

We spent a long time discussing the elements of the paper; we realised that the two issues that needed to be addressed were the references to ‘theological enquiry’ and the relationship between theological and religious literacy. In this paper we have created a Midrash style commentary on the original text. We have used this method to clearly show our thinking, listening and conversations about with the issues that arose from our original paper.

We have removed the phrase ‘Theological Enquiry’ from the title of the paper as our thinking on this element has developed in dialogue with others. We have also added “A Conversation About...” at the beginning to further underline that this was always intended to be a discussion paper.

Rethinking RE: A Conversation about Religious and Theological Literacy

Context

- *Realising the Potential*, Ofsted (2013)
- *RE: The Truth Unmasked*, APPG on RE (2013)
- *A Review of Religious Education in England and Wales*, REC (2013)
- *Making a Difference*, National Society (2014)
- *RE and Good Community Relations*, APPG on RE (2014)
- *A New Settlement*, Charles Clarke and Linda Woodhead (2015)
- *RE for REal*, Adam Dinham and Martha Shaw (2015)
- *Fruits of the Spirit*, CofE (2015, discussion paper)
- *Living with Difference*, Report of the Commission on Religion and Belief in British Public Life (2015)

This is a discussion paper intended for RE advisers and consultants, those involved in RE curriculum design, and those interested in the pedagogy of RE. The intention of the paper is to provide support and clarity for schools.

Key Questions

1. Why are we asking the question about the purpose of RE?

A range of recent reports and discussion papers highlight confusion about the purpose of RE:

- *A Review of Religious Education in England and Wales* (2013) cites evidence contained in the *Realising the Potential* report produced by Ofsted in 2013, stating that there is a lack of clarity of purpose at secondary level that

We felt it was important to emphasise that this paper was not intended to make claims or value judgements in relation to the place of theology within a study of religion and belief *per se*. Rather, it was intended to support teachers in schools – many of whom are not subject specialists – to deliver high quality and engaging RE. We felt that enquiring into theological concepts was currently missing in much of the RE we see in schools.

We feel that the distinction in the original paper between church and non-church schools here became a distraction issue in its reception. We do not and never have contended that the purpose of RE in CofE schools should be any different than the purpose of RE in non-church schools.

impedes curriculum planning.¹ The same report also notes the impact of this lack of clarity on the public perception and understanding of RE.²

- *Making a Difference* (2014) states that there is “confusion about the underlying purpose of [RE]” in Church of England primary schools.³
- *A New Settlement* (2015) also identifies confusion about the purpose of RE,⁴ although it does not include clarity of purpose in its final recommendations.
- *RE for Real* (2015) notes that three out of four sample groups – pupils, parents and employers – felt that the purpose of RE is to “learn about religion and belief diversity, with the goal of managing difference and cohesion”,⁵ recognising that many in these groups also acknowledge a personal and spiritual purpose of RE.⁶ Specialist RE teachers, however, felt that the primary purpose of RE was to develop secure religious literacy, recognising the diversity and impact of religions and beliefs.⁷
- The most recent report that considers RE, *Living with Difference* (2015), does not explicitly deal with the issue of the purpose of RE, but its recommendations in relation to RE refer to its relevance to promoting a cohesive society, as well as reflecting “the realities of present society”.⁸ To this end, the report recommends that any approach to reviewing RE take account of the importance of encounter with religions and beliefs.⁹

Since our first discussion paper was published online in February 2016 there have been many blogs, articles and discussion papers on this topic. You can find many more via RE:Online.

¹ *A Review of Religious Education in England and Wales* (2013), 30

² *Ibid*, 51

³ *Making a Difference* (2014), 7 (2.2)

⁴ *A New Settlement* (2015), 29

⁵ *RE for Real* (2015), 28

⁶ *Ibid*

⁷ *Ibid*, 17

⁸ *Living with Difference* (2015), 36

⁹ *Ibid*

Specific context for Church of England schools

RE holds a special place in Church of England schools where staff and pupils come from all faiths and none. It is not a place for religious instruction, but it is valued as a core subject. The Statement of Entitlement for Religious Education issued by the National Society does not define the purpose of RE in Church of England schools. However, it is made clear that outcomes in RE relate to pupils' theological understanding of Christianity, the development of informed and respectful attitudes towards religion and critical reflection on religion and belief.

