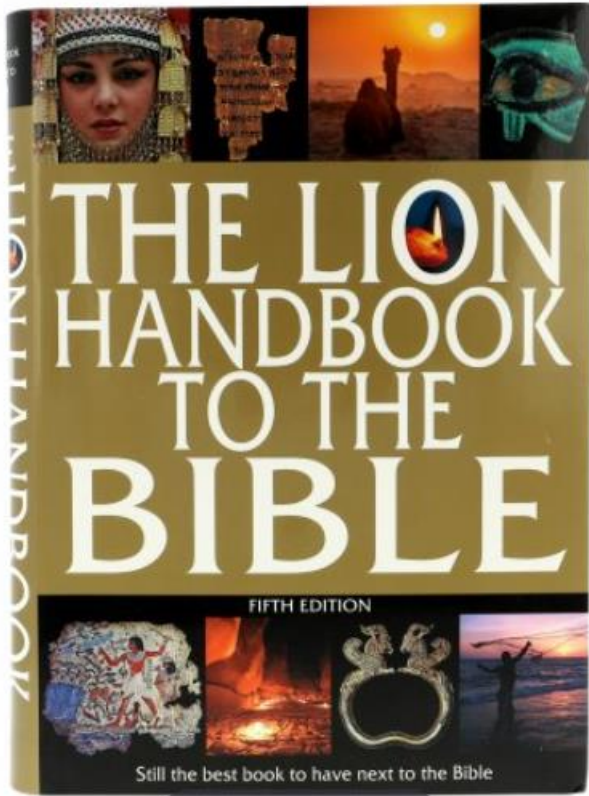
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- Do all Christians believe the same things? How can we find out?
- Do all Christians live in the same way because of their beliefs?
- Is there one way to be a Christian?
- What is most important to Christians?

<https://youtu.be/A-6-Blg-Cmg>



# GETTING THE INFORMATION YOU NEED



BRITISH LIBRARY

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### Teaching resources

This item is featured in:

All Discovering Sacred Texts teaching resources

### Christian Bible: teaching notes

**Rationale**

These activities introduce the Christian Bible, and looks at its authorship, genres and different interpretations.



| Old Testament         | New Testament |                  |
|-----------------------|---------------|------------------|
| TaNak / Old Testament | Genesis 1-11  | Genesis 12-50    |
| Numbers               | Deuteronomy   | Joshua           |
| 2 Samuel              | 1 & 2 Kings   | 1 & 2 Chronicles |

<https://bibleproject.com/explore/book-overviews/>

<https://www.bl.uk/sacred-texts>

[https://www.hebrew4christians.com/Glossary/Common\\_Terms/Common\\_Terms.html](https://www.hebrew4christians.com/Glossary/Common_Terms/Common_Terms.html)

# DISCIPLINE LOCATING IN THE AGREED SYLLABUS

## Key Question L2.4 Why do people pray?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

| Strand / Questions/ Religions  | Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :  | Suggested content for learning:<br><small>Teachers can select content from these examples, and add more of their own</small>  |
|--|---|---|
| <p><b>Strand:</b> Expressing</p> <p>Questions in this thread:</p> <p><i>F3 Which places are special and why?</i></p> <p><i>1.5 What makes some places sacred?</i></p> <p><i>U2.4 If God is everywhere, why go to a place of worship?</i></p> <p><i>3.6 Should religious buildings be sold to feed the starving?</i></p> <p><b>Religions and worldviews</b><br/>Christians, Hindus and/or Muslims</p> | <p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p><b>Emerging:</b></p> <ul style="list-style-type: none"> <li>Describe what some believers say and do when they pray (A1).</li> <li>Respond thoughtfully to examples of how praying helps religious believers (B2).</li> </ul> <p><b>Expected:</b></p> <ul style="list-style-type: none"> <li>Describe the practice of prayer in the religions studied (A2).</li> <li>Make connections between what people believe about prayer and what they do when they pray (A3).</li> <li>Describe ways in which prayer can comfort and challenge believers (B2).</li> <li>Describe and comment on similarities and differences between how Christians, Muslims and Hindus pray (B3).</li> </ul> <p><b>Exceeding:</b></p> <ul style="list-style-type: none"> <li>Explain similarities and differences between how people pray (B3).</li> <li>Consider and evaluate the significance of prayer in the lives of people today (A1).</li> </ul> | <p>Teachers can select content from these examples, and add more of their own</p> <ul style="list-style-type: none"> <li>Discover and think about the meanings of the words of key prayers in three religions – e.g. the Muslim First Surah of the Qur’an, the Christian Lord’s Prayer and the Hindu Gayatri Mantra.</li> <li>Learn that Hindus, Muslims and Christians pray in many different ways, both using set forms of words and more spontaneously, and the three religions believe similar and different ideas about how God hears prayers.</li> <li>Consider the idea that some people are spiritual but not religious and like to pray in their own way.</li> <li>Consider the idea that some people are atheists who believe it is more use to be kind or to help someone than to pray for them.</li> <li>Find out about some symbols used in prayers in different religions.</li> <li>Explore connections between prayer in three different religions.</li> <li>Explore the impact of prayer: Does it enable people to feel calm, hopeful, inspired, close to God or challenged? How?</li> <li>Ask good questions about answered and unanswered prayer and find out some answers to these questions.</li> <li>Discuss and consider the impact of praying in some stories from inside the religions, e.g. stories of answered prayer, or of the origin of a prayer in ancient India, in Jesus’ teaching or in the Holy Qur’an.</li> <li>Make links between beliefs and practice of prayer in different religions.</li> <li>Weigh up the value and impact of these key ideas for themselves.</li> </ul> |

