

## SESSION C

Session	Type	Phase	Speaker(s)	Seminar details
C1	Policy	N/A	Sally Elton-Chalcroft, Lynn Revell & Linda Whitworth	<p><b>British Values, Prevent and RE - Challenging or complying with Policy?</b></p> <p>In this one hour session we present three papers which address challenges presented by enacting the Prevent duty, promoting fundamental British values, teaching Islam in schools and empowering student teachers to teach effective RE.</p> <p>RE has increasingly become a key site for the teaching of Fundamental British Values in many schools (NATRE, 2016, Ofsted, 2014). Yet research demonstrates the vulnerable position of RE in many schools and the paucity of subject specific training primary teachers may experience. This session will provide an opportunity for teacher educators and teachers to consider the impact of governmental policy on practice and the implications for ITE and CPD. The papers will present three perspectives on teacher education, presenting research into the development of teachers' professional and personal values.</p> <p>The first paper considers how teacher educators can empower primary beginner teachers by identifying and addressing tensions around knowledge and competence. Student teachers frequently have strongly- held views on the importance of inclusion and promoting attitudes of tolerance and respect in their classrooms, but may find their concerns about teaching RE detrimentally influence their delivery of high-quality, engaging lessons. Research indicates the importance of harnessing these positive attitudes to enable non-specialist teachers to improve their planning and promote the value of RE in the curriculum.</p> <p>In the second paper we problematize the presence of the requirement within the Teachers' Standards (DfE 2012), that teachers "should not undermine fundamental British values" in the context of initial teacher education in England (Elton-Chalcroft, S., Revell, L. and Lander V. (2018). The inclusion of this statement, from the counter-terrorism strategy Prevent, raises questions about Britishness, values and the relationship between the State and the profession more generally. Findings from a collaborative research project point to a lack of training for pre-service and in-service teachers which results in the concept of fundamental British values remaining unchallenged and its insidious racialising implications are unrecognized by most teachers (Elton-Chalcroft, S., Lander V., Revell, L., Warner, D. and Whitworth, L. (2017). It is hoped that the paper will spark a lively debate about whether to promote or not promote Fundamental British values in ITE religious education provision.</p>

				<p>In the third paper two sets of data will be considered in relation to research around Prevent, FBVs and the teaching of Islam. RE teachers are often expected to play a leading role in schools in relation to Prevent and FBVs yet it remains the case that many teachers are unprepared to play such specialized roles in school. The research suggests that the way teachers engage with questions of religious liberty, freedom of expression and the boundaries of teachers' professionalism are shifting. We argue that these changes are not only problematic and controversial but they are often unacknowledged and not discussed.</p> <p>After the three papers discussion time will provide an opportunity for delegates to ask questions and share practice to inform future policy.</p>
C2	Academic	N/A	Maria James & Julian Stern	<p><b>The Learned Uncertainty of RE Teachers: promoting a pedagogy of curiosity</b></p> <p>The Learned Uncertainty of RE Teachers: promoting a pedagogy of curiosity Gloria Durka promotes the importance of 'the learned uncertainty of teachers'. In an education context in which 'knowledge' is seen as 'powerful' and as having 'impact', RE is – or should be – at the forefront of understanding how teachers and pupils are and will always be living in uncertainty. The virtue of humility is needed in the face of the (known and unknown) 'unknowns', and the contested character of all (especially RE's) most valuable 'knowns'. There is much talk in education about the need for mastery. But can a subject ever be truly mastered? Why is it important to 'master' knowledge? What are some of the alternatives to this way of knowing? Mastery seems to be based on the assumption that knowledge is safe, bounded and uncontested, and this does not seem appropriate to RE. Shortt and Smith wrote</p> <p>While the Greek ideal of knowledge was a contemplation of reality in its static and abiding nature, the Hebrew way of knowing was primarily concerned with life in its dynamic process. Knowledge was therefore a matter of relationship with the experienced world, a relationship which is not simply a matter of intellectual understanding but one that involved the whole person.</p> <p>As educators, it is our experience that many ITE students and experienced teachers have misgivings about teaching RE due to the overwhelming amount of knowledge that they feel they need to accrue to teach the subject with integrity and confidence. Thankfully, many come to see how the process of exploration, including exploration of their own values and beliefs, is central to building knowledge</p>