As four RE advisers who undertake work for Church of England Dioceses, we feel very strongly that the purpose of RE in both church and non-church schools needs clarification so that it is accessible to all stakeholders: pupils, teachers, senior leaders, parents, employers, clergy, advisers, consultants, and so on. **Our roles mean that we frequently advise all types of schools, including non-church schools, in accordance with the Diocesan Boards of Education Measure 1991**, and we see confusion about the purpose of RE in all schools, both church and non-church.

The confusion about the purpose of RE arises from both its legally inseparable connection to collective worship in the 1944 Education Act and 1988 Education Reform Act, and the variety of pedagogies associated with RE since the 1960s.¹⁰ In order to identify an appropriate pedagogical approach to RE, we must first be absolutely clear about the purpose of RE.¹¹

We consider the purpose of RE in all schools to be secure religious literacy. We consider theological literacy to be an important element *within* religious literacy. This is because we feel that RE is the most appropriate curriculum area in which pupils are afforded the opportunity to engage with and investigate both the beliefs and concepts that drive themselves and others. We believe religious literacy is concerned with the human experience of religion and belief; we believe theological literacy is concerned with the big concepts upon which religions are founded, such as God. This is relevant to both church and non-church schools and allows space for a deep and meaningful engagement with religion

We are mindful of the fact that this has been considered by some to be a position piece for the Church of England by virtue of the fact that we all work as Diocesan RE Advisers. This was not our intention at all; we would like to ask whether questions about the purpose of RE are (or should be) different for church schools. We feel that they are not, but we recognise that RE has a particular place in church schools that has to be addressed. We do this later in the paper. We also consider that it is important to emphasise what is written in in this paragraph in relation to the DBE Measure and our responsibility to support and advise *all schools*.

We have taken on board the discussions we have had with others and the blogs written in response to the original paper to help us clarify our position here. We consider the purpose of RE in all schools to be secure religious literacy. We consider theological literacy to be an important element *within* religious literacy, but we do not often see it as a focus in the classroom. The overarching purpose is that pupils should be able to hold an informed conversation about religion and belief. See Figures 1 and 2 for further clarification.

¹⁰ <http://www.reonline.org.uk/knowning/how-re/> (accessed 31/01/16)

¹¹ <https://kathrynfenlodge.wordpress.com/2016/01/16/does-this-happen-in-maths/> (accessed 31/01/16)

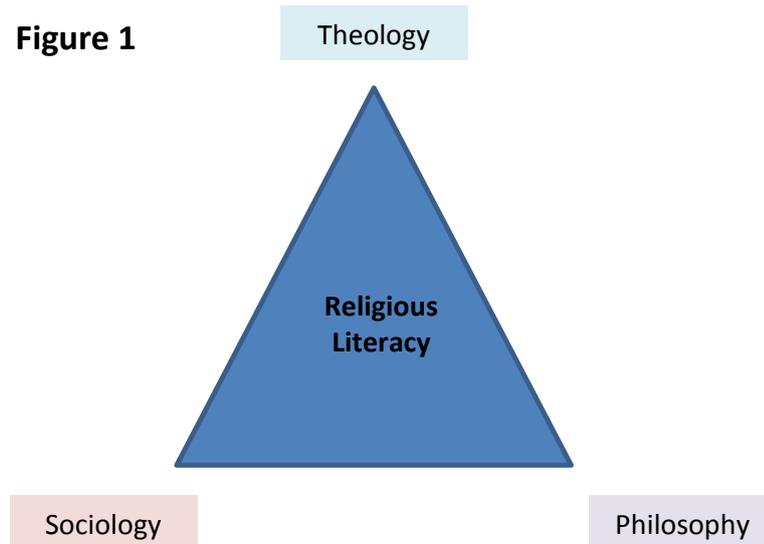
We decided to remove the reference to pedagogy here, as we feel that the most appropriate pedagogical approach in RE *per se* is an enquiry-based approach that reflects a variety of disciplines and methodologies; this would facilitate both religious literacy and theological literacy as an important element within religious literacy.

and belief, such that pupils are able to engage with the realities of religion and belief with a grasp of the foundations that underpin them.