Most of this unit is Philosophy: ‘Expressing’

Theology or ‘Believing’

Human & Social Sciences or ‘Living’

## Key Question L2.4 Why do people pray?

## Expressing: Philosophy

### Learning Outcomes:

#### Expected:

- Describe the practice of prayer in the religions studied (A2).
- Make connections between what people believe about prayer and what they do when they pray (A3).
- Describe ways in which prayer can comfort and challenge believers (B2).
- Describe and comment on similarities and differences between how Christians, Muslims and Hindus pray (B3).

### Disciplinary Methodology/Tools:

- Reasoning
- Epistemological questioning
- Thought experiments
- Philosophy of religion
- Metaphysics
- Ethical theory

#### Suggested content for learning:

Teachers can select content from these examples, and add more of their own.

- Discover and think about the meanings of the words of key prayers in three religions – e.g. the Muslim First Surah of the Qur'an, the Christian Lord's Prayer and the Hindu Gayatri Mantra.
- Learn that Hindus, Muslims and Christians pray in many different ways, both using set forms of words and more spontaneously, and the three religions believe similar and different ideas about how God hears prayers.
- Consider the idea that some people are spiritual but not religious and like to pray in their own way.
- Consider the idea that some people are atheists who believe it is more use to be kind or to help someone than to pray for them.
- Find out about some symbols used in prayers in different religions.
- Explore connections between prayer in three different religions.
- Explore the impact of prayer: Does it enable people to feel calm, hopeful, inspired, close to God or challenged? How?
- Ask good questions about answered and unanswered prayer and find out some answers to these questions.
- Discuss and consider the impact of praying in some stories from inside the religions, e.g. stories of answered prayer, or of the origin of a prayer in ancient India, in Jesus' teaching or in the Holy Qur'an.
- Make links between beliefs and practice of prayer in different religions.
- Weigh up the value and impact of these key ideas for themselves.

### Bringing Out the Human & Social Sciences Approach:

- Pose some philosophical questions for pupils to discuss:
  - How do we know prayer achieves/changes anything?
  - Can we trust the outcomes some believers attribute to prayer?
- Debate: Was something always going to happen or did prayer change it? How could we know?
- Ethical dilemma: Is it unethical to pray for someone when what they need is help?
- Can anyone pray even if they are not a believer? E.g. in times of crisis, fear, doubt?
- What is prayer to me?

# PHILOSOPHICAL IDEAS ABOUT PRAYER

The function of prayer is not to influence God, but rather to change the nature of the one who prays.

Kierkegaard

Prayer is to religion what thinking is to philosophy.  
To pray is to make religion.

Novalis

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It's not what happens to you, but how you react to it that matters.

Epictetus

BrainyQuote

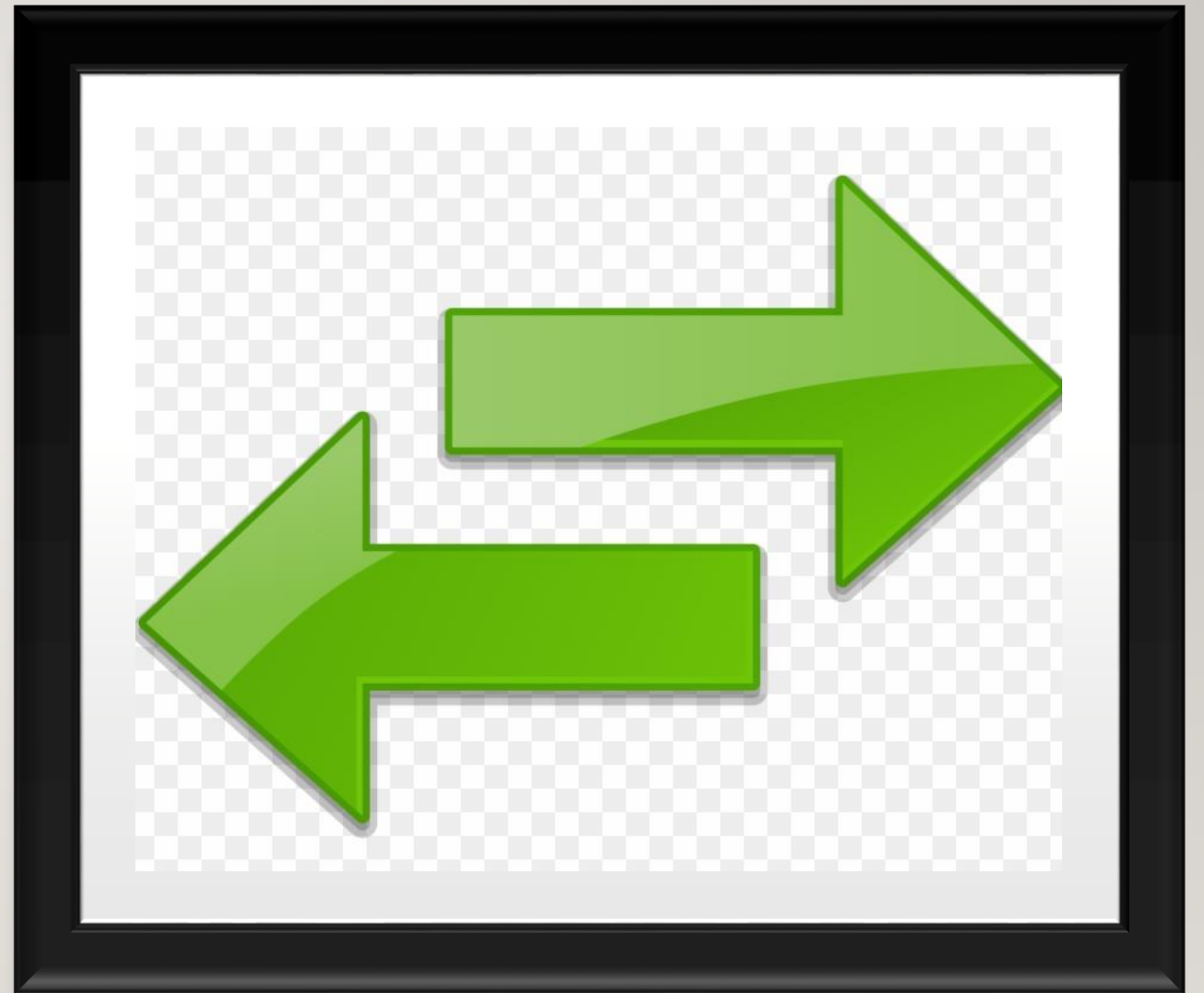
Prayer is man's steady effort to know God.

