



# NASACRE

In Conversation with  
Jan McGuire

## VAT in RE

Westhill and Barnet  
SACRE Project

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# Who am I

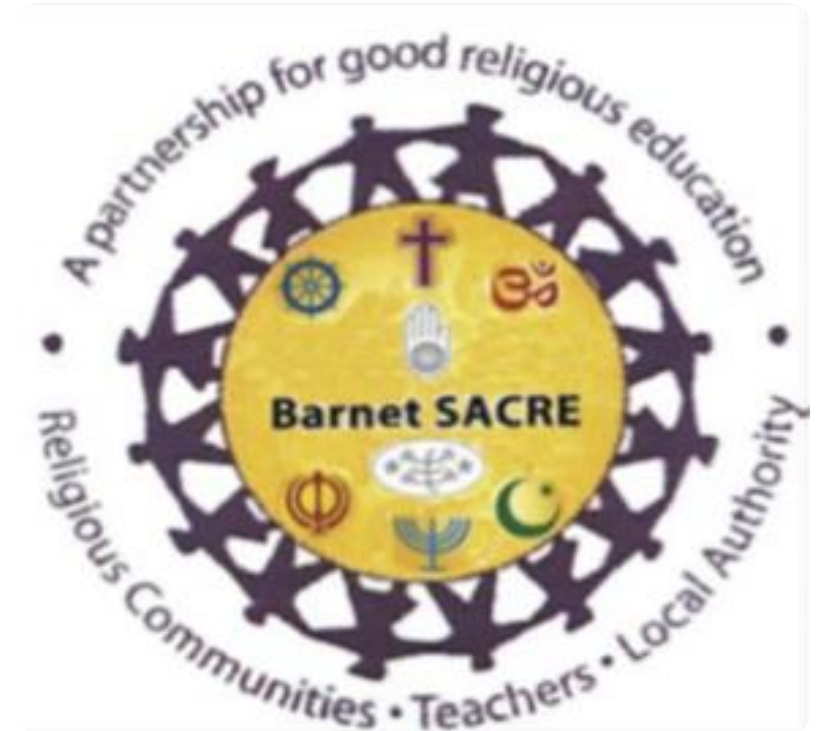
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- Jan McGuire
- Independent Religious Education and SMSC consultant.
- Adviser for the Standing Advisory Council for Religious Education (SACRE) in Barnet and Haringey
- Jan works as a trainer, governance officer, project manager and Adviser in RE for Local Authorities and educational organisations
- AREIAC EXEC member
- Jan is involved in developing pedagogical solutions, regional and national curriculum materials for use within the broad area of RE, SMSC, cultural and religious diversity.
- An experienced classroom teacher and leader in RE for over 25 years, teaching from Primary through to Higher Education level, Jan provides training and support in all aspects of RE and SMSC.



# Project Beginnings....


- Barnet SACRE recognised that primary teachers were often non-specialists with very little time to upskill in RE
- Barnet SACRE wanted to support the teachers in a non-threatening way
- Solution: upskill whilst completing practical planning
- How? What?




# Application Process to Westhill/ NASACRE

- Useful to clarify the project aims
- Helped to form the project team of teachers and SACRE members
- Provided a clear purpose and a final outcome
- Helped to clarify the time and cost required: how much is realistic to complete the project? Do we have the capacity? Do we have the passion?


# ©VAT in RE 2020 Jan McGuire: Adding Value to the RE Curriculum: Upskilling RE Teachers

 **Vocabulary**

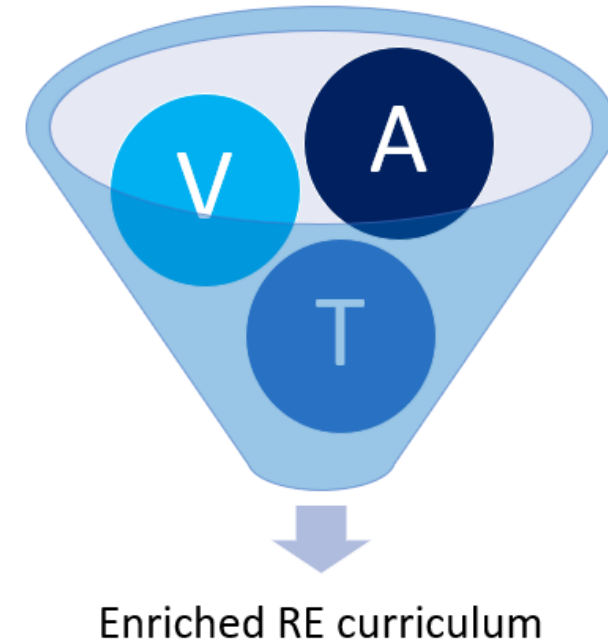
- Key Words/ 3 Tier Language/ application & impact
- Linked by Themes/ Concepts