This paper aims to explore theological literacy as a distinct element within religious literacy.

2. What do we mean by 'religious literacy'?

Figure 1



We have taken considerable time to reflect on our previous paper and have significantly developed our thinking about religious literacy in particular. Figure 1 opposite expresses some of our developed thinking. This paper continues to focus on the theological element of religious literacy, but we would like to invite colleagues to contribute their thoughts on the philosophical and sociological elements of religious literacy.

We felt it was important here to emphasise, not only the importance of understanding, but also the importance of critical engagement in the study of religion and belief.

It is part of the human condition to search for meaning and truth. This search is multifaceted and necessarily involves engagement with a variety of disciplines. **Religious literacy is concerned with an understanding of and critical engagement with the human experience of religion and belief.** It is the means by which pupils can understand and encounter the richness, depth and diversity of religion and belief throughout history, as well as engaging with its significance in the world today.

Religious literacy includes:

- a. Asking enquiring questions about religion and belief and making informed responses to them;
- b. Investigating the nature of religion and belief itself;
- c. Understanding the impact that religions and belief can have on individuals and society;
- d. Understanding the beliefs, practices, values and ways of life of religious and non-religious world views;
- e. Understanding the diversity of religion and belief in the contemporary world;
- f. Understanding the use of religious language and the context in which it is expressed.

At every stage of teaching and learning, the question should be asked, 'how is this piece of learning helping our pupils to hold an informed conversation about religion and belief?'

In a school context, we understand religious literacy to be achieved through engagement with three main fields of enquiry, which interrelate, but which have distinctive aims:

1. Theology
 - Involves studying the key concepts upon which a religion or belief system is based;
 - Considers issues such as authority and diversity of interpretation;
 - Focuses on developing skills of textual analysis.
2. Philosophy
 - Involves studying diverse expressions of human wisdom;
 - Considers questions of meaning, purpose and truth;
 - Focuses on developing skills of critical thinking and higher order questioning.
3. Sociology
 - Involves studying the lived and diverse reality of religions and beliefs;
 - Considers issues of pluralism, secularism and diversity;
 - Focuses on developing ethnographic research skills and emphasises encounter, engagement and impact.

In our work as Diocesan RE advisers working alongside colleagues in a wide range of schools and academies, both church and non-church, we see a very varied picture.

Many (though not all!) primary phase settings offer an approach to RE that sits largely within the sociological field of study as outlined above. RE in these schools often explores the ways in which religious believers express and practice their faith. However, we do not always see appropriate engagement with the pluralistic realities of such expression and practice. In some ways the form of 'lived religion' presented is a construct (the 'textbook view' of x or y religion or belief). For example, some pupils have talked about the fact that their lived experience of religion is different to what they are learning in the classroom.

This is terminology that we are working with, but we acknowledge that it may need further clarification.

In conversation with colleagues and taking into account recent blogs and articles, we feel it is necessary to emphasise the disparity between the aim of presenting religions and beliefs in their lived diversity in RE and the actual practice in the classroom. This can be the case even where the educator (or the resources they are using) believe they are presenting religions and beliefs in their lived diversity.