—Charles Fillmore

PICTUREQUOTES

SWITCHING THE  
DISCIPLINARY  
FOCUS TO BRING  
BALANCE TO A  
PHASE/KEY STAGE  
RE CURRICULUM

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## Key Question L2.4 Why do people pray?

# Living: Human & Social Sciences

### Learning Outcomes:

#### Expected:

- Describe the practice of prayer in the religions studied (A2).
- Make connections between what people believe about prayer and what they do when they pray (A3).
- Describe ways in which prayer can comfort and challenge believers (B2).
- Describe and comment on similarities and differences between how Christians, Muslims and Hindus pray (B3).

### Disciplinary Methodology/Tools:

- Quantitative and qualitative data e.g. census data
- Ethnographic studies
- Observation
- Classification
- Interviews
- Case studies
- Surveys
- Encounter with adherents
- Drawing on other bodies of knowledge, such as: history, anthropology, sociology, political science and law

#### Suggested content for learning:

Teachers can select content from these examples, and add more of their own.

- Discover and think about the meanings of the words of key prayers in three religions – e.g. the Muslim First Surah of the Qur'an, the Christian Lord's Prayer and the Hindu Gayatri Mantra.
- Learn that Hindus, Muslims and Christians pray in many different ways, both using set forms of words and more spontaneously, and the three religions believe similar and different ideas about how God hears prayers.
- Consider the idea that some people are spiritual but not religious and like to pray in their own way.
- Consider the idea that some people are atheists who believe it is more use to be kind or to help someone than to pray for them.
- Find out about some symbols used in prayers in different religions.
- Explore connections between prayer in three different religions.
- Explore the impact of prayer: Does it enable people to feel calm, hopeful, inspired, close to God or challenged? How?
- Ask good questions about answered and unanswered prayer and find out some answers to these questions.
- Discuss and consider the impact of praying in some stories from inside the religions, e.g. stories of answered prayer, or of the origin of a prayer in ancient India, in Jesus' teaching or in the Holy Qur'an.
- Make links between beliefs and practice of prayer in different religions.
- Weigh up the value and impact of these key ideas for themselves.

### Bringing Out the Human & Social Sciences Approach:

- Invite a visitor in to school (remotely or in person) from each faith to share some key prayers and/or demonstrate prayer practices. Pupils to observe and interview faith representative.
- Invite several representatives from the same religious worldview, predict what they will say about prayer based on prior knowledge & then listen to what they say. Compare responses & evaluate own predictions.
- Conduct a survey of people in school community (parents, teachers, governors etc) about prayer and personal practice. What have they found out?
- Visit places of worship and observe prayer in action, search for symbols used in prayer.
- Classify examples of answers to prayer- miraculous, practical, emotional etc.



