

RELIGION AND WATER

From the familiar to the diverse

Pedagogical intention: to deepen understanding of the religious meaning of water through knowledge of traditions, direct contact with believers from various religions, and artistic expression as a way of understanding and inner transformation. The activity moves from conceptual analysis to experiential expression, and from the familiar to the discovery of the other.



9:30 – 11:00 | Activity 6: Water in religious traditions

Structured presentation by each group of the religious tradition they have researched. Each presentation lasts between 10 and 15 minutes and includes:

- The theological and symbolic meaning of water in that tradition
- The main water-related rituals and their function
- A brief reading and interpretation of a representative religious text
- The concept of transformation expressed by that ritual or practice

A distinctive and enriching element of each presentation is the voice of a believer from the tradition being presented: a person who lives that faith from the inside shares, live via video call (Zoom), or in a pre-recorded audio or video clip, their personal experience of the meaning of water in their religious life. This voice represents the shift from knowing to living. If no testimony is available, a segment of material produced by the Erasmus programme “Religions and Water” is used.

After each presentation, a brief space for questions and comparison with what the group knew (or thought they knew) before the course is opened.

Methodological approach: cooperative learning, dialogic presentation with visual support, direct testimony, comparison with prior ideas. Duration: 90 minutes.

RELIGION AND WATER. FROM OUR OWN TO THE DIVERSE

ACTIVITY 6: WATER IN RELIGIOUS TRADITIONS

L'AIGUA COM A PONT DE CONNEXIÓ DIÀLEG INTERRELIGIÓS, SOSTENIBILITAT I EDUCACIÓ

El simbolisme de l'aigua en les diferents tradicions religioses

Organitzat pel Consell Interreligiós de Catalunya – GTER



Amb la participació i coordinació del Programa Erasmus+
Facing Global Challenges
Environmental and Peace Education in Interreligious
Cooperation for Religious Teacher Training



With the support of:



Dijous,
Seminari Conciliar de Barcelona, Carrer Diputació 231, Aula 4

28.11.24

Own document:

https://campus.iscreb.org/pluginfile.php/129766/mod_resource/content/1/L%E2%80%99AIGUA%20COM%20A%20PONT%20DE%20CONNEXIO%CC%81%20%20DIA%CC%80LEG%20INTERRELIGIO%CC%81S%2C%20SOSTENIBILITAT%20I%20EDUCACIO%CC%81%20.pdf

11:30 – 13:00 | Activity 7: Breaking Barriers – Expressing values and resistances

Guided personal reflection on one's own religious values, reservations and prejudices in relation to religious diversity and sustainability. The starting point is an honest question: "What obstacles (internal and external) make interreligious dialogue and care for the planet difficult?"

Each group goes through a two-phase reflection process:

Phase 1 – Individual written reflection guided by a PowerPoint presentation with sentences, questions and varied images.

Phase 2 – Sharing in small groups. Others only listen without judging. Practising active and silent listening.

Methodological approach: guided individual reflection and sharing as personal reflection and commitment. Duration: 90 minutes.

ACTIVITY 7: BREAKING BARRIERS - EXPRESSION OF VALUES AND RESISTANCES



<https://drive.google.com/file/d/1ojTswpCOFiAXgg4hSLC4BhxD2LMT-MbI/view?usp=sharing>

13:00 – 14:00 | Activity 8: Watercolour as an expression of the future

Using water — the physical element of watercolour painting — each participant individually paints their vision of the future: How would I like the world we share to be? How do I see water in it? What role does my faith or my values play?

A brief reflection is introduced on the particular qualities of watercolour as a pedagogical and life metaphor:

- Watercolour cannot be forced: you have to let the water go where it wants, to flow with the paint
- The result is always surprising and unique
- Colours mix and transform on contact with water
- Mistakes can be integrated into the composition

Concentration, symbolisation and non-verbal expression are explored as ways of accessing what words cannot fully say.

Afterwards, a gallery of the works is held: all pieces are displayed and each participant, freely, gives a brief verbal explanation of their work (maximum 1 minute). The gallery remains on display for the rest of the course.

Methodological approach: individual artistic expression, symbolisation, participatory gallery. Duration: 60 minutes.

ACTIVITY 8: WATERCOLOUR AS AN EXPRESSION OF THE FUTURE

Log In

academiaartnantiga · Follow
S, Auger No26

academiaartnantiga · 40w
💧 L'Aquarel·la és una tècnica que ens ensenya a entendre l'error i com buscar solucions sense poder-lo corregir.

🖌️ L'aleatorietat de l'aigua ens dona control fins a un cert punt i aquest també es el seu encant on són obres úniques i amb la netedat i llum d'allò que no pot estar massa treballat

#academiaart
#academiaartnantiga #watercolor
#acuarela #Blanes #clasesacuarela

manobens_siscu · 40w
Per fer pintures de f. Aquarel·la as de fer cursos a l'Acadèmia lasi és com aconseguiràs la perfecció a la 🎨

July 29, 2025

SABIES QUÈ...?

A diferència de les pintures com l'oli o l'acrílic, l'aquarel·la no permet gaire marge d'error: un cop el pigment toca el paper, gairebé no es pot esborrar. Per això molts artistes practiquen molt abans de fer l'obra final. És una tècnica delicada... però que alhora et demana entendre l'error i l'aleatorietat de l'aigua.