In secondary settings, we more often see an approach that sits within the philosophical field of study (which is not to say that it is entirely absent in primary settings). Here, the emphasis is on critical analysis and questioning, although in some cases this can be reduced to expressing personal opinion. As Alan Brine asks in his blog (<http://www.reonline.org.uk/news/alans-blog-religious-plurality-gender-identity-and-philosophy-alan-brine/> 23rd May 2016),¹² “*Dare one suggest that for most people philosophy of religion could be seen as intellectually challenging but existentially barren?*” We would contend that in our experience, the philosophical field of enquiry as observed in RE is often both existentially AND intellectually barren.

We very rarely, if ever, see evidence of the theological field of study in any RE setting. Our contention is that this field of study is an essential element of secure religious literacy – though no more or less important than the other elements – and our paper is an attempt to clarify how it relates to RE in the school context. See **Figure 2** for a diagrammatic representation.

The words of Paulo Freire in *Pedagogy of the Oppressed* are helpful here in terms of understanding that the power of literacy (of all kinds) lies in the capacity for skills to shape life.¹³ This would suggest the function of religious literacy is not only to know about religion and belief, but to be able to use this knowledge to communicate in an informed way with others.

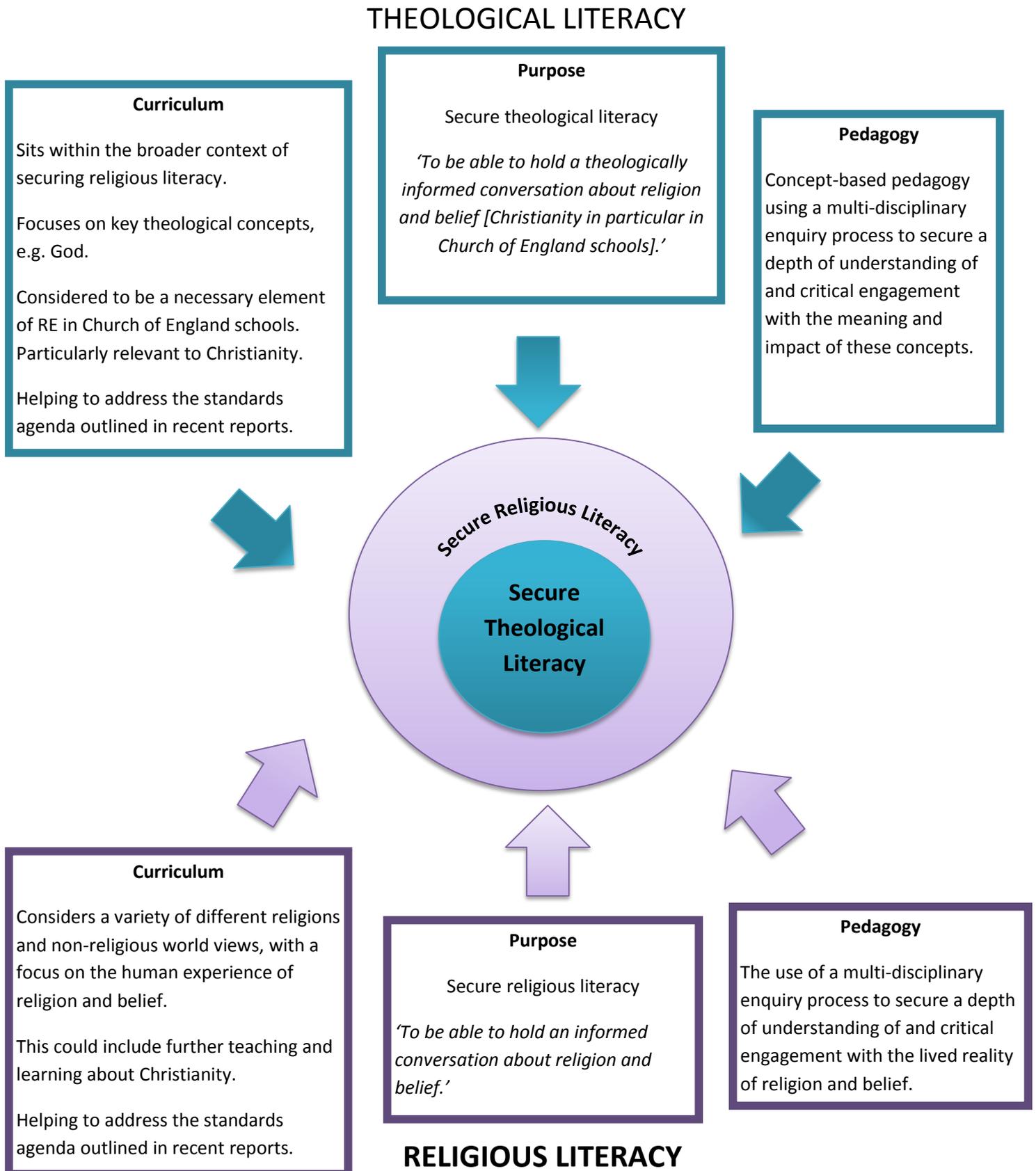
We need to ensure there is a common understanding of religious literacy that is clear, straightforward and coherent so that all those involved in teaching and learning can grasp the idea that religious literacy is the primary purpose of RE. It is with that in mind that we present our thoughts on the way in which gaining theological literacy will contribute to securing religious literacy.