# DISCIPLINE LOCATING IN THE AGREED SYLLABUS

## Key Question 3.10: Does religion help people to be good?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

| Theme / Questions / Religions   | Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :   | Suggested content for learning:<br>Teachers can select content from these examples, and add more of their own  |
|---|--|--|
| <p><b>Strand:</b> Living</p> <p><b>Recommended Y8</b></p> <p><b>Questions in this thread:</b></p> <p>1.8 <i>How should we care for others and the world, and why does it matter?</i></p> <p>L2:9 <i>What can we learn from religions about deciding what is right and wrong?</i></p> <p>U2.7 <i>What matters most to Christians and Humanists?</i></p> <p><b>Religions and worldviews:</b><br/>Christians, Muslims, Sikhs, Buddhist, non-religious ethical views e.g. Humanists</p> | <p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p><b>Emerging:</b></p> <ul style="list-style-type: none"> <li>Respond thoughtfully to religious and non-religious sources of moral guidance (A2).</li> <li>Describe religious teachings which encourage loving actions (B2).</li> </ul> <p><b>Expected:</b></p> <ul style="list-style-type: none"> <li>Give examples of ways in which religious and non-religious principles guide people in living good lives (B2).</li> <li>Analyse examples of religious and non-religious principles and come to a view of what is 'good' (C1).</li> <li>Formulate an account of how religious teachings help people to be good (A2).</li> <li>Weigh up the value of religion in benefiting individuals and society (B2).</li> </ul> <p><b>Exceeding:</b></p> <ul style="list-style-type: none"> <li>Justify a supported response to the question of whether religion helps people to be good (C3).</li> <li>Offer reasons for a range of ways in which religion inspires moral behaviour, and sometimes immoral behaviour (B2).</li> </ul> | <ul style="list-style-type: none"> <li>Talk to religious believers (perhaps by visiting a religious community, e.g. a church coffee morning, or a mosque at <i>iftar</i>), ask them about whether belonging to a religious community helps them be good people, and if so, why.</li> <li>Enquire into religious rules which generate loving, charitable actions in the world. For example: <i>sewa</i> (selfless service) in Sikhism, an essential part of <i>Vand Chakna</i> ('sharing what you have'), one of the three Sikh essential approaches to life.</li> <li>Compare religious moral rules with non-religious moral principles. For example, enquire into non-religious ethicist Peter Singer's charity <i>The Life you can Save</i>. Singer is not inspired by God to be good; debate how far God or religion encourages and inspires loving actions.</li> <li>Consider humanity from a Christian perspective of being at once 'fallen' and 'in the image of God'. How do these two states show themselves in individual lives, and the actions of church institutions?</li> <li>Find out what 'good' involves in Buddhist communal life. Try a 'loving kindness' meditation with the class. Focus on moral actions: Right Speech, Right Action and Right Livelihood in the Eightfold Path. What approach to living do these principles demand? Note that Buddhists do not have a concept of sin or sinful nature. The Buddha often used the terms <i>skilful</i> (good) and <i>unskilful</i> (bad) to describe human choices and actions. Some Buddhists use the term 'wise' in preference to 'good'. Discuss what difference it makes to strive for 'skilful' actions rather than 'unskilful' ones, or for 'wisdom' rather than 'goodness'.</li> <li>Consider the importance of submission in Islam (translation: 'islam' = submission). Consider why Ibrahim's willingness to sacrifice his son made him the perfect Muslim. For Muslims, what is the necessity and benefit of submission to Allah?</li> <li>Reflect on reasons why someone might say 'no' in answer to the key question: history of religious intolerance and injustice [e.g. Inquisition, Apartheid], teachings and practices [sexist, racist], tribalism [Crusades, claimed holy wars, 'Islamic State'], hypocrisy [WW2 church collusion with Nazis], moral atheists [Peter Singer].</li> <li>Reflect on reasons why someone might say 'yes' to the key question: examples of moral excellence, service, supporting the vulnerable, challenging institutional indifference or moral degradation e.g. slave trade.</li> </ul> |

Most of this unit is Human & Social Sciences: 'Living'

Theology or 'Believing'

Philosophy or 'Expressing'

## Key Question 3.10: Does religion help people to be good?

## Living: Human & Social Sciences

### Learning Outcomes:

#### Expected:

- Give examples of ways in which religious and non-religious principles guide people in living good lives (B2).
- Analyse examples of religious and non-religious principles and come to a view of what is 'good' (C1).
- Formulate an account of how religious teachings help people to be good (A2).
- Weigh up the value of religion in benefitting individuals and society (B2).

### Disciplinary Methodology/Tools:

- Quantitative and qualitative data e.g. census data
- Ethnographic studies
- Observation
- Classification
- Interviews
- Case studies
- Surveys
- Encounter with adherents
- Drawing on other bodies of knowledge, such as: history, anthropology, sociology, political science and law

#### Suggested content for learning:

Teachers can select content from these examples, and add more of their own

- Talk to religious believers (perhaps by visiting a religious community, e.g. a church coffee morning, or a mosque at *iftar*), ask them about whether belonging to a religious community helps them be good people, and if so, why.
- Enquire into religious rules which generate loving, charitable actions in the world. For example: *sewa* (selfless service) in Sikhism, an essential part of *Vand Chakna* ('sharing what you have'), one of the three Sikh essential approaches to life.
- Compare religious moral rules with non-religious moral principles. For example, enquire into non-religious ethicist Peter Singer's charity *The Life you can Save*. Singer is not inspired by God to be good; debate how far God or religion encourages and inspires loving actions.
- Consider humanity from a Christian perspective of being at once 'fallen' and 'in the image of God'. How do these two states show themselves in individual lives, and the actions of church institutions?
- Find out what 'good' involves in Buddhist communal life. Try a 'loving kindness' meditation with the class. Focus on moral actions: Right Speech, Right Action and Right Livelihood in the Eightfold Path. What approach to living do these principles demand? Note that Buddhists do not have a concept of sin or sinful nature. The Buddha often used the terms *skilful* (good) and *unskilful* (bad) to describe human choices and actions. Some Buddhists use the term 'wise' in preference to 'good'. Discuss what difference it makes to strive for 'skilful' actions rather than 'unskilful' ones, or for 'wisdom' rather than 'goodness'.
- Consider the importance of submission in Islam (translation: 'islam' = submission). Consider why Ibrahim's willingness to sacrifice his Ismail made him the perfect Muslim. For Muslims, what is the necessity and benefit of submission to Allah?
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- Reflect on reasons why someone might say 'yes' to the key question: examples of moral excellence, service, supporting the vulnerable, challenging institutional indifference or moral degradation e.g. slave trade.