				<p>and understanding of religions and worldviews. This impacts on the sort of RE teachers they become: they assume the work of guides who draw attention to features of religions and non-religious worldviews as a guide might do with a work of art, so that their pupils may come to see something of the 'Big Picture' for themselves.</p> <p>Pupils' and teachers' sense of unknowing and ignorance can have the effect of them wanting to find out more. Unknowing is not necessarily disempowering: it has the capacity to motivate and excite. One outcome of the 'learned uncertainty of teachers' is that the (student) teachers learn to listen more attentively to and learn from others. In our paper we promote a pedagogy that is driven by curiosity and openness – the search (and the re-search) for insights, understanding that this is both viable and, in RE, the only credible approach to teaching and learning.</p>
C3	Academics	Secondary	Stephen Pett & Lois Lee	<p><b>Exploring Unbelief in the RE Classroom: handling varieties of non-religious worldview.</b></p> <p>The inclusion of non-religious worldviews has been part of the discourse of RE for some years now, e.g. opportunities to study 'secular philosophies such as humanism' (QCA, 2004:12); the move in many agreed syllabuses to attainment targets learning about/from religion(s) and belief(s) (e.g. Norfolk 2012); and the 2013 Framework aim for pupils to know about and understand a range of 'religions and worldviews', a term used to incorporate non-religious worldviews (RE Council Framework 2013:11n7).</p> <p>In practice, there is little coherence about how non-religious beliefs or worldviews are handled in the RE classroom. Humanism is offered by many agreed syllabuses as an example of a non-religious worldview and resources from Humanists UK are increasingly used in classrooms. However, claims that Humanists represent the 53% of people who regard themselves as not having a religion are not grounded in academic research and are contested. Less generalised accounts point to different kinds of nonreligious worldviews, several of which cannot be classed as humanist (e.g. Recognizing the Non-religious: Reimagining the Secular, Lee 2015). Research from various sources reveals that people who do not believe in God or identify as non-religious often hold beliefs that do not obviously fit within a materialist worldview: beliefs in a supernatural being, in the soul, in life after death, angels and reincarnation (e.g. Post-religious Britain?: The faith of the faithless, Spencer/Weldin, Theos 2012; The "no religion" population of Britain, Bullivant, 2017).</p>

				<p>It is in this context that the major research programme, Understanding Unbelief, offers a significant contribution to RE. It is addressing questions about the nature and diversity of the wide range of beliefs and commitments of ‘unbelievers’, exploring ‘unbelief’ rather than ‘atheism’ to allow space for agnosticism and a variety of configurations of unbelief. The programme is interested in finding out what people believe in, not just what they don’t believe in. It wants to get beyond the stereotypes of New Atheists offered in the media (and some RE lessons), and notes that even within Humanism there is diversity.</p> <p>This session will present some of the core research findings of the Understanding Unbelief programme so far. It will also discuss work emerging from the international research funded by the programme on, e.g. nonreligious childhoods in contemporary Britain (Anna Strhan); the status of mindfulness meditation as a possible secular religion for unbelievers (Masoumeh Rahmani) and the place of magical thinking in contexts of unbelief (Theodoros Kyriakides, Richard Irvine). As a majority of pupils have non-religious childhoods, increasing numbers of schools are introducing mindfulness programmes, and many people in the UK still hold residual ‘magical’ beliefs (‘touch wood’, anyone?), these examples illustrate the significant relevance of this work to RE teachers.</p> <p>This session will:</p> <ul style="list-style-type: none"> <li>• explore some of the beliefs and worldviews of so-called unbelievers that are revealed in the research programme</li> <li>• open up two areas for consideration for the RE classroom: <ul style="list-style-type: none"> <li>- ways of studying the rich diversity of non-religious beliefs and practices, given that non-religious worldviews do not tend to have a core set of beliefs; and</li> <li>- the related area of how we handle the variety of belief and unbelief represented in our classrooms, in the lives of pupils and teachers.</li> </ul> </li> </ul>
C4	Practical	Secondary	Angela Wright & Angela Goodman	<p><b>Assessment beyond levels at KS3</b></p> <p>Assessment at Key Stage 3 is currently a significant issue for teachers of RE across the country. With the removal of levels, many departments are in limbo. HODs and RE teachers are juggling significant tasks, with the preparation of students for the new GCSE and A-Level specifications understandably being the priority. The additional task of creatively responding to how to assess students at KS3 requires time and space, and isn’t easy, raising lots of questions, not only about assessment but</p>

