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# Othering within RVE





# Background



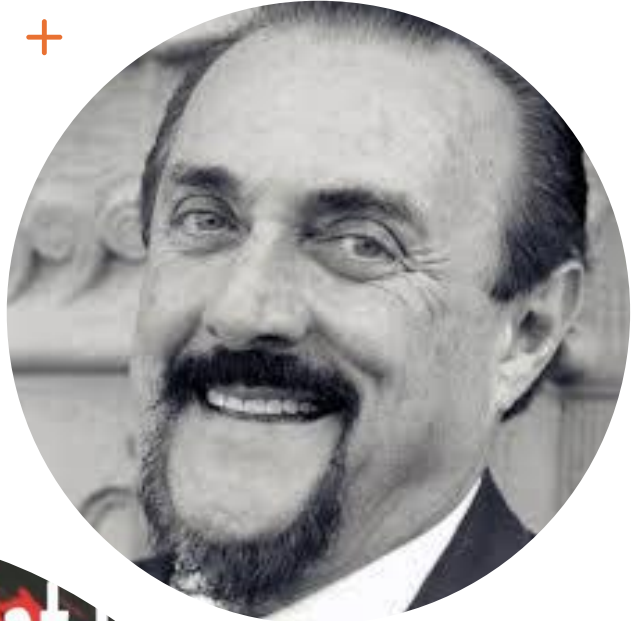
- I am an RVE teacher and reading for a PhD in closing the gender gap in education.
- RVE is the new name for Religious Education. It stands for Religion, Value and Ethics.
- This scheme of work is aimed at year 8 students – 12- and 13-year-olds.
- This is schema is based on the life and actions of Martin Luther King Junior.





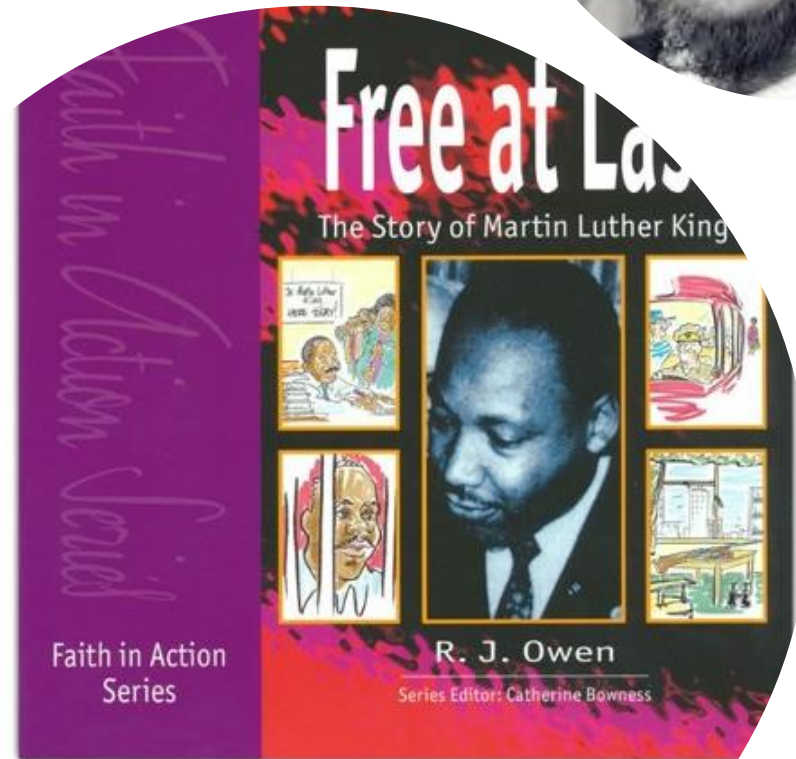
What is 'othering'?





# How does this scheme of work look in practice?

- Free at Last: The Story of Martin Luther King (Faith in Action Series)' (Owen, 1997)
- Daniel Willingham (2008) 'brains privilege stories'.
- Stanley Milgram's study on obedience (1963).
- Philip Zimbardo's Stanford prison experiment (1971).
- 1960s Civil Rights movement
- Lived experience





# Stanley Milgram's study on obedience (1963)

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- Stanley Milgram's study on obedience, conducted in the early 1960s, is one of the most well-known and controversial experiments in psychology. Here are the key points:
    - Objective: To investigate how far people would go in obeying an authority figure, even if it meant harming another person.
    - Participants: 40 male volunteers, recruited through newspaper ads, who believed they were participating in a study on learning.
    - Procedure: Participants were assigned the role of "teacher" and instructed to administer electric shocks to a "learner" (an actor) whenever an incorrect answer was given. The shocks were fake, but the "teachers" believed they were real.
    - Findings: A significant majority of participants (65%) continued to administer shocks up to the highest voltage (450 volts), despite hearing the "learner" in apparent pain or distress.
    - Conclusion: The study demonstrated that ordinary people are likely to follow orders given by an authority figure, even to the extent of causing harm to others.
  - Milgram's experiment highlighted the powerful influence of authority on obedience and raised important ethical questions about the treatment of participants in psychological studies.
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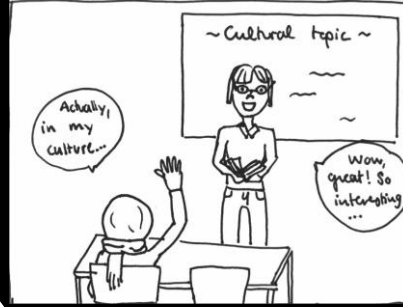