### Bringing Out the Human & Social Sciences Approach:

- Interview and observe religious communities in action serving/welcoming others
- Survey Sikhs on what *sewa* means to them & observe *sewa* in action/watch a video e.g. *Langar Aid* feeding the homeless
- Pose questions to believers and non-religious people e.g. does service hold the same value irrespective or why you do it?
- Interview Christians about what they and the church do that is intrinsically good. Is it because of their nature in the image of God or something else?
- Invite a panel of individuals from different religions & worldviews to discuss what 'right action' is and what it looks like.
- What does it mean to be good in terms of law? Do the guidance in sacred texts align with what the law says is morally good?

## Audits are available at primary and secondary to help you look at the disciplinary in your existing RE Curriculum

### Theology – this is about believing

#### 1. Does your RE curriculum look at: **Where beliefs come from?**

For example, does your RE curriculum enable pupils to examine:

**a) Sacred texts and sources of authority**

E.g. Stories contained in sacred texts /narratives from a range of religious traditions such as those contained in the Bible, Qur'an, Torah, Bhagavad Gita; consideration of genre, author, context, target audience; other sources of authority, e.g. creeds, statements of belief, tradition, reason, experience, laws/moral guidance. For instance, examples may include the Haggadah used during the Seder meal, the Ardas and the Shahadah

**b) Teachings about and interpretations of beliefs**

E.g. Engagement with the thinking of a diversity of believers from a range of religious traditions e.g. blog post, sermon, newspaper article, artwork, such as the members of faith blogs available on RE:ONLINE or a parish/circuit magazine article

**c) Texts produced by people who have reasoned and written about beliefs**

E.g. Writings (teachings and interpretations) of key theologians from a range of religious traditions. In the primary phase context this might include quotes from religious teachers such as Martin Luther King, Gandhi, Dalai Lama, Aung San Suu Kyi, Dietrich Bonhoeffer

**d) How experiences have impacted on beliefs**

E.g. Examples of ways in which experiences/events have impacted on the way believers have understood and acted on their beliefs. These might include Saul's conversion on the road to Damascus, the story of Bilal, the Hanukkah narrative concerning the oil lasting eight days, impact of scientific discoveries on belief and vice versa, an account of a miracle at Lourdes

# BENEFITS OF A MULTI-DISCIPLINARY APPROACH

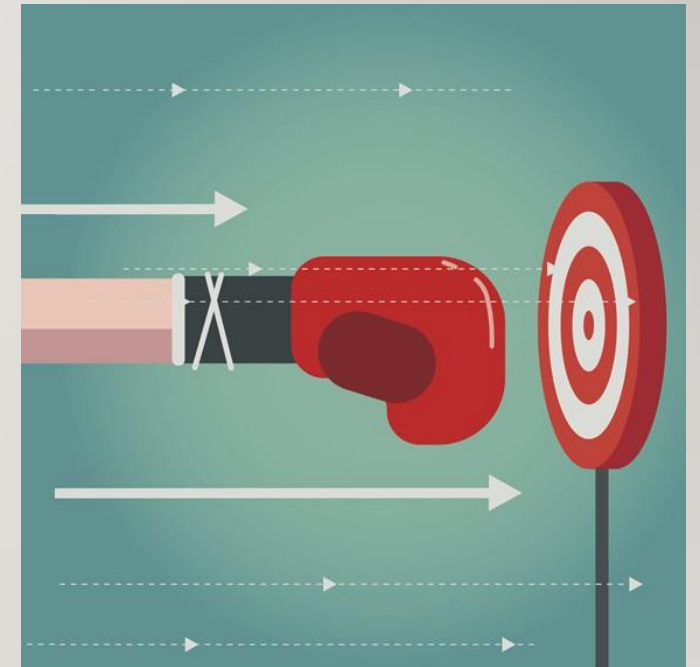
- Supports pupil curiosity
- Encourages pupils to take religion and worldviews seriously
- Gives pupils confidence to look at the world critically
- Supports pupils in analysing and reflecting on their own worldviews
- Allows pupils to challenge stereotypes and unpick unchallenged assumptions
- Encourages pupils to explore new and different ways of thinking
- Affirms that disagreement is acceptable, normal and healthy and can be done well within an academic environment
- Leads pupils to experience discomfort that leads to analysis and questioning
- Allows pupils to engage in meaningful encounters with alternative worldviews
- Fosters a love of the subject and the way in which it, as a multidisciplinary subject, “*engages with much of the human endeavour for knowledge and understanding*” (Georgiou and Wright, *Reforming RE* by Mark Chater, 2020)
- Promotes RE as an intellectually rigorous subject approached with greater clarity



