

After  
**Religious  
Education**

Applying the After RE Framework

What does  
'Buddhism' mean?

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The aim or intent of the Key Stage Three Curriculum is to enable pupils to be literate about religious and non-religious worldviews. This is implemented through units of work which comprise the substantive knowledge of the curriculum. This substantive knowledge is organised around certain key concepts or big ideas which will enable pupils to comprehend religious and non-religious worldviews. Thus, each unit will focus on some or one of these big ideas which will be expressed via an enquiry question, although one big idea, positionality not neutrality, runs throughout all to ensure that there is also a focus on personal knowledge which is essential to understanding the idea of worldviews. The big ideas can be seen in the table below.

### **Big ideas for the substantive knowledge**

**Positionality and not neutrality**

**Unity and diversity**

**Continuity, fluidity and change**

**Fuzzy edges: syncretic and hybridity**

**Power and influence**

**Broad and embodied in their influence**

In addition, each of these units will be approached through a particular discipline to recognise that Religious Studies is an inter-disciplinary subject in its exploration of religions and non-religious worldviews. Thus, these disciplines will provide the method through which the enquiry question which links to the big idea will be approached and explored. The table below shows the disciplinary knowledge which will be focused on throughout various units.

### **Disciplinary knowledge which will be covered**

**Theology including textual analysis (drawing on Hermeneutics) and history**

**Philosophy of Religion**

**Psychology of Religion**

**Sociology of Religion**

These series of lessons focus on the two big ideas (in addition to positionality and not neutrality which all units link to). These are: continuity, fluidity and change as well as fuzzy edges: syncretic and hybridity. The discipline that they focus on is theology, particularly textual analysis.

The series of lessons explore the story of the Buddha. In particular, they focus on the worldview of the Buddha (i.e. the context in which he lived) and how the stories surrounding him have developed over time (where they draw upon other influences and a style of writing known as hagiography). This could be a standalone series of lessons or it can form part of a group where another figure is explored such as Jesus for example or where there is a further exploration of how significant the story of the Buddha is for Buddhists today.

### 1. Who are these lessons directed to?

Year 9 students (i.e. upper end of Key Stage Three 13/14 yo).

### 2. What is the main aim of the example? What is it trying to open up?

The lessons are aimed at enabling pupils to explore deeper two of the big ideas which help organise the substantive knowledge in our curriculum, i.e. continuity, fluidity and change (third principle of our curriculum) and Fuzzy edges: syncretic and hybridity (this is the fourth principle of our curriculum). It also aims for pupils to learn more about exploring these concepts via the discipline of Theology, in particular literary analysis. Thus, it enables pupils to understand the literary style of writing known as hagiography which will help pupils to realise there are different ways of analysing stories and accounts that do not simply focus on evidence for historical truth. The series of lessons also allow students to explore the context of the Buddha and see how this shapes and informs the stories and teachings found in this religious worldview (linking to the fourth big idea). In addition, through analysing the different types of stories surrounding the life of the Buddha, pupils will also be able to engage the developments in the hagiographies, looking at reasons for this as well as ascertaining what has remained the same and what has changed (linking to the third big idea). These lessons will also link to the first big idea of our curriculum as there will be an exploration of personal worldviews. In particular, there are opportunities for students to consider their own pre-existing views on how stories surrounding historical figures should be understood and how their own context and environment has shaped their thoughts and ways of interpreting the world.

### 3. What learning outcomes do you envision?

The learning outcomes that pupils should gain are:

- To understand that stories surrounding significant figures are often written in a style known as hagiography and that a good way of approaching these is not to look for historical verification but rather to see what message or teaching they are giving to believers and diverse views surrounding this.
- To see that the stories of the Buddha have changed overtime (and to know why this may be the case) and to ascertain the continuity within this change.
- To comprehend that religions do not emerge in a vacuum but that they are shaped by the pre-existing beliefs and ideas or worldview as well as other practices that are prevalent at the time.