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## Philip Zimbardo's Stanford prison experiment (1971)

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- Philip Zimbardo's Stanford prison experiment, conducted in 1971, aimed to investigate the psychological effects of perceived power by assigning roles of guards and prisoners to college students in a simulated prison environment at Stanford University. Here are the key points:
  - Objective: To explore how situational forces influence behavior, particularly in a prison setting.
  - Participants: 24 male college students, selected for their psychological stability and health.
  - Procedure: Participants were randomly assigned to be either guards or prisoners. The guards were given authority and uniforms, while the prisoners were arrested at their homes and brought to the mock prison.
  - Duration: The experiment was planned for two weeks but was terminated after only six days due to the extreme and distressing behaviors exhibited.
  - Findings: The guards became abusive, and the prisoners showed signs of severe stress and anxiety. The study demonstrated the power of situational influences over individual behaviour.
- This experiment is often cited to illustrate how ordinary people can commit extraordinary acts under certain conditions, highlighting the impact of situational factors over personal traits.



Why do we use these case studies?







## Us vs Them

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- Build empathy
- Cultural capital
- Martin Luther King's experiences and actions
- Martin Luther King's response to othering



# Why?

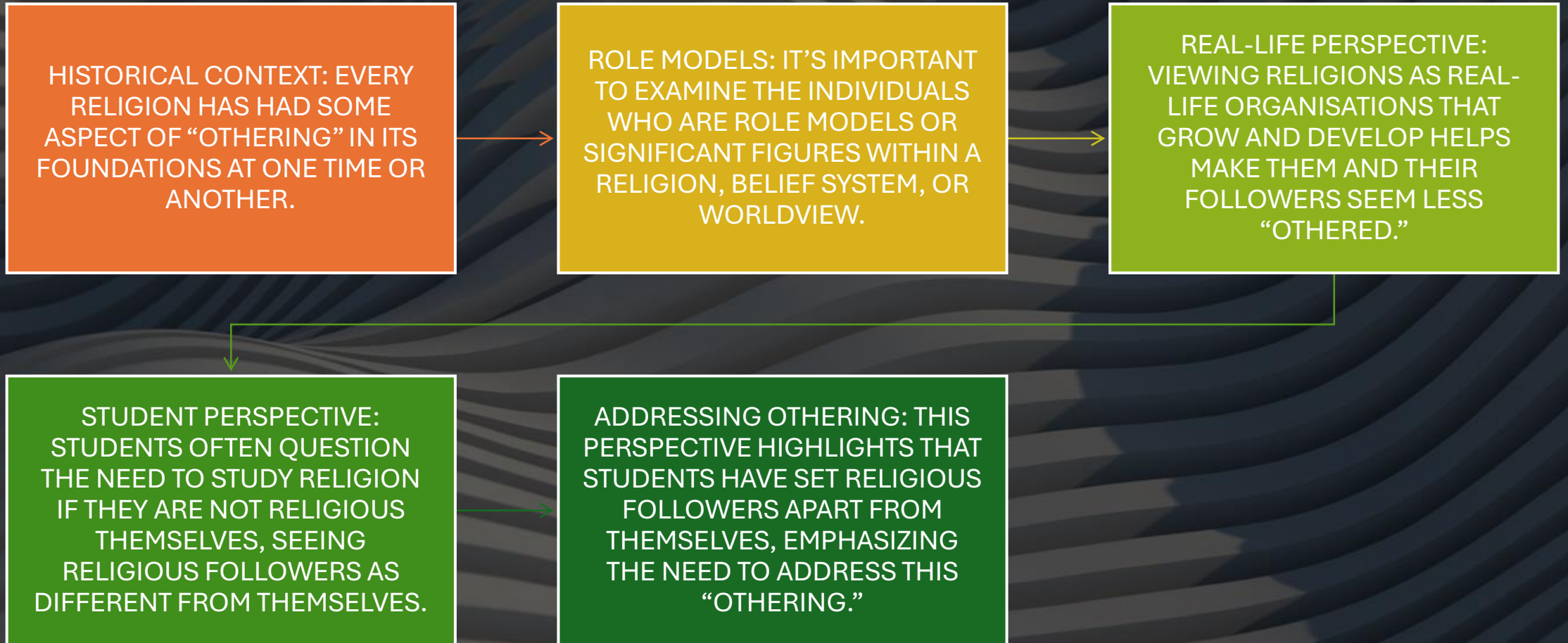
HISTORICAL CONTEXT: EVERY RELIGION HAS HAD SOME ASPECT OF "OTHERING" IN ITS FOUNDATIONS AT ONE TIME OR ANOTHER.