 **Artefacts**

- Objects/ Places/ Art/ Music
- People

 **Texts**

- Religious Text
- Story/ Narrative/ Poetry/ Digital & Conventional



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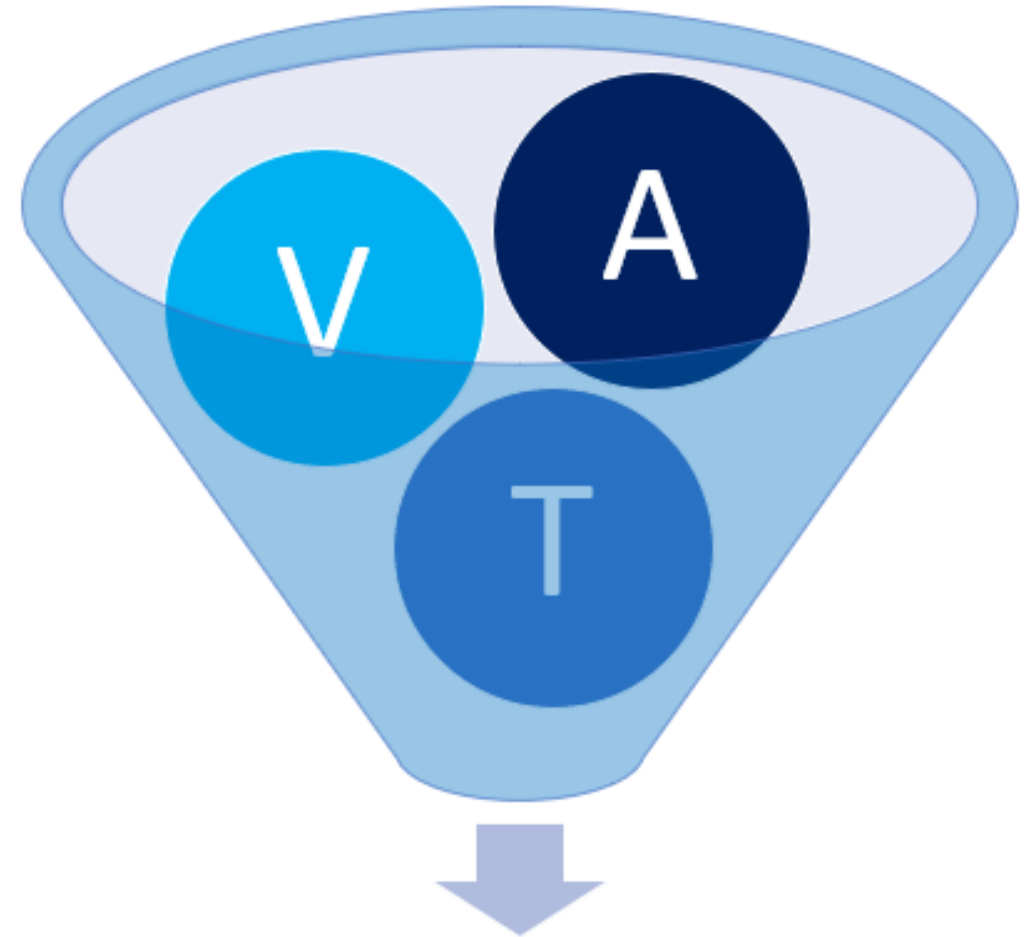
# Tell me about VAT in RE

- VAT in RE is a practical and manageable pedagogy aimed at upskilling teachers of RE through a collaborative planning process focusing on vocabulary, artefacts and texts

# VAT in RE... at its simplest level...

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- Vocabulary: well-chosen three-tier words
- Artefacts: an item, a piece of art, a religious object, a place, a piece of music, or a 'human artefact' - a person
- Texts: story and narrative in every single lesson to provide richness, depth, meaning and focus