# IMPACT ON PUPILS

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- Access to a broad and balanced curriculum which allows pupils to develop skills and knowledge across a range of academic disciplines
- Develops engaged and critically aware young people
- Pupils' ability to respond to wider issues with critical and analytical skills that facilitate genuine discussion, challenge and change
- Pupils develop skills useful to the workplace outside of the world of RE



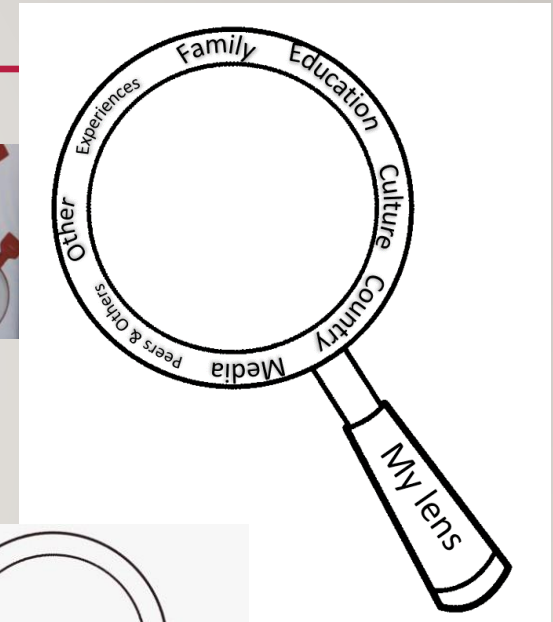
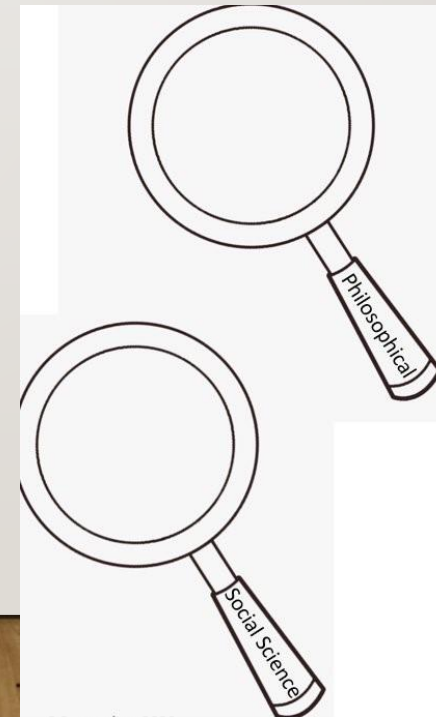
# PUPILS AS DISCIPLINARY DETECTIVES

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# INTRODUCING THE DISCIPLINES TO PUPILS

- Talk about 'lenses' and approaching religious material in different ways. Start by thinking about what their own lenses might be e.g. their own beliefs, opinions and experiences, the influences of family, peers and the media.
- Then introduce the different disciplinary lenses. You might try displaying something that says 'Today we are theologians... philosophers... sociologists...' and a list of traits for each of those, with the kinds of questions they might ask
- Try a 'double entry journal' where pupils ask themselves questions about a text/ practice/ religious content before and after a lesson so they think like a theologian, philosopher, etc.



# INTRODUCING THE DISCIPLINES TO PUPILS



- Get used to being ‘Disciplinary Detectives’ during RE lessons. Invite pupils to identify which discipline(s) they are working within during the lesson.
- Encourage pupils to identify themselves as ‘theologians’, ‘philosophers’ and ‘human and social sciences’ and together produce a list of the kind of skills and knowledge they are developing within each discipline, in terms pupils will understand.





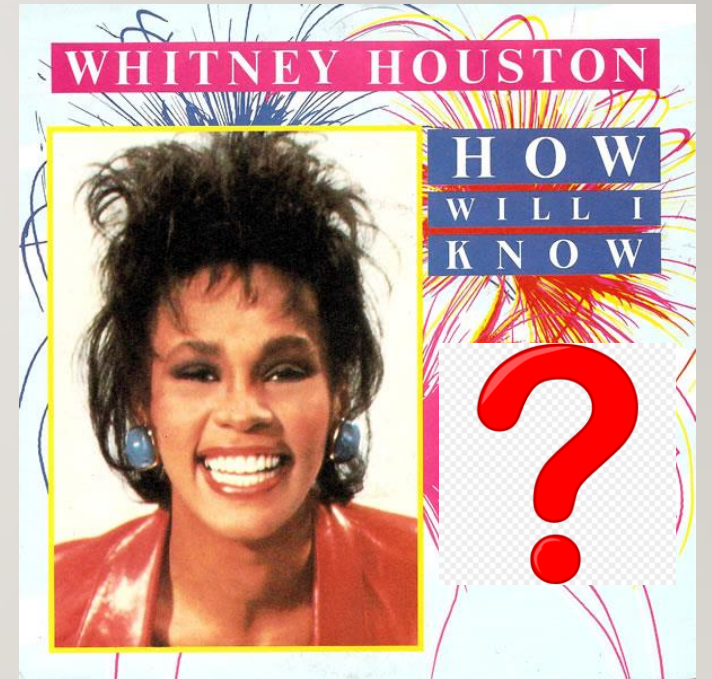
| Discipline              | Methodology                          | Tools                          |
|-------------------------|--------------------------------------|--------------------------------|
| Theology                | Conducting surveys & interviews      | Translations & interpretations |
| Philosophy              | Hermeneutics (interpretation)        | Sacred texts                   |
| Human & Social Sciences | Annotation of sacred texts           | Philosophical arguments        |
|                         | Observing practices (lived religion) | 'Living Library': people       |
|                         | Discussion & debate                  | Religious art                  |
|                         |                                      | Census data                    |
|                         |                                      | Thought experiments            |