				<p>about the curriculum and about pedagogical approaches. In this seminar we hope to throw a new idea into the 'ring'.</p> <p>We intend to explore the relationship between the curriculum taught and the processes and purposes of assessment. With a focus on the curriculum and particularly on 'powerful knowledge', assessment becomes much more than a monitoring of skill development, but instead is concerned with providing students with opportunities to show deep understanding both of the topics explored and of their own response to these. We will introduce CRE as a pedagogical approach which provides a robust planning process, and simultaneously, in-built assessment criteria. We will exemplify this in relation to a year 7 scheme of work. As a result, we hope to encourage teachers to consider the coherence between their own pedagogical approach to the content being taught and the means by which they assess learning.</p>
C5a	Practical	Primary	Georgina Uttley	<p><b>Is Godly Play good for RE?</b></p> <p>This workshop session critically evaluates Godly Play as a teaching and learning approach in Primary RE. It draws on my own case-study research of Godly Play in a Church of England Primary setting that has predominantly Muslim pupils. Godly Play is based on Montessori principles and is an alternative way to tell stories from the Bible. It claims to help children explore their faith through story, gain religious language and enhance their spiritual experience through wonder and play, however in some academic RE literature Godly Play has been criticised. This prompted me to want to find out for myself whether it is a beneficial resource for Primary RE or not. My research tracked the implications of Godly Play for pupils in my setting. Methods of data collection included observation of pupil engagement during RE classes both using and not using the Godly Play approach; focus group discussions with pupils and interviews with teachers.</p> <p>The session starts with a brief demonstration and explanation of the origins, aims and intentions of 'Godly Play'. Next, I reflect on my own professional response to it, which has shifted from initial scepticism to appreciating its pedagogical value after experiencing first-hand how it works in the classroom. I examine the ways in which I observed Godly Play enhancing pupils' engagement, knowledge and understanding, critical thinking and communication skills. The findings of my research enable me to share recommendations with RE colleagues about how the principles and practice of the Godly Play approach might be adopted to enhance Primary RE. Finally, I raise questions around appropriating the underlying pedagogical principles of Godly Play for non-Christian,</p>

				wider spiritual and arguably secular contexts, which are removed from its initial intentions and expectations.
<b>C5b</b>	Practical	Primary	Claire Parkin	<p><b>Supporting Pupils who are adopted or looked after</b></p> <p>The session will discuss how RE can be of benefit to pupils who have been adopted or are currently looked after. The session is primarily aimed at primary school teachers and will provide some practical teaching strategies and lesson ideas, which can be used to support looked after children. Teachers will also be made aware of some of the sensitivities surrounding teaching RE to looked after pupils and there will be a presentation on how to navigate some of these topics, such as discussing the concept of God as father in Christianity. There will be a brief presentation on attachment theory in order to support teachers with their understanding on how this can affect pupils' behaviour in school and how the content of RE lessons can contribute to pupils feeling safe and secure in school.</p>
<b>C5c</b>	Practical	Primary	Helen Rivers	<p><b>Making thinking visible</b></p> <p>As the curriculum narrows and summative assessment takes centre stage, dialogic and collaborative learning appear increasingly to be neglected. Current practices, including 'book scrutiny' and micromanagement of assessment data, prize easily assessable outcomes leading time-pressured teachers to lament that purposeful, authentic classroom dialogue is frequently curtailed. As an RE specialist, I believe that Religious Education has an important role to play in redressing the balance in primary education, providing space and time for pupils to learn, reflect and wonder in an increasingly complex world. I also believe that teachers need confidence to teach, observe and assess in a way that enables pupils to become lifelong learners.</p> <p>The session will explain key findings from an action research project undertaken as part of a Masters Degree in Education Studies. I conducted research with the aim of identifying creative, collaborative activities which develop dialogue in Religious Education lessons, enabling teachers to observe and evaluate pupils' thinking and responses.</p> <p>My action research project focused on a Year 4 class in a community primary school with a multi-cultural and multi-faith intake. It trialled and evaluated peer-to-peer discussion based activities in RE lessons which were designed to:</p>