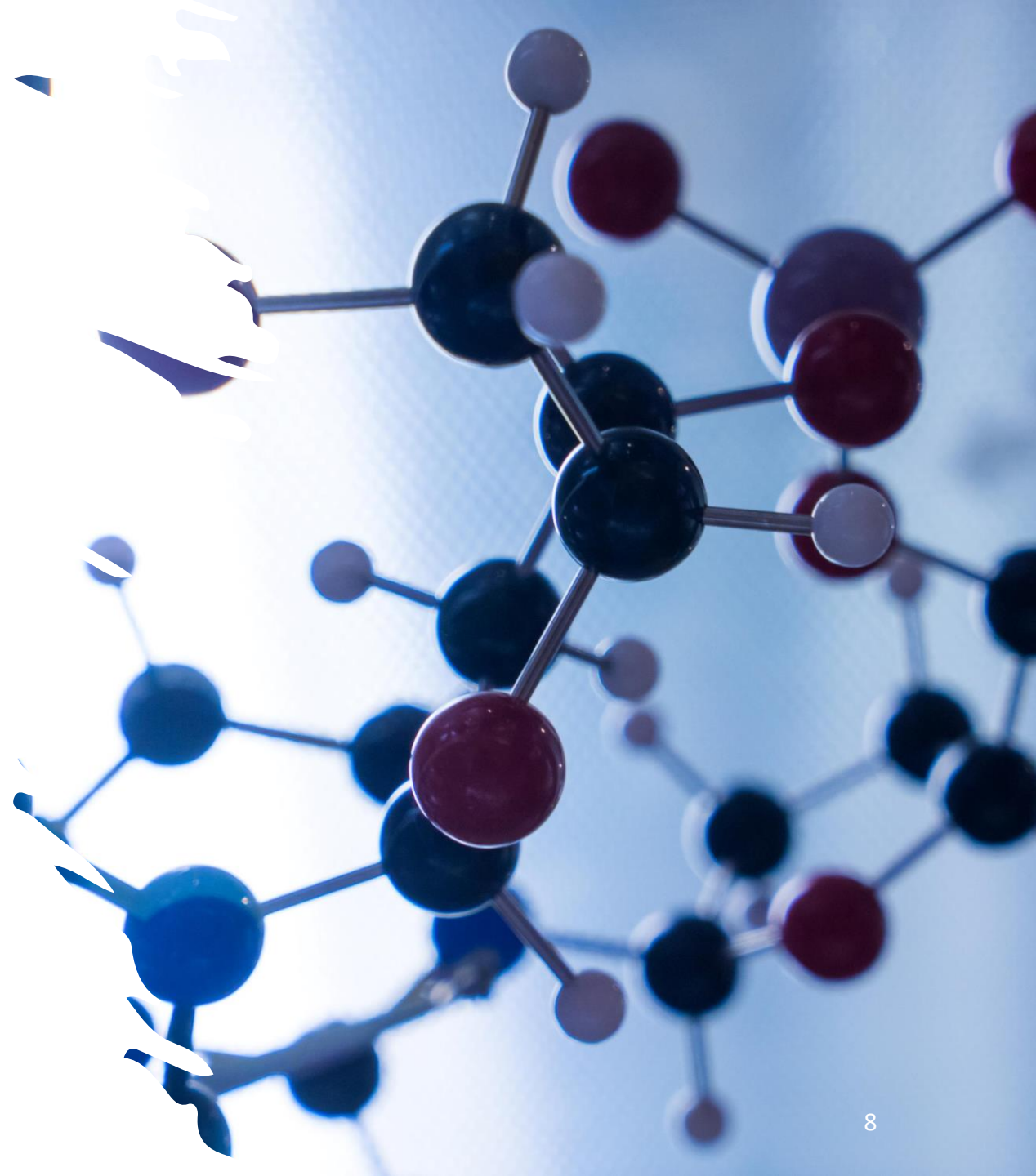


Valued Added RE Curriculum  
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# Why VAT in RE?