¹² <http://www.reonline.org.uk/news/alans-blog-religious-plurality-gender-identity-and-philosophy-alan-brine/> (accessed 23/05/2016)

¹³ Cited by the Education Development Centre, https://www.edc.org/newsroom/articles/what_literacy (accessed 29/01/16)

Figure 2

Understanding the way theological literacy contributes to securing religious literacy



Again, we have clarified in this subheading our view that theological literacy is a valuable element of religious literacy.

This has been a problematic element of the original paper; it was not intended as a value judgement about the significance of theological literacy in relation to other kinds of literacy that may be involved in RE teaching, nor was it an attempt to separate or prioritise theological literacy in relation to the broader area of religious literacy. For this reason, we would choose to re-emphasise the statement, “We believe that theological literacy is an essential and distinctive element of religious literacy” by placing it in bold.

3. What do we mean by ‘theological literacy’ as a distinctive element of ‘religious literacy’?

As stated in Section 2, our focus in this paper is on clarifying theological literacy specifically within the wider purpose of securing religious literacy. The rest of this paper therefore aims to help us understand the specific nature and contribution of theological literacy to religious literacy.

It is worth stating that we are working with a specific definition of ‘theology’ before we define what we mean by ‘theological literacy’. Our understanding of ‘theology’ is the study of the concepts at the heart of a religion, for example, God.

We believe that theological literacy is an essential and distinctive element of religious literacy.

Where religious literacy is concerned with an understanding of and critical engagement with the whole human experience of religion and belief, theological literacy is concerned with an understanding of and critical engagement with the big concepts upon which religions are founded, such as God.

See **Figure 3** below.

Theological literacy includes:

- The foundations of ideas about (e.g.) God (e.g. scripture, tradition, reason, experience);
- The development of the ways in which ideas about (e.g.) God have emerged and changed over time;
- The ways in which ideas about (e.g.) God relate to each other (e.g. how Trinity relates to Incarnation);
- The ways in which ideas about (e.g.) God are applied in everyday living.¹⁴

Etienne Gilson once described scholastic theology as a ‘cathedral of the mind’; this is an analogy we would like to apply to our understanding of theological literacy. Just as cathedrals are built

¹⁴ Alister E. McGrath, *Christian Theology: An Introduction* (Oxford: Blackwell Publishing, 2007), 101-2

We have removed the final sentence of this paragraph (“To paraphrase Alister McGrath, theological literacy can be to the world of ideas what cathedrals are to the world of architecture.”¹⁵). This is because it seemed to prioritise theological literacy within RE, which was not our original intention.

to enable people to encounter God, theological literacy enables pupils to encounter the fundamental concepts upon which religions are based; it debates them and considers how they relate to each other. Just as cathedrals evidence the changing nature of Christianity over time, theological literacy considers how the fundamental concepts of a religion have been shaped over time. It helps pupils to understand religion “as a synthesis of ideas capable of undergirding every aspect of life”.¹⁵

At every stage of teaching and learning, the question should be asked, ‘how is this piece of learning helping our pupils to hold a *theologically* informed conversation about religion and belief?’