# CLASSROOM DISCIPLINARY DIALOGUE

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- Invite pupils to engage with the question ‘How will I know?’
- Build ‘pondering time’ into RE lessons
- Critique resources together: Is this the best method/way for us to learn about this? What might be better? Are we getting different perspectives or just one?
- Share with pupils how you know about things related to RE. Which disciplines have you used as a teacher?



# SOME MORE WAYS IN...

The RE Searchers approach by Exeter University is a gentle way to introduce younger pupils to the methodology associated with different disciplinary approaches:



Ask-it-all Ava



Have-a-go Hugo



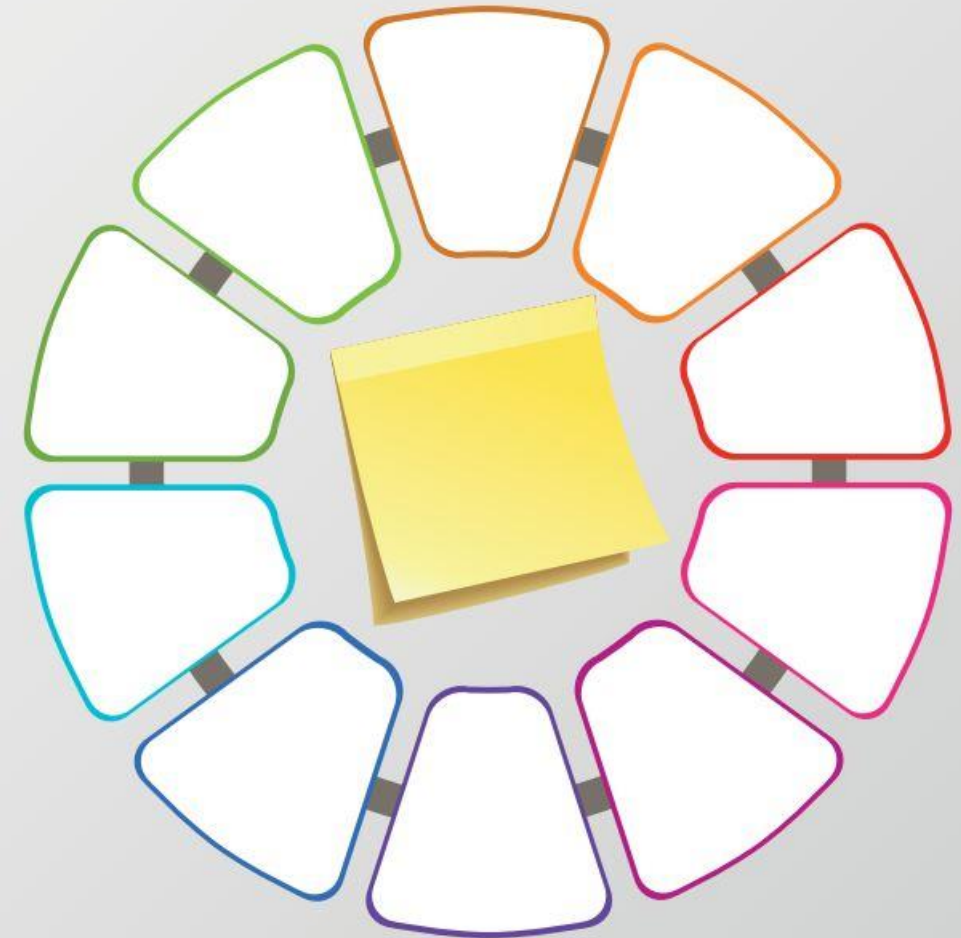
Debate-it-all Derek



See-the-story Suzie

There are introductory videos for each character, planning and background information on the theory behind the approach.

<https://www.reonline.org.uk/re-searchers-approach/#:~:text=RE-searchers%20Approach%20A%20team%20from%20Exeter%20University%20and,methodologies%20and%20methods%20of%20enquiry%20in%20Religious%20Education>




<https://www.epistemicinsight.com/permeable-walls/> is a multi-disciplinary approach based on Big Questions

# BALANCED RE AND BIG QUESTIONS

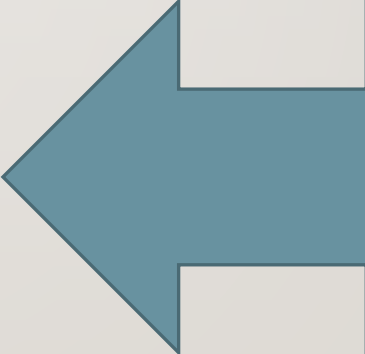
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- Posing 'Big Questions' in RE can help pupils to develop their 'epistemic knowledge'. This refers to their ability to understand the knowledge and 'knowing' they are using so they can navigate and communicate this knowledge themselves.
- Questions such as:
  - Why did the universe begin?
  - Is there life after death?
  - How do we know what 'good' or 'bad' is?
  - How do we know if something is right or wrong?
  - Does God exist?
  - Why am I here?