- Basically, you must start somewhere
- Teachers are bombarded (paralysed) with materials, pedagogy, resources ideas, social media
- VAT in RE helps to provide a focus- a starting point
- VAT in RE is founded on research and data led pedagogy outlined in the EEF Toolkit, Ofsted and evidence-based approaches that research has identified as having high impact in the classroom







# Fewer, Deeply and with Purpose

- We cannot cover every Religion and worldview
- We cannot explore every nuance of belief and practise within that religion and worldview
- We cannot have deep enquiry into each religion and worldview represented in our school or local community
- Difficult decisions have to be made... what not to do?
- For every focus we add, what are we taking away?

# VAT Curriculum Planning: single lesson

Year Focus/ Intent	VAT: Vocabulary, Artefacts (enrich using a focus: pictures/film/music/places/ visits/ people-live artefacts) and Texts/ Story (narrative/ books/ stories from religion/ moral stories with a link to Golden Threads)
<ol style="list-style-type: none"><li>1. Year /Term</li><li>2. Golden Thread: Agreed Syllabus heading</li><li>3. Focus- Intent-impact</li><li>4. Key questions</li><li>5. Religion/ worldview</li></ol>	
<b>Vocabulary</b>	
<b>Artefacts</b>	
<b>Texts (Story)</b>	

Etymology is often often considered the preserve of the English teacher. I would argue that it is a goldmine of an opportunity (too often missed) for teachers of every subject discipline. The stories that underpin our language can often illuminate the ideas and meanings we seek to communicate. Like a well-chosen metaphor, they can make concrete an idea or a concept. This is not a token nod to literacy across the curriculum, but a recognition that a deep understanding of language is essential to a deep understanding of every subject discipline. [closing The Vocabulary Gap](#) by Alex Quigley  
18/05/2014

## VOCABULARY

## TIERS OF VOCABULARY

Beck, McKeown, and Kucan

### TIER 3

Low-frequency words, domain-specific

### TIER 2

High-frequency words, found in many content areas

### TIER 1

Words of everyday speech, familiar to most students

[www.communicationwindow.wordpress.com](http://www.communicationwindow.wordpress.com)

- VAT in RE focuses on tier three: the RE , religious and worldview ‘jargon’ or specialist vocabulary



Buddhism	KS1	KS2	KS3	KS4
> Anatta (no self/soul)				
> Anicca (impermanence)				
> Compassion				
> Dukkha				
> Dhamma/Dharma				
> Karma/Karma				
> Enlightenment				
> Meditation				
> Sangha				
> Wisdom				
<b>Christianity</b>	KS1	KS2	KS3	KS4
> Covenant				
> Creation				
> Fall				
> Gospel				
> Incarnation				
> Relationship with God				
> Repentance and Forgiveness				
> Salvation				
<b>Hinduism</b>	KS1	KS2	KS3	KS4
> Atman				
> Creation, Preservation, Destruction				
> Dharma				
> Diverse forms of God				
> Love, Devotion and Respect				
> Karma				
> Maya				
> Moksha				
> Samsara				
> Sources of wisdom				
<b>Humanism</b>	KS1	KS2	KS3	KS4
> Atheism and Agnosticism				
> Empathy and Compassion				
> Friendship				
> Happiness				
> Meaning in life without an afterlife				
> Morality as a human construct				
> Reason				
> Rights and responsibilities				
> Science and knowledge of the world				

## Tier 3 Vocabulary Specialist RE Specific

# SACRE : Tier 3 Word List: Religion/ World View:

Word	Meaning/ Definition

## Tier 3 Vocabulary

**‘Theism – religious education. Understanding religious education requires a demanding grasp of worldly – and otherworldly – knowledge. The very word ‘theology’ and ‘theism’ are at the very root of that understanding. The root of the word ‘theism’ is the Greek word ‘theos’ – meaning ‘god’. The root ‘the’ is at the heart of so many related terms: atheism, monotheism, polytheism, pantheism... theology, theocracy, and more. By securing these linguistic roots, the very roots of religious understanding are unveiled to our students.’ Alex Quigley 2020**

SACRE : Tier  
3 Word List:  
Religion/  
World View:

Word	Meaning/ Definition

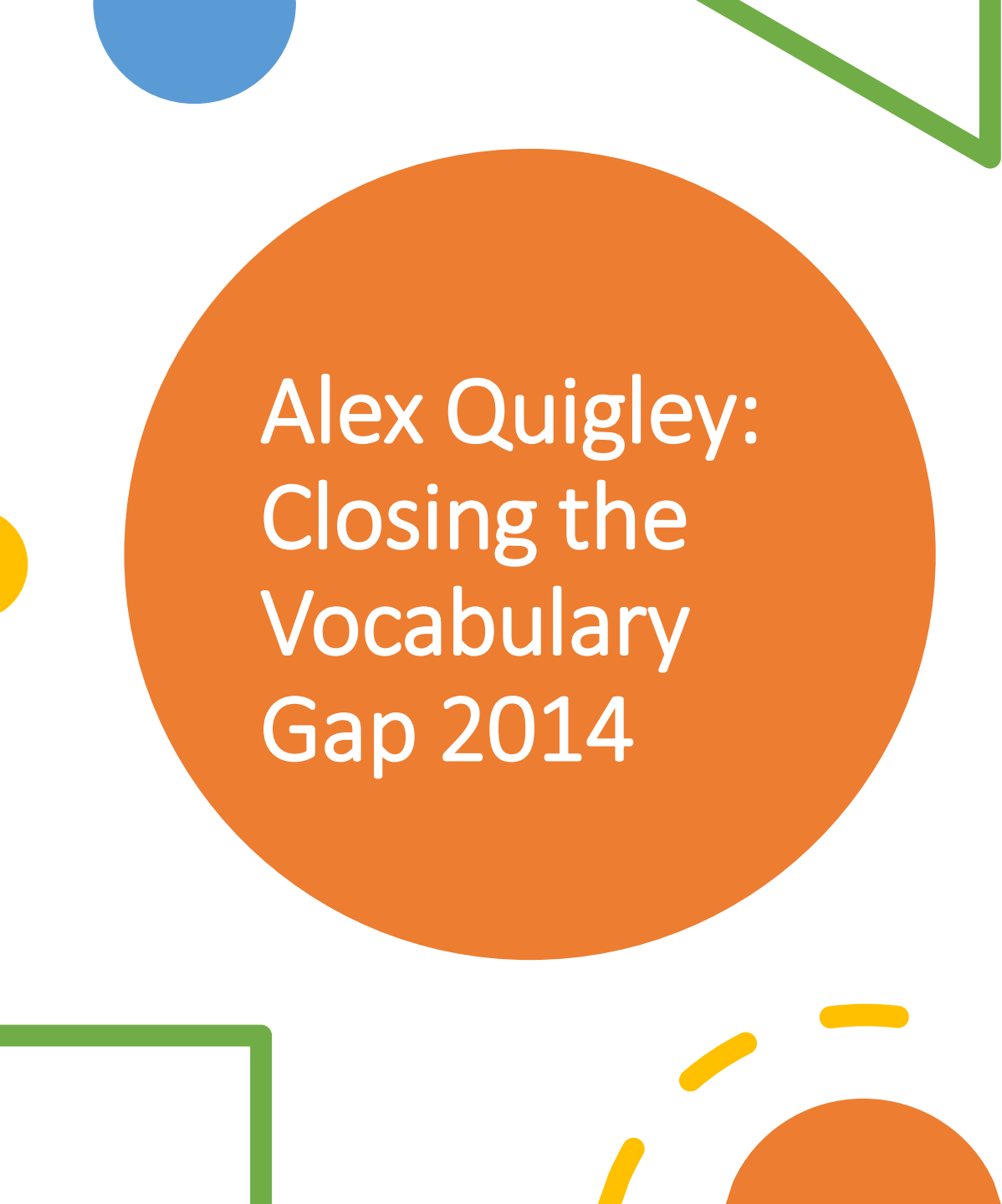


# Task

- Take one of the stories/words/ideas/ artefacts we have looked at today and create a lesson plan
- Use the VAT template
- Use trusted resources: NATRE/REOnline/BBC Religious Education series
- Group activity

## VOCABULARY

- Turban (Ter-ben) Sikhi men
- Hijab (He-jab) Muslim women
- Rasta Hat (Rastafarian) men
- Patka (putt-kah) Sikhi boys
- Tichel (Teak-el) Orthodox Jewish women
- Chunni (Choon-ee) Sikhi women
- Topi (Tou-pi) South Asian Muslim Men
- Kippah (ki'pa) Jewish boys and men
- Chapel Veils (or mantilla) Catholicism and Eastern Orthodoxy: Christian women



