

SESSION A

Session	Type	Phase	Speaker	Seminar details
A1	Policy	N/A	Francis Farrell & Paul Smalley	<p>Brexit means Brexit: what does Brexit mean for RE teachers?</p> <p>We will share key findings from quantitative and qualitative surveys we have conducted on secondary RE teachers' views of the impact of Brexit on pupil attitudes to religious and racial discrimination.</p> <p>Delegates will be offered opportunities for discussion and debate. The second half of the session is designed as a workshop.</p> <p>In our plenary session we will consider some of the implications of our findings for RE for the reassertion of multicultural pluralistic RE capable of meeting the needs of learner citizens in the post Brexit, post-truth society.</p>
A2	Academic	N/A	Philip Robinson	<p>Who are the Indoctrinators?</p> <p>Schools with a religious character – especially Catholic, Jewish and Muslim schools – are far more likely to provide Religious Education curricula that focus on the study of one religion either exclusively or predominantly. Such approaches are, at best, tolerated by the wider RE community and in some cases would be viewed as tantamount to indoctrination. This paper will offer a tentative defence of such approaches and attempt to refute the serious accusation that RE educators in schools with a religious character are indoctrinators. The paper will have three parts:</p> <ol style="list-style-type: none"> 1. I will explore the relevance of Edward Said's post-colonial critique of "Orientalism" to the study of religions, with particular reference to the dangers inherent in othering religious believers. This analysis has particular relevance, I will argue, when RE is justified on instrumentalist grounds as a tool for promoting British Values, bringing about civic compliance and intellectual docility. 2. I will examine the various places where the accusations of indoctrination have been made

				<p>in the academic literature. From these sources I will offer a definition of indoctrination as presented by the critics of schools with a religious character. With this conceptual clarity in place, I will ask whether the study of one religion, whether exclusively or predominantly, is inevitably susceptible to the charge of indoctrination and, if not, what is necessary to preserve such approaches from this apparent danger.</p> <p>3. I will draw on the work of Leslie Francis and the research team at Warwick university who have developed tools to measure attitudes to religious diversity. I will present my own proposed doctoral research topic, which will be an exploration of the impact of those curricula which give prominence or exclusivity to one religion on the religious literacy of students – and specifically of their attitudes to religious diversity. A hypothesis will be presented: knowing one’s own religion well is just as important, if not more important, than learning about the beliefs of others in promoting positive attitudes to religious diversity and improving the religious literacy of students.</p>
A3	Academic	Secondary	Kate Christopher	<p>RE as Understanding</p> <p>Warmer community relations; cultural and moral development; religious literacy; appreciation of religious teachings; learning from religious principles; celebration of diversity; systematic study of religion and belief; does RE bear an impossible burden?</p> <p>In this session we will consider the impact on the outcomes of RE of its diverse aims. Can aims of RE be simplified and thus made more coherent and achievable? We will test a proposal for RE as understanding. How far could an RE that bears one primary aim of understanding be clearer, more effective and more successful?</p> <p>While other outcomes of RE, such as making use of religious wisdom, drawing personal inspiration or enjoyment of difference may be welcome, how would our subject change if driven by one primary aim of understanding religion and belief? Considering definitions and implications of such notions as intellectual autonomy, multidisciplinary understanding and a critical view, this session presents an opportunity to explore a 21st Century proposal for RE as understanding.</p>