				<ul style="list-style-type: none"> <li>• enrich learning and metacognition through creative collaboration and dialogue</li> <li>• encourage pupils to explore ideas through open-ended discussion, learning from each other's experiences</li> <li>• enable authentic, formative assessment to take place through teacher observation, developing RE pedagogy and reflective practice</li> </ul> <p>Observation data and audio-recordings were analysed in order to evaluate the quality of pupils' language and the content of their responses. The data enabled me to gather evidence of learning, but also to gain insight into the way pupils with different faiths and worldviews responded to and learned from each other.</p> <p>This session will share insights from the project and suggest practical ways of using collaborative and dialogic activities to promote authentic learning and assessment in RE.</p>
C6	Practical	Primary	Maggie Webster	<p><b>Teaching Controversial issues through popular culture</b></p> <p>Primary generalist teachers have little training with regards to Religious Education and this has led to some insecurities with subject knowledge and creative teaching approaches. This is heightened however when a terrorist attack occurs and the media coverage identifies a particular religious group which then causes societal fear. Yet if a teacher embraces such events and the reporting within social media, images, TV news reports etc. then the events can become valuable opportunities to teach excellent RE, develop religious literacy and counter balance the rhetoric of Othering. Furthermore, popular culture such as film, media, adverts, TV, books, music etc. are excellent resources that explore the sociology of religion in the 21st century. They shine a light on how religion isn't necessarily a discipline that is on the decline, moreover it is being redefined and used as a way to explore identity within a multi-religious, multi-spiritual society.</p> <p>Intro: The session will include a theoretical conceptual introduction that explores why using popular culture is a useful way of looking at religion in primary school. It will also explore some of the research related to why explore controversial issues with primary children.</p> <p>Tutor led Activity:</p>

				<p>RE then using images, film, music etc from popular culture the audience will engage in techniques on how to teach using such media.</p> <p>Discussion: Groups discussion about the technique and/or stimulus</p> <p>Conclusion: Why discuss and use controversial concepts with young children</p>
<b>C7a</b>	Practical	N/A	Fiona Moss & Derek Holloway	<p><b>Understanding Christianity: Are we making a difference in the classroom?</b></p> <p>This session will look at: Growing teacher confidence in teaching UC but also teaching RE in general. The impact of the training model on teacher confidence. The impact on policy and curriculum in Church schools. Given the nature of the project we anticipate some lively Q&amp;A especially around the broader impact the project has had on curriculum development!</p>
<b>C7b</b>	Practical	N/A	Linda Rudge	<p><b>Perfect Vision: the power of REQM to promote subject development and teacher confidence</b></p> <p>The RE Quality Mark has been awarded to schools since 2012. Details can be viewed at <a href="http://www.REQM.org">www.REQM.org</a> This session will be an opportunity to hear from award holders who are supporting others to apply for the mark, and also to use illustrative materials to help your own school in its RE journey. The REQM project manager will reflect on findings from recent research examining the award's impact and its effects on teacher confidence, curriculum development, and pupil experiences.</p>
<b>C8</b>	Practical	N/A	Lat Blaylock	<p><b>Why "RE knowledge" is always disputed, and why this is welcome</b></p> <p>'Truth seeking in fields of uncertainty' is not a bad definition of RE. I argue that RE's field of enquiry cannot be defined by agreed content, because the human quest for meaning is diverse, ever changing and huge. Instead, in this practical presentation I will propose criteria for selection of some knowledge content. Examples from the Agreed Syllabuses of the 1950s and the last decade, and from the latest (widely debated) new GCSE RS will demonstrate that the purity of the subject cannot be</p>