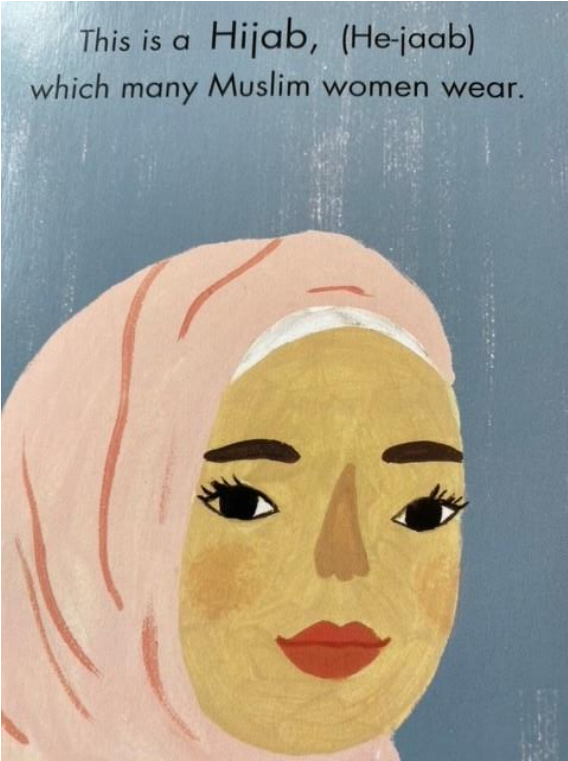
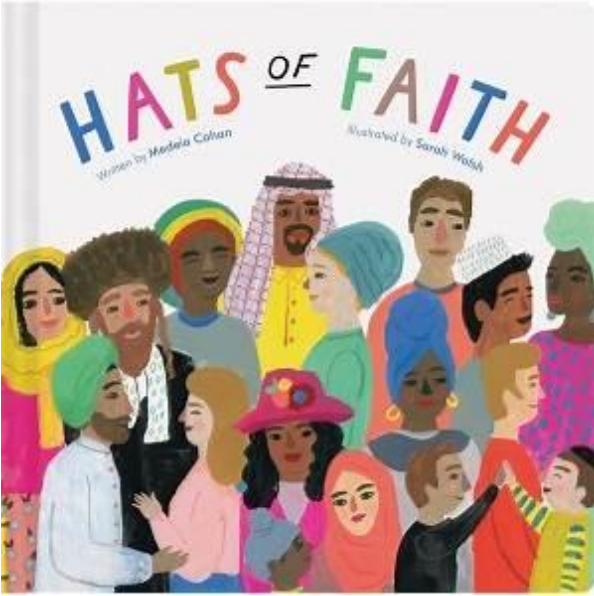
## Alex Quigley: Closing the Vocabulary Gap 2014

These small stories and families of words become mental velcro upon which we can hang our understanding. The more patterns of language we can identify and understand, the greater our capacity to learn and understand more new words.



# Dual-coding: Matching words to pictures: sticky learning

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Dual-coding:  
Matching  
words to  
pictures:  
sticky learning



- VOCABULARY
- Patka (putt-kah) Sikhi boys
- Gill Vaisey Belonging and Believing My Sikh Family

- **hijab (n.)**
- veil worn by some Muslim women, by 1906 in this sense in bilingual dictionaries; in classical Arabic it meant "partition, screen, curtain," and also generally "rules of modesty and dress for females;" from root *h-j-b*. It is defined in an 1800 English lexicon of "the Hindoostanee language" as "modesty, shame," and in other such dictionaries c. 1800 it has connotations of "to cover, hide, conceal." The 1906 dictionary also has *hijab* as "modesty."
- [hijab | Etymology, origin and meaning of hijab by etymonline](#)

# ARTEFACTS

## Exploring misconceptions: Hibaj



What is the link?