A4	Practical	Secondary	Deborah Weston	<p>Making the case for RE in the secondary curriculum</p> <p>The publication of the State of the Nation Report 2017* in provides clear evidence that various Department for Education policy decisions have led to a significant number of schools cutting time for RE or even to them removing it from the timetable, even though it is mandatory in all types of state funded schools. In this session, the presenter will demonstrate that whilst the compliance argument has its place, it is more important for all those involved in the delivery of RE to be able to confidently make the case for the subject. This argument needs to be made in a manner that will resonate with policy makers at all levels and in particular with governors and senior leaders in schools. It is crucial that we can show that a comprehensive religious education, is not only essential for life in the modern world, but when diluted in or removed from a school curriculum, risks undermining pupil progress and personal development in ways that cannot easily be recompensed.</p> <p>*https://www.natre.org.uk/uploads/Free Resources/SOTN 2017 Report web version FINAL.pdf</p>
A5	Practical	Primary	Fiona Moss	<p>Primary RE Assessment: What works for teachers and pupils?</p> <p>This session will look at the issues facing assessment in a post levels world and will propose simple, non-time consuming, non- tick box related assessment strategies. Exploring some teaching strategies that support know what pupils can do and showing what they need to improve on.</p>
A6	Practical	Primary	Gill Vaisey	<p>Fun RE for the Foundation Stage</p> <p>This workshop will explore the value of challenging practitioners to consider the distinction and connections between spiritual, moral, social, emotional, cultural and religious education. Over numerous training sessions previously delivered, this activity has proved highly successful with teachers in challenging them to identify the different elements of the curriculum which are often associated with religious education. This in turn, helps teachers to recognise the need to ensure opportunities for children to develop and be educated in all</p>

				<p>these essential parts of the broader curriculum whilst also recognising what makes religious education distinct.</p> <p>Using case studies as examples, delegates will see how religious education can support spiritual, moral, social, emotional, and cultural development but not become ‘lost’ within it. We will show how one particular nursery setting used a traditional Muslim story to contribute to a cross-curricular topic on ‘Birds’ and ensure that religious education as well as spiritual, moral, social, emotional, and cultural were appropriately included. The case study, through a series of photographs and responses from children shows excellent RE provision for this age group.</p> <p>Within this workshop we will build on this theme, to consider the importance of practitioners recognising the distinction and cross-over between religious and cultural practices. We explore this through the example of different religious and cultural practices of wearing head covers and in particular then focus on the wearing of the hijab. Using age appropriate resources, we will identify how practitioners can gain confidence in exploring cultural and religious similarities and differences with this age group.</p> <p>This workshop is suitable for those wishing to support excellence in RE for early years children in particular but would also be of value to those supporting RE at Key Stage 1</p>
A7	Practical	N/A	Claire Clinton	<p>Making your SACRE work for you</p> <p>This workshop will provide plenty of case studies and ideas for how a SACRE can support RE in schools in their areas, whether you have a budget to use or none. Examples will be drawn from SACRE’s country wide. There will be plenty of inspiration and entrepreneur spirit.</p>
A8	Practical	N/A	Patricia Hannam & Justine Ball	<p>What should RE teachers do in the face of contested knowledge?</p> <p>This workshop is in four parts (I) interactive presentation of research, (ii) presentation of proposal in light of research (iii) participatory demonstration enquiry (iv) reflection and feedback.</p>

An examination of recent papers (see for example Bowie 2017 and Lundie 2018) reveals interest as well as concern around assumptions being made about possible links between religious education and government agendas such as 'British Values' and Prevent. The extent to which those working in religious education can rise to the challenge, whilst acting with educational integrity and ensure religious education can make a positive difference in the community, remains under discussion. Questions at the heart of these concerns turn on (i) the way difference is conceptualised and the significance it is given in the classroom and (ii) the respective emphasis put on knowledge transmission or skill development in children and young people.

Well documented rise in religious hate crime in recent years (by 29% in 2016-17 compared to 2015/17) is a cause for concern for schools. Many working in religious education suspect a quality religious education, supported by good SACREs, can contribute positively to the education of children and young people (See Commission on RE Interim Report p. 74). Much work has already be undertaken in this field (see for example the REC Resilience Project <http://resilience-england.recouncil.org.uk/>). To be sure it is important that what ever is undertaken ensures that difference is embraced and not ignored.

This workshop will begin with a presentation and discussion of recent literature on religious education and difference – including practical research in relation to SMSC, 'British Values and Prevent. Difference interpreted as 'sameness' can leading to stereotyping. We make a case for beginning with plurality, understood as uniqueness, and for a teacher's attention to first be on the uniqueness of each child in the classroom and their particular background; enabling better engagement with and recognition of uniqueness in those who live with a religious orientation. We argue that practically the pedagogical process of philosophical enquiry (P4C in the Lipman tradition) can be extremely helpful for RE teachers. This session will highlight some key findings and look at how to approach this through question based, enquiry led RE underpinned by philosophical approaches to plurality (see for example Arendt 1998) in the world.