Specific context for Church of England schools

In the context of Church of England schools, secure theological literacy enables pupils to hold a theologically informed and thoughtful conversation about at least Christianity as a living and varied faith.

Again, we want to ask whether there is anything in this that relates to the specific context of RE in CofE schools. Here, it is important to reference the *Statement of Entitlement for RE*, which states that, through their learning in RE, pupils at church schools should be able to “hold a theologically informed and thoughtful conversation about Christianity as a living and varied faith”. The *Statement of Entitlement* is one of the measures by which the standard of RE in CofE schools is judged during church school Section 48 (SIAMS) inspections.

¹⁵ Ibid, 29

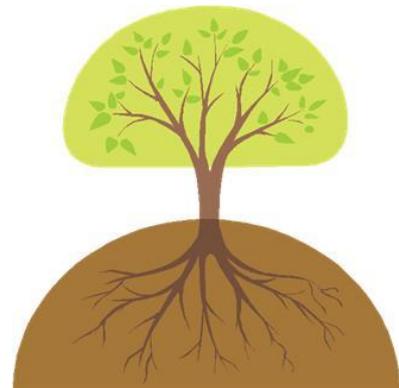
As RE advisers we are acutely aware that in some schools theological literacy is not considered or understood. It is worth noting that we also believe that other aspects of religious literacy (sociological and philosophical) are also not fully understood, but this is not our remit here. The aim of the tree diagram below is one way of helping the teachers we work with to grasp why theological literacy is such an important aspect of religious literacy. We are aware that in the first version of the paper we could have explained our diagram better, and hope to do so here. This diagram was created to specifically refer to deeper learning in terms of theological literacy. Its aim is to show that digging deeper into theological ideas is an essential element of religious literacy.

In some schools we work with, the visible signs of religion and belief, such as practices and rituals, are understood and in some cases taught well. In some schools we work with, the philosophical aspects of religion and belief, such as questions around purpose in life, are explored. However, the theological concepts which underpin these practices and ideas are sometimes misunderstood or not taught at all. The reason we have used the tree diagram is to show that religious literacy cannot be fully secured without theological literacy. We are not suggesting that theology is more important than any other field of enquiry. Exploring the root system, digging deeper into theological concepts is one part of the whole tree. Therefore, to ignore the roots would be a disservice to our children and young people in helping them become religiously literate. The diagram aims to show balance and to help teachers understand that digging deeper means enquiring into theological concepts, utilising methodologies from a variety of disciplines. Our experience having used the diagram with teachers indicates that it is a helpful analogy in understanding the concept of digging deeper in learning. Our experience in the last six months also indicates that digging deeper theologically often leads to deeper learning in terms of a sociological and philosophical enquiry.

Figure 3

Why is Theological Literacy Relevant to Religious Literacy?

Our contention is that becoming theological literate is an essential element of securing religious literacy in RE.



Different tools (strategies) are needed to work both above and below the soil. For example, working below the soil requires tools that can dig deep, whereas different kinds of tools are required to tend the branches and leaves. For example, scriptural reasoning was recently identified by Daniel Moulin¹⁶ as a method to support theological literacy, that is, digging deeper into the concepts at the heart of a religion.