**4. Are assessment practices significant here?**

There does not need to be assessment for this unit however, suggestions have been given in the material.

**5. Are there educational policies that you have in mind?**

The education policies are very much in line with the Ofsted requirements of considering the Intent of your curriculum as a whole (i.e. what you want pupils to know, understand and be able to do by the end of Key Stage Three) as well as the implementation and impact. In so doing it looks to the work of the Big Ideas project under the leadership of Barbara Wintersgill. It also draws upon the changes suggested by the CoRE report of moving towards a worldviews curriculum that shows greater diversity, a recognition of more disciplines and positionality.

**6. How does your example fit into a larger scheme of work?**

These series of lessons fit into a larger scheme of work which explore what does it mean to be a Buddhist? This unit focuses particularly on the discipline of Theology and also the two Big ideas identified above (i.e. continuity, fluidity and change (third principle of our curriculum) and Fuzzy edges: syncretic and hybridity (this is the fourth principle of our curriculum). After focusing on the story of the Buddha, the unit continues by exploring the Dharma and the Sangha. These other two areas also demonstrate the two big ideas and also the discipline of Theology.

**7. Any other contextual factors?**

These lessons were written for a context of high achieving girls in a selective school.

**8. What is the snazzy title?**

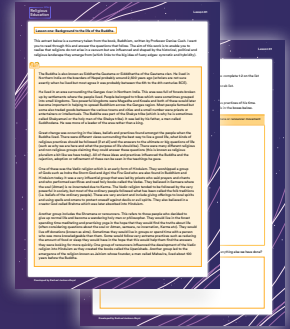
What does it mean to be a Buddhist? Buddha- man, myth or master?

**9. What is the introduction or general context/purpose?**

The lessons should be completed in the order shown on the following page.

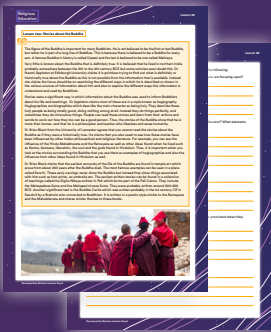
## Lesson one:

- Begin by asking pupils to reflect on their own worldview and in particular what ideas, beliefs and practices have shaped this.
- Explain that this was the same for the Buddha and go back over the big idea of Fuzzy edges: syncretic and hybridity discussing how this will be focused on initially in this unit as we explore the worldview of the Buddha and how this shaped his beliefs, teachings and practices. Also, re-cap what the discipline of Theology is and in particular how this includes textual analysis and history as these disciplines will be focused on again in this unit.
- Complete the activity on the background to the life of the Buddha. Discuss the findings from the activity.



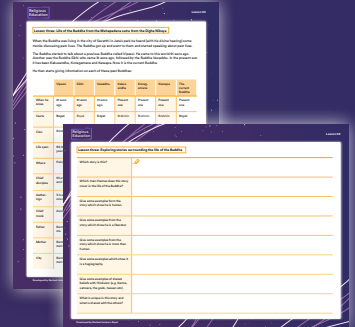
## Lesson two:

- Ask pupils to consider how they think we should explore historical figures. Thus, spend time unpacking their worldview ideas in this area.
- Move onto discussing the worksheet which introduces the idea of Hagiography. Ask pupils to consider any other examples they may be aware of. Discuss how this differs from looking for historical evidence and what this means with regards to how stories should be assessed and understood. Explore whether they think this is a good way of considering stories.
- Before looking at the different examples, watch a summary of the story of the Buddha that is commonly used in schools. A very good one can be found on True Tube. Ask pupils to consider how this clip is an example of hagiography.