A practical demonstration will show how this can work in primary, secondary and tertiary classrooms. Delegates will leave the workshop with some practical processes to try out in their context. A mini enquiry will enable delegates to experience for themselves the power of a community of enquiry that encourages creative, critical, caring and collaborative

				<p>thinking so children and young people are better able to think, speak and act in the world, so others can too .</p> <p>References</p> <p>Bowie, R., 2017. 'Is tolerance of faiths helpful in English school policy? Reification, complexity, and values education. In Oxford Review of Education: Vol. 43, Special issue: Muslims, schooling and the limits of religious identity, pp. 536-549;</p> <p>Lundie, D., 2017, Religion, Schooling, Community, and Security: Exploring Transitions and Transformations in England Diaspora, Indigenous, and Minority Education Vol. 11, Iss. 3, 2017</p>
A9a	Practical	Secondary	Esther Zarifi	<p>GCSE Exam RE</p> <p>The development of the skills of assessment throughout the GCSE years is vital for examination success. However, in order to maintain student engagement with high quality RE/RS, we must not become 'exam factory' focused. This session will examine the AOs in more detail and look at practical ways to develop assessment skills throughout schemes of learning. I will be drawing on expertise from our Centre for Education Research and Practice, as well as my own teaching experience and work for AQA in preparation for this session.</p> <p>This session will come after the first series of reform examinations so I will be able to share key information with colleagues about how successful different parts of the examinations were, and answer any queries from colleagues about the papers & mark schemes. If time permits I can give a brief demonstration of our Enhanced Results analysis tool. This session will also be a chance for me to gather any feedback from colleagues on how their students found the papers; this will be helpful in our continuous improvement work here at AQA.</p>
A9b	Practical	Secondary	Rachael Jackson-Royal	<p>Exciting GCSE RE</p> <p>This session, based on feedback from teachers, focuses on ways in which the GCSE could be taught that will be more engaging to pupils and which will provide opportunities for stretch</p>

				and challenge. Both of these are a concern to teachers as the increase in content at the GCSE has meant that some pupils no longer want to take the subject. In addition, with the introduction of level 9, there is a concern that it will not be possible to enable pupils to achieve this goal.
A10	Practical	Secondary	Joanne Harris	<p>What do we mean by "progress" in KS3 RE?</p> <p>The OFSTED report, 'KS3: The Wasted Years', says that many secondary schools do not build sufficiently on pupils' prior learning and too many repeat what they have already done in KS3. Although the report is not RE specific, the issue has been repeatedly discussed on #REchatUK and seems to have a particular impact in our subject due to the lack of a nationally agreed curriculum.</p> <p>The demands of the new GCSE has also had an impact on KS3. Some schools have to all intents and purposes scrapped KS3 RE and instead run a 5 year GCSE programme; others have worked to adapt and improve KS3 to ensure that it lays effective foundations for an academic study of religion and belief.</p> <p>This session will explore these two issues for RE and how we have addressed them in my school. One aspect is to look at ways of improving work with our feeder primary schools and how we offer support for their RE provision. Building these relationships is beneficial for all involved as it gives secondary teachers an opportunity to find out what has already been taught so that this can be built on in KS3 rather than simply repeating content. Our work has shown that better collaboration between primary and secondary teachers leads to an improved RE curriculum in both primary and in secondary KS3.</p> <p>A second aspect will look at research we are currently carrying out about what 'good progress' looks like in KS3 RE and how this is perceived by pupils, parents, teachers and SLT. This research focuses on year 8 pupils and asks 'How do you know if you're doing well in RE?', 'Do you think you learn a lot in RE?', and 'Does RE sometimes make your brain hurt?' This will include feedback from stakeholders and practical suggestions for the classroom about how to ensure that KS3 RE is challenging, academically rigorous and an effective use of time, without losing the distinct identity that KS3 RE has in its own right, not simply as a precursor to GCSE RS.</p>