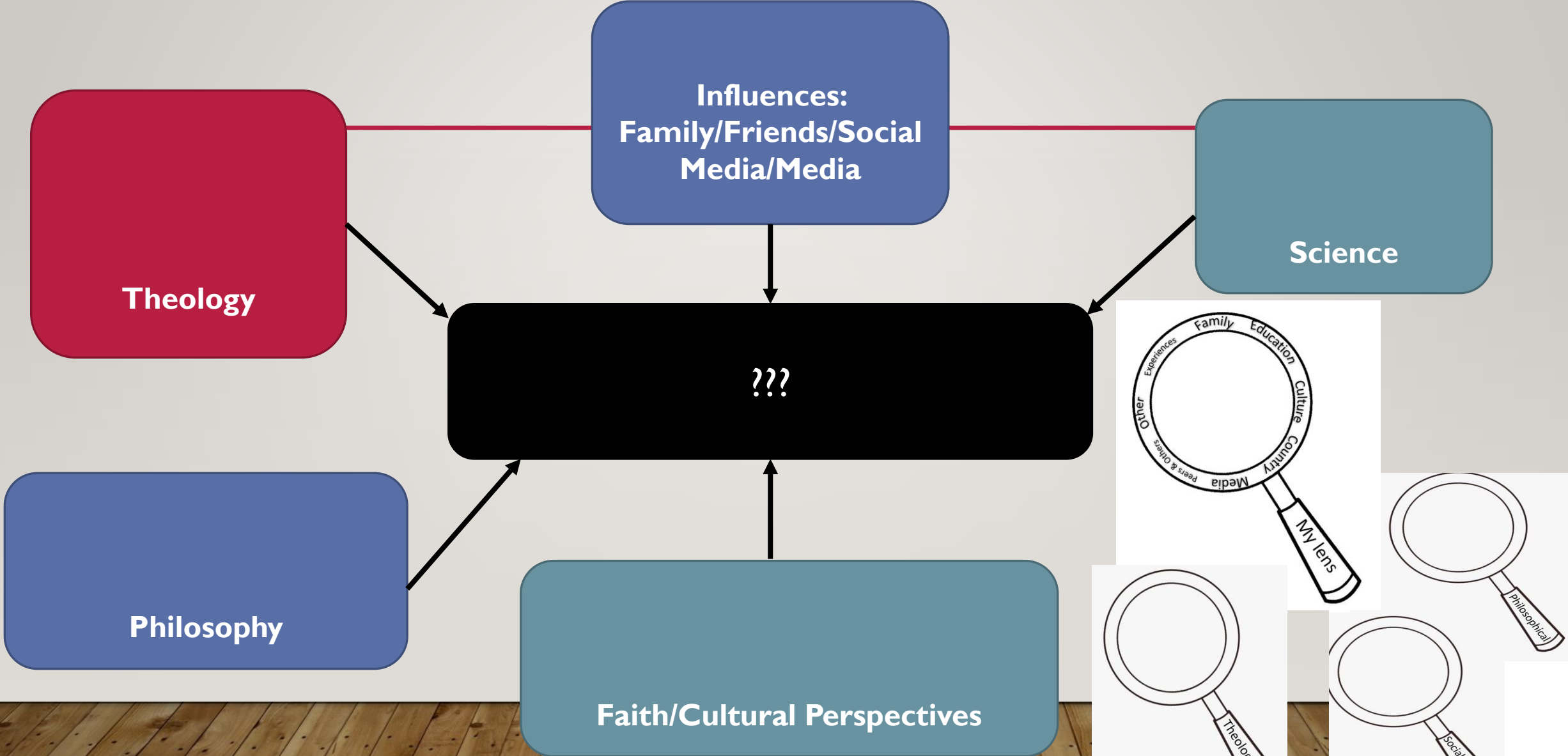
Develop questions within units that add richness to the overarching unit question



When trying to answer these questions, do pupils know where their ideas are coming from? Are they drawing on theology, philosophy or their knowledge of human behaviour and practices? What impact does their own worldview have on the answers they give?



# BALANCED RE AND BIG QUESTIONS



# DISCIPLINARY DEVELOPMENT IN YOUR OWN RE CURRICULUM

- Choose some units from the CWAS to analyse yourself, looking for examples of the 3 disciplines within the unit.
- Attempt to include your own disciplinary activities, making use of disciplinary tools/methodology where this is not explicit in the CWAS.



- Ensure you understand what the 3 disciplines are so that you can explain these to staff first and then pupils
- Identify where the 3 disciplines major within your RE LTP. If you are light on some, consider how you might include more. **Use the CE primary and secondary audits** to help you.
  - Lead staff training on a multi-disciplinary approach to RE
  - Draw upon prior CPD on Warwickshire SACRE website
    - Introduce the disciplines to pupils
  - Identify the disciplines within RE lessons so that pupils are 'Disciplinary Detectives'

# EVALUATIONS PLEASE

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- We will send out an electronic evaluation form following this session. Please take a few minutes to complete it so we can continue to tailor our CPD sessions to your needs.