ROLE MODELS: IT'S IMPORTANT TO EXAMINE THE INDIVIDUALS WHO ARE ROLE MODELS OR SIGNIFICANT FIGURES WITHIN A RELIGION, BELIEF SYSTEM, OR WORLDVIEW.

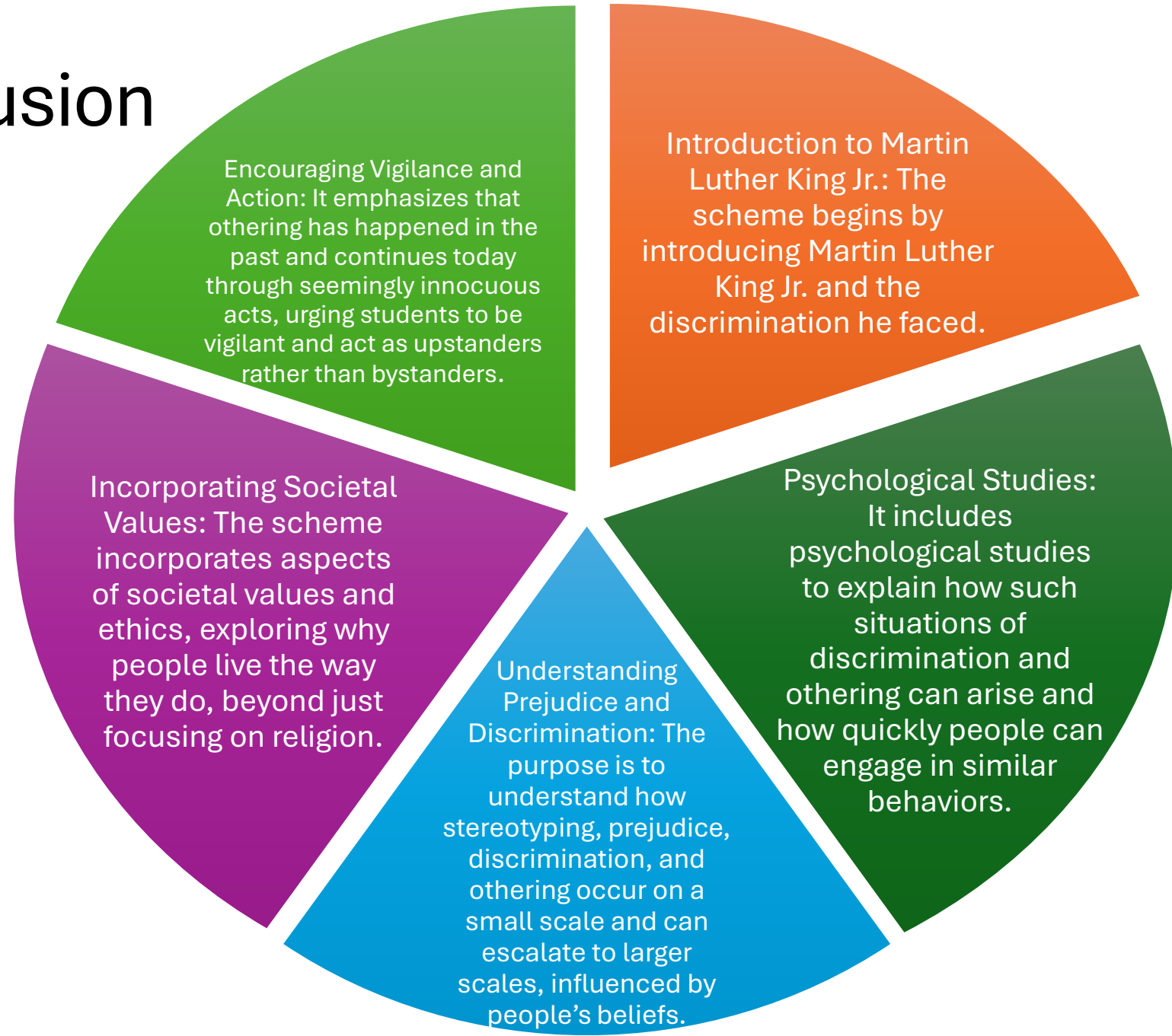
REAL-LIFE PERSPECTIVE: VIEWING RELIGIONS AS REAL-LIFE ORGANISATIONS THAT GROW AND DEVELOP HELPS MAKE THEM AND THEIR FOLLOWERS SEEM LESS "OTHERED."

STUDENT PERSPECTIVE: STUDENTS OFTEN QUESTION THE NEED TO STUDY RELIGION IF THEY ARE NOT RELIGIOUS THEMSELVES, SEEING RELIGIOUS FOLLOWERS AS DIFFERENT FROM THEMSELVES.

ADDRESSING OTHERING: THIS PERSPECTIVE HIGHLIGHTS THAT STUDENTS HAVE SET RELIGIOUS FOLLOWERS APART FROM THEMSELVES, EMPHASIZING THE NEED TO ADDRESS THIS "OTHERING."



# Conclusion



# Questions