				<p>completely maintained against those who control the politics of RE: power selects knowledge. But as I think that it is neither possible nor desirable finally to define the knowledge base in RE, this is an opportunity rather than the difficulty it is seen to be in the CoRE interim report. I will connect this view of knowledge with open minded and dialogic accounts of the subject's purposes</p> <p>Practical illustrations will showcase varied ideas about how teachers and curriculum developers in RE must respond to the essentially contested nature of the RE field of enquiry.</p>
C9	Practical	Secondary	Simon Butterworth	<p><b>Decoding Differentiation</b></p> <p>With workloads increasing, class sizes getting bigger and more and more pressure being put on teachers, tailoring a lesson to each individual pupil needs can be tough. With this practical sessions help you will walk away with some easily implementable strategies for differentiating RE lessons across a wide range of learning needs.</p> <p>The session will include an overview of learning theory surrounding differentiation and how research can influence classroom activity. Turning this research into subject specific guidance for RE will aim to make theory as relevant as possible.</p> <p>Identifying students with individual learning needs is vital in the modern classroom. This session is designed to make sure the classroom teacher not only knows who the pupils with additional needs are, but what steps to put into place once they have been identified. Having this information can be vital, in particular for any outside observers coming into the classroom.</p> <p>With practical tips and easy-to-use activities for students with SEND such as Dyslexia this session will aim to help you engage all pupils, even those often left on the fringes. Making RE accessible, fun and relevant will mean all pupils can progress on a learning journey in RE. This will include advice on assessment material to make sure SEND students are assessed appropriately and that their potential is not limited or constrained. An important factor in this will be how to give pupils ownership over their learning, giving them an element of choice and control and avoiding 'button-holing'. This focus on progression and assessment will highlight ways of getting the best out of pupils in both KS3 and KS4.</p> <p>As well as students with SEND the session will also lend a significant portion of time in the engagement of pupils who are considered 'most able' or 'gifted and talented'. Keeping them engaged, making sure they feel valued, without resorting to 'more of the same' type activities.</p>

				<p>Getting the most out of these pupils in RE can see them flourish in other areas in school and beyond school life too. Samples of extension tasks designed for higher ability pupils to keep them stretched challenged will be demonstrated, as well as showing how to do so without overloading teacher workload.</p> <p>See this session as both a theoretical, but more importantly practical session of sharing ideas and best practices in differentiating RE lessons so that all pupils can take ownership of their learning journeys.</p>
C10	Practical	Secondary	Shabnam Khaliq, Aneesa Hussain & Julia Wilcox	<p><b>Don't just teach RE ... live RE</b></p> <p>Bradford Academy Team Theology  'Let us remember: one book, one pen, one child, and one teacher can change the world'  GCSE results day....</p> <p>'What did you get?'</p> <p>'In maths I got...in English I got...in science I got....</p> <p>The conversation is repeated as I walk around. A/B/D/6/5/, Maths, English, Triple Science is all I can hear. I left feeling empty, no one spoke about their achievements in RE, yet we had many, no one jumped at their A* in RE, yet we had many, no one ran up and said 'I did great in RE', yet so many did. I knew this year we had to change our approach. We had to bring RE to life.</p> <p>Breathe life into RE and give the learners an experience that they will remember. This was our vision and goal at the beginning of the year. The challenge was to do this in an hour a week- like most schools RE is given minimum classroom hours. We wanted to enthuse learners, not only by showing them how to achieve full marks on their RE assessments but by giving them the tools to make a global difference. Indeed, that is the main purpose of teaching RE, we want our finish products to be citizens of the world, we want them to stand for their rights, we want them to critically analyse what is in front of them and most importantly we want them to make a positive impact.</p> <p>Laura Grainger, a senior leader within Education, put forward 'The making waves' strategy when working with the most able. She suggests a three part model which consists of</p>

1. Increasing challenge
2. Establishing a 'challenge club'
3. Establishing one-to one mentoring with members of 'the challenge club'

These three steps will increase the attainment of the most able, in particular pp most able. It is recommended that the three steps are carried out in a structured way which suits the needs of schools and learners.

#### Increasing Challenge

Increasing Challenge for most able pp within lessons consists of looking at longer essay questions and being able to use sources of wisdom and authority when reaching justified conclusions.

#### Establishing the challenge club- Team Theology

Team theology was fashioned around the most able cohort in year 9. The main objective was and still is to push and enable our most able to achieve their full potential, not target grades, full potential.

#### Establishing one-to-one mentoring

Given the high PP ratio of learners at our Academy, plus our increasing focus to push Most Able PP learners, this was a crucial factor in pushing these learners.

#### Team Theology Task 1

To change the ethos around recycling at Bradford Academy using religion and ethics as a foundation. Team theology is currently working on recycling in school. They have met with school leaders and governors to highlight the ways we as a school can reduce our carbon footprint. The vision is to see recycling as a prominent feature at Bradford Academy by Sept 2018.