BBC My Life My Religion





## ARTEFACTS



Photo stimulous:  
Christian head  
coverings- meanings-  
purpose- similarities  
and differences-  
diversity



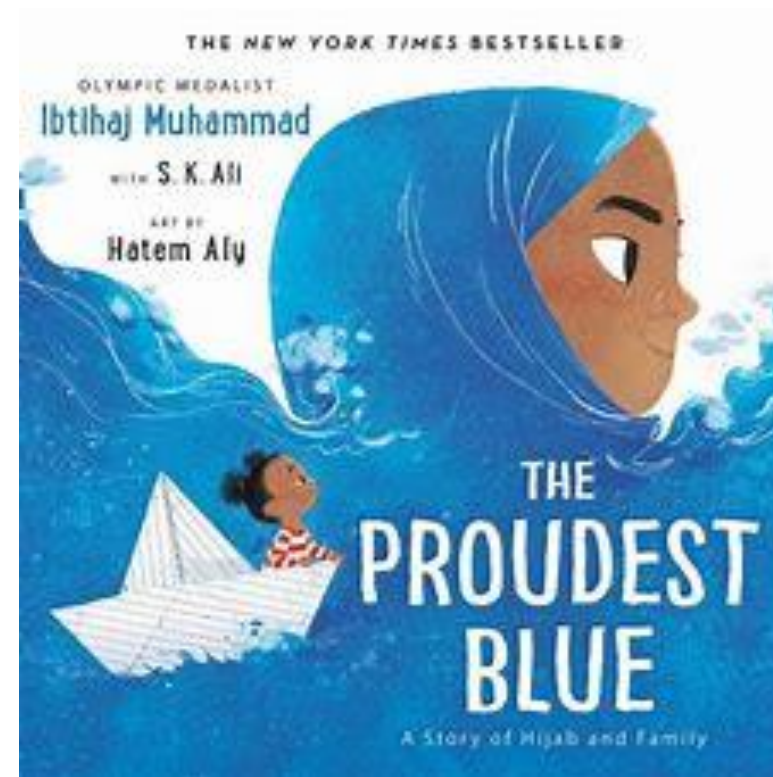
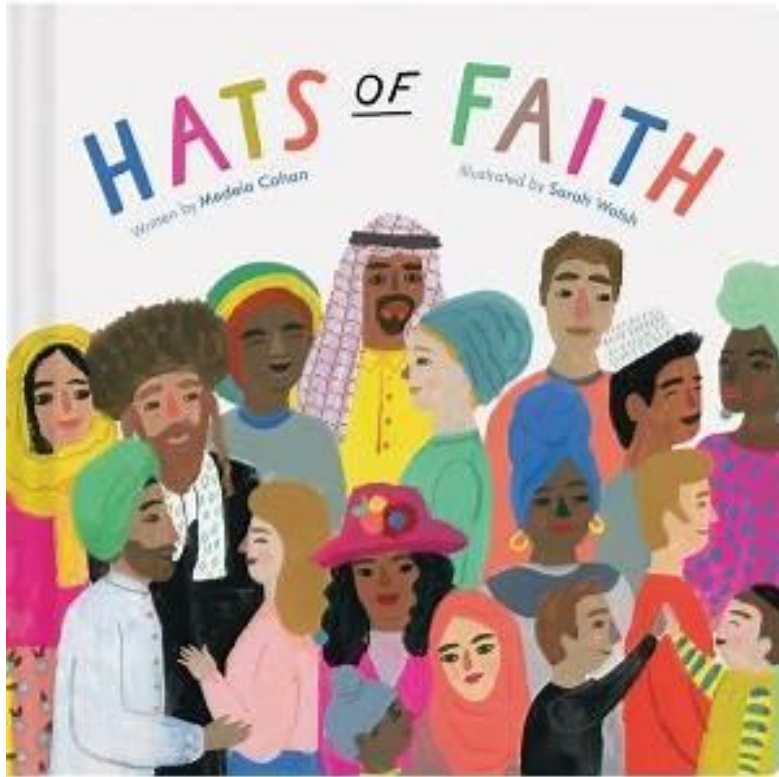
- Chapel Veils (or mantilla) Catholicism and Eastern Orthodoxy: Christian women
- The practice of people wearing head covers and veils for religious purposes is an integral part of all three monotheistic religions (Christianity, Judaism, and Islam), as well as other faiths and cultures. The first records of women wearing head coverings dates back to 13th century BC Assyria. Women of nobility began wearing head coverings in order to set themselves apart from women of lower social status. In Christianity, women were guided by the Bible (1 Corinthians 11:2-16) to cover their heads to signify spiritual submission to God and their husbands.
- The wearing of chapel veils was part of the early Christian tradition. It signified humility and modesty. This tradition continued into the early Catholic church. Though not as common today, veils are still worn by some Catholic women. The tradition is not to be seen as a woman displaying inferior status to men. Rather, the veil (or mantilla) covers what is sacred and cherished. The veil is viewed as a symbol of reverence to God's will. Christian women within Strict Baptist, Brethren, Amish and Mennonite traditions also wear veils/ head coverings.
- [Religious Head Coverings \(headcovers.com\)](http://headcovers.com)