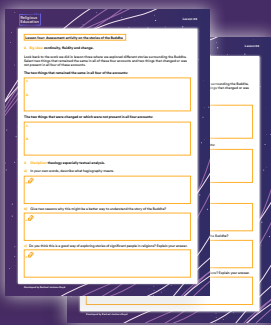
## Lesson three:

- Reflect on what was covered in the previous lesson. In particular, look again at the concept of hagiography and also the story of the Buddha that they watched in the last lesson.
- Divide pupils up into groups and ask them to look at the four different stories and to complete the word document on this. The four different stories are:
  - 1) temple art from Sanchi;
  - 2) the story from the Mahapadana sutra from the Digha Nikaya;
  - 3) the story from Buddha Carita by Asvaghosa;
  - 4) the story from What the Buddha Taught by



## Lesson four:

- Ask pupils to discuss and share their findings from the work they completed last lesson. If there is time, they could also compare what they have learnt to the clip they watched in the previous lesson.
- Students should complete the written exercise based on the work that has been covered.



## 10. How does it demonstrate the principles of the project?

- 1. Purpose/aim:** the general education purpose of these series of lessons is to enable pupils to explore the story of the Buddha in a more nuanced manner drawing upon scholarship surrounding how the story of the Buddha has developed over time and how this links to hagiography as a literary style. It also recognises the influence of other Hindu literature and beliefs and teachings as well as the background to when Buddhism emerged.
- 2. Agency:** It is the teacher who has developed these after considering the principles of a worldviews curriculum that individual units should exemplify. Thus, the unit exemplifies continuity, fluidity and change and syncretic and hybridity.
- 3. Exemplarity:** The examples chosen demonstrate that there is continuity in Buddhism (i.e. the story and importance of the Buddha) but that this has changed over time (both in its content and importance). In addition, it shows syncretic and hybridity as there is an emphasis on how Buddhism did not emerge in a vacuum but has been influenced by other worldviews and the situation of the time.
- 4. Judgement:** My judgement has been trusted to create these series of lessons and also the curriculum aims that these lessons will help to identify.
- 5. Resonance:** these resources resonate with the life world of students in the sense that they recognise that there is diversity in any belief systems and that we are all influenced by the context in which we emerge and live.
- 6. Interpretability:** It recognises that the subject matter being explored is contextual; indeed it demonstrates this as it recognises that the Buddha's context is essential in being able to understand the stories that are depicted about him including later contexts such as stories in Hinduism and other ideas that have influenced both religious worldviews.
- 7. Decolonising:** these lessons help to decolonise the story of the Buddha by going back to the original sources rather than a later 20th century version written for a western audience.

### 11. How does it show Klafki's 5 questions?

1. What exemplary meaning can the content illustrate? The exemplary meaning the lessons illustrate are two core ideas of our curriculum. In particular: continuity, fluidity and change (third principle of our curriculum) and Fuzzy edges: syncretic and hybridity (this is the fourth principle of our curriculum). Thus, it shows that the continuity is the story of the Buddha but that this has changed over time. It also shows that this is influenced by the worldview at the time as well as ideas and beliefs found in other religions (such as Karma, Samsara, Hindu gods etc). In addition, it also shows an awareness of hagiography as a literary style and how this can be used to understand the story of the Buddha.
2. How do the students understand it at this point? These lessons will help students be aware of different ways of approaching stories, i.e. through the lens of hagiography, and what can be learnt from this rather than just seeing these through looking at what is historically true (which I feel is a more western enlightenment approach perhaps).
3. What might it mean for those students in the future? It will help to enable them to realise that there are multiple ways of understanding and approaching stories as well as how things should be studied within their context as much as possible (seeing how this shaped and influences things).
4. To what extent is the content embedded in the broader structure of disciplinary content? It shows that there is more than one way of studying religious content.
5. What concrete cases, aesthetic objects, and the like, would enhance the learning of the content for these particular students? Here the cases are different sources that the story of the Buddha is drawn from. It would be good if this was followed up with looking at various ways in which this story is important for Buddhists today whereby the variety within this is explored.