¹⁶<http://www.reonline.org.uk/news/think-piece-we-need-theological-religious-education-not-politicised-religious-education-daniel-moulin/> (Accessed 1/2/2016)

We read and listened to colleagues' responses to our initial discussion paper and reflected deeply on the phrases 'theological enquiry' and 'thinking theologically', both of which were originally drawn from the *Making a Difference* report. Much criticism has been levelled about our interpretation of these phrases, some of which we agree with. On consideration, we have realised that what we were trying to say in our original paper is that we feel the best pedagogical approach to securing theological literacy is through a process of enquiry, which could be based on a variety of methodologies. In other words, we do not consider there to be anything uniquely 'theological' about the enquiry process used to secure theological literacy; rather, we were trying to articulate that the in-depth enquiry process is essential to securing theological literacy in the classroom. 'Thinking theologically' therefore becomes an element of the wider aim of securing religious literacy, as it acknowledges that an understanding of theological concepts can add to a pupil's understanding of the religions and beliefs they study in the classroom.

Here we have changed the language of the original paper slightly to reflect the development and clarification of our thinking in dialogue with others. 'Theological enquiry' now appears as 'enquiry into theological concepts' and the fact that theological literacy is a distinctive element *within* religious literacy is further emphasised.

4. How can teachers secure theological literacy as a distinctive element within religious literacy?

Our suggestion is that theological literacy is best developed through an enquiry process that engages with theological concepts or, as the *Making the Difference* report states, 'by thinking theologically'.

We suggest that enquiring into theological concepts is a process of investigating and wrestling with the understanding, meaning and impact of these concepts.

Enquiring into theological concepts would include:

- **Foundations:** Considering the foundations of these concepts and beliefs
- **Development:** Considering the ways in which these concepts and beliefs have developed over time
- **Relationships:** Considering the ways in which these concepts and beliefs relate to one another
- **Applications:** Considering the ways in which these concepts and beliefs are applied to the way in which people live their lives

Enquiry into theological concepts would be one facet of the larger enquiry process in the study of religions and beliefs. This would contribute to a deeper enquiry process in RE that would take it beyond the mere collecting of information about religion and belief.¹⁷ See **Figure 4** for an example of enquiring into a theological concept.

Here, we have removed several paragraphs from the original paper as we feel their content has been addressed elsewhere in the revised paper.

We have also removed reference to pedagogy here; the original paper refers to 'theological enquiry' as a distinct pedagogical approach in RE. On reflection – and taking into consideration our decision to refer to 'enquiry into theological concepts' as opposed to 'theological enquiry' – we felt that the suggestion that 'theological enquiry' was a distinctive pedagogical approach was unhelpful and impractical, insofar as agreement as to what this would look like in practice would involve a large number of stakeholders with different views. Our intention has always been to provide clarity for the teacher in the classroom, not to start an eternal debate amongst interested parties! However, it is also worth noting that we feel that the discipline of theology, as it is understood in the UK higher education setting, has much to offer methodologically to the enquiry process in RE, as indicated in [Figure 4](#) below.

Figure 4

Example of Enquiring into Theological Concepts

‘Digging deeper’ into religion by enquiring into theological concepts is a process of wrestling with the deeper meaning and impact of key concepts within the lived reality of religions. One way of doing this may be to explore the same theological concept using a variety of methodologies:

Key Concept: salvation in Christianity

Enquiring into salvation as a theological concept would involve all or a selection of the following:

Biblical Studies	Biblical criticism and interpretation	Textual analysis and interpretation of salvation using texts such as Genesis 1-3, Exodus 3-19, Matthew 1, John 14:6 <i>Pupils engage with different interpretations of the biblical text; tasks set to enable them to explore the meaning, context, intended audience, etc.</i>
Systematic Theology	Presenting a clear and ordered overview of the main themes of Christian faith (often following pattern of Apostles’ Creed, sometimes ordered by topics)	Considering the Church’s teaching on and around salvation (e.g. atonement theory, substitution theory) <i>Pupils explore the idea of Jesus paying the debt of humanity’s sin by looking at the language of the Apostles’ Creed and relating it to a story such as The Lion, the Witch and the Wardrobe.</i>
Philosophical Theology	Finding the common ground between Christian faith and other areas of intellectual activity; clarifying ideas and concepts (philosophy as resource or dialogue partner)	Considering the significance of salvation to the broader picture of the religion and beyond the religion in order to clarify the concept <i>Pupils compare different perspectives on salvation from within Christianity by looking at the difference between cross and crucifix, for example. Pupils compare different perspectives on salvation between Christianity and Judaism.</i>
Historical Theology	Considering the particularity of Christian beliefs whilst acknowledging that its message is believed to be universal; exploring the historical situation in which ideas developed or were specifically formulated	Considering the ways in which the Church’s teaching on and the Christian understanding of salvation has changed over time and in different contexts <i>Pupils look at the ways in which the Christian understanding of salvation has altered over time (e.g. the doctrine of the impassibility of God and Jürgen Moltmann’s crucified God).</i>
Pastoral Theology	Considering the social applicability of Christian beliefs; offering Christian models for transformative action	Considering the ways in which the Christian understanding of salvation impacts on the ways in which Christians live their lives and try to bring about change in society <i>Pupils could consider Christians who have lived out the concept of salvation (e.g. Jackie Pullinger).</i>
Spiritual/Mystical Theology	Considering aspects of the devotional practices of Christianity and the interior individual experiences of believers	Considering the ways in which Christian practices live out Christian beliefs about salvation (e.g. Eucharist, fasting, entering into monastic life) <i>Pupils could consider the symbols used in the Eucharist and their meanings and significance.</i>

5. How do we understand RE to contribute to the Christian character of Church of England schools?

The *Making a Difference* report indicates that there is ongoing confusion in Church of England schools between RE, Collective Worship and Christian Values.¹⁸ In the 1944 Education Act, RE was defined as religious instruction (the classroom subject) and collective worship.¹⁹ Although the 1988 Education Act redefined RE as religious *education* (the classroom subject), collective worship is addressed first and at length under this redefined name. This has led to some ongoing confusion about the purpose of RE in school policies and planning.²⁰

In order to raise standards and at the same time to ensure that RE contributes to the Christian character of the school we need to clarify **how** RE contributes, without confusing it with either worship or values. As it states in *Making in Difference*:

*In describing the relationship between RE and the wider life of a Church school can we use the analogy of a ball and socket joint? Some schools are in danger of separating the ball from the socket so RE is a 'separate thing' to the wider Christian life of the school. For others the ball is grating against the socket too much and the joint becomes damaged as a result. What we need are ways of enabling the joint to work properly; to enable the RE to support the ethos, but also enabling it to function well in its own right as a rigorous academic subject.*²¹

We therefore suggest here that RE's distinctive contribution to the Christian character of Church of England schools is to provide secure *theological* literacy about Christianity through a multi-disciplinary process of enquiry. This sits within the broader context of religious literacy. The outcome would be to ensure that pupils are able to hold a theologically informed conversation about Christianity as a living and varied faith. This "enables RE to function well in its own right as a rigorous academic subject."²²

¹⁸ Making a Difference (2014), 13 (4.8), 21-23 in particular

¹⁹ Terence Copley, <http://re-handbook.org.uk/section/intro/a-short-history-of-religious-education#tab-2> (accessed 28/1/16)

²⁰ Education Reform Act (1988), 1.6

²¹ Making a Difference (2014), 21 (5.5)

²² Ibid

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November 2015, revised January 2016, revised June 2016**

Postscript

This paper reflects our ongoing thinking and conversations about RE in schools and academies. We have found the process of listening, reading and talking incredibly valuable and we hope that this developed version reflects the progress we have made.

We are keen to support teachers to ensure that RE in schools and academies is effective and impactful, and we contend that the best way to achieve this is to pursue a middle way. This necessarily involves finding a way to balance a variety of disciplines and methodologies along with the views of a variety of stakeholders.

To that end, we would like to invite colleagues and interested parties to enter a shared space to collaborate in this discussion by contributing their thoughts on the philosophical and sociological fields of enquiry and the ways in which they might contribute to religious literacy. We are also conscious of the fact that we have not fully considered the role of ethics in religious literacy and would be interested to enter into further dialogue about this.