# Research: Secondary/ Teachers

- 1 Corinthians 11: 2-16 has been considered a controversial text
- It raises so many interesting questions
- Can we actually understand fully the socio-historical meaning given to head-coverings in the Corinthian period? Is the text reflecting just one stage in history and culture? Is it patriarchal and sexist? Should the text still be adhered to today- discuss. There are groups of Christians that argue that it should be practised: [www.headcoveringmovement.com](http://www.headcoveringmovement.com)
- The head-coverings appear to be linked to key language- shame, honour and status. 'Greco-Roman first century CE culture was immersed within considerations of honour and status' Plutarch, Chrysostom, Virgil and Pliny all record head coverings/ curtains as a sign of acceptable dress in public places. Mark Finney: Journal of the Study of the New Testament 2010: Honour, Head-Coverings and Headship: 1 Corinthians 11.2-16 in its Social Context: Sheffield.ac.uk
- Is the passage really about proper attire in a place of worship, or is it really a bigger theme of respecting community decisions/ guidance of the early church and of Paul's teachings?
- Is the focus of head-coverings linked to social concerns such as prostitution (shaved heads) and secular living, or is it a theological concern linked to being subservient and showing respect and awe to God. Is it about having equity in the place of worship? If all wear a head-covering, would all be seen to be the same before God?

# Stories about Head Covering





Subject Knowledge ▾ Teaching Resources Research ▾ Leading RE ▾

**Search our free, great quality teaching resources**

RELIGION/WORLDVIEW

Please select ▾

THEMES

Please select ▾

KEY STAGES

Please select ▾

TYPE OF RESOURCE

Please select ▾

Submit



# Resources and the RE Classroom: RE Online

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- RE Online [www.reonline.org.uk](http://www.reonline.org.uk)
- [RE Definitions \(re-definitions.org.uk\)](http://re-definitions.org.uk)
- Subject: Places of Worship  
[https://www.reonline.org.uk/specials/places-of-worship/res\\_key1.htm](https://www.reonline.org.uk/specials/places-of-worship/res_key1.htm)

NATRE

<https://www.natre.org.uk>

<https://www.natre.org.uk>




Barnet affiliated network support sessions for teachers

Teacher community

Resources/ videos/Lesson plans

Assessment ideas

RE Magazine- REToday

<b>Newcastle Central Mosque</b>  <a href="#">Watch full recorded tour</a>	<b>Cambridge Central Mosque</b>  <a href="#">Watch full recorded tour</a>	<b>Old Kent Road Mosque, South London</b>  <a href="#">Watch full recorded tour</a>
<b>Shia Ithna'asheri Community of Middlesex</b>	<b>Masjid Ibrahim, East London</b>	<b>Karimia Institute, Nottingham</b>

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<b>Vocabulary</b>	
<b>Artefacts</b>	
<b>Texts (Story)</b>	



# Share Lesson Task

- Take one of the ideas/ artefacts we have looked at today and create a VAT lesson plan
- Share



Theme  
Religion  
Key Stage

Myself / Belonging

Christianity +

Foundation



## Vocabulary

- Myself/ Belonging



## Artefacts



## Texts

# VAT in RE Shared with the wider community



- Retoday article
- AREIAC regional meetings
- AREIAC EXEC and membership article
- Westhill Website  
[www.westhillendowment.org](http://www.westhillendowment.org)
- In Conversation with Karenza Passmore and workshop



# VAT in RE... next step



- Culham (CSTG) funded project 2022
- Early Years digital tool based on the VAT in RE pedagogy and the books created by Gill Vaisey: Belonging and Believing series
- <https://thevatofbandb.co.uk/>



# Questions





# Reflection

Do you think VAT in RE may be useful for your RE teachers?

# Further Information...

- <https://thevatofbandb.co.uk/>



- [www.westhillendowment.org](http://www.westhillendowment.org)