Source: <https://www.instagram.com/p/DMuLtVkNO5K/>

14:00 – 14:30 | Activity 9: Summary and closing – The word of discovery

Each participant writes on a card one word that sums up what they have discovered about a religious tradition different from their own during the activity. Some are read aloud and briefly discussed.

Each person must conduct a short audio interview (3 to 5 minutes) with someone from a different religious tradition, about the relationship between their religion, water and peace. The recordings will be shared and listened to other activity.

Methodological approach: reflective gathering, oral communication, preparation of independent work. Duration: 30 minutes.

ACTIVITY 9: SYNTHESIS AND CLOSING - THE WORD OF DISCOVERY

Each participant must conduct a brief audio interview (3 to 5 minutes) with someone from a religious tradition different from their own, about the relationship. We can share this activity whenever we think it is appropriate.

Example:



https://www.youtube.com/watch?v=7Wz_o_hr6MY

METHODOLOGY AND IMPACT IN THE CLASSROOM

The course methodology is active, experiential and reflective, designed to generate meaningful learning processes in teachers and to support their real transfer to the religion classroom.

The methodological approach is based on three interconnected principles:

- Experience: teachers go through situations that involve the body, the senses and emotion
- Interpretation: meaning is built from lived experience
- Application: learning is transferred to the educational context

This framework makes it possible to move beyond a purely theoretical approach and encourages a deep understanding of the content, especially in the religious field, where symbolism and lived experience play a central role.

Throughout the course, the following methodological strategies are combined:

- Dialogic presentations to introduce key concepts and place content within its theoretical framework
- Sensory and experiential activities that connect body, perception and meaning
- Cooperative work that encourages shared knowledge construction
- Reading and interpretation of religious texts with a teaching focus
- Structured debates that encourage critical thinking
- Simulations and role plays that allow participants to experience complex situations related to social justice
- Artistic expression (watercolour, podcast) as a way of symbolising and communicating
- Designing teaching proposals as a tool for transfer and synthesis

Impact in the classroom

The course is designed so that teachers can:

- Apply sensory activities adapted to different educational levels
- Work with religious symbolism through experience
- Address religious diversity with knowledge and respect
- Create spaces for dialogue and reflection with students
- Link religious content to real, global social issues

In this way, a religious education is promoted that contributes to the full development of students and to the building of a culture of peace.

TEACHING MATERIALS AND TECHNOLOGICAL RESOURCES

The course has a set of materials designed to support both the delivery of sessions and their transfer to the classroom.

Teaching materials

- Resource file with texts produced by the Erasmus+ programme: the meaning of fasting in religious traditions; religious traditions and water; documents on the environment and social justice
- Working sheets: guides for sensory observation, symbolic interpretation and analysis of religious texts

- Teaching design templates on Moodle for developing classroom proposals
- Visual materials: images, diagrams, concept maps, infographics on access to water

Sensory materials

- Containers and water samples with different characteristics (clean, with simulated sediment, salty, soapy)
- Materials for artistic expression activities (paper, watercolours, paint, markers, magazines for collage)
- Items for the mindfulness experience (herbal teas, containers, cups)

Audiovisual resources

- Short videos about water-related rituals in various traditions
- Documentaries and clips on the global water crisis
- Infographics on access to water and social impact
- Segments of material produced by the Erasmus programme “Religions and Water”

Technological resources

- Virtual classroom (ISCREB Moodle): <https://campus.iscreb.org> — for hosting materials, collecting tasks and building the teaching proposal repository
- Mobile devices for specific activities (photographing water samples, recording interviews and podcasts)
- Internet connection and video call platform (Zoom) for testimonies from believers of various traditions
- Basic audio recording tools (mobile phone app) for creating podcasts

The materials are designed to be reusable and adaptable to different educational contexts.

ASSESSMENT (PARTICIPANTS)

Assessment is ongoing, formative and aimed at improving the learning process. The final grade is: PASS / FAIL.

Requirements for a PASS

Module / Requirement	Specific criterion
Attendance	Minimum 85% attendance of in-person hours
Active participation	Involvement in activities, debates and group dynamics
Task 1: Sensory reflection	Sharing the sensory experience
Task 2: Analysis of a religious text	Group worksheet interpreting a text from the assigned tradition
Task 3: Independent interview	Audio recording of an interview with a person from another tradition
Task 4: Teaching proposal	Design of a classroom-ready activity, submitted to the Moodle repository

Quality of contributions

Reflective capacity, rigour in handling content and respectful attitude

Assessment criteria for the teaching proposal

- Coherence between objectives, activities and assessment
- Integration of experience as a teaching tool
- Rigour in handling religious content
- Feasibility and suitability for a real educational context
- Capacity to encourage reflection and dialogue in the classroom

If any task does not meet the minimum requirements, a revision with specific guidance for improvement will be proposed.

CERTIFICATION REQUIREMENTS

To obtain the course certificate, participants must:

- Attend a minimum of 85% of the in-person hours
- Submit all compulsory tasks within the set deadlines
- Show adequate progress throughout the course
- Participate actively in the proposed activities and dynamics

Meeting these requirements will guarantee the achievement of the training objectives and will entitle participants to certification from ISCREB.

PARTICIPANT SATISFACTION ASSESSMENT

At the end of the course, a satisfaction survey will be carried out using an anonymous questionnaire (paper or digital format).

Aspects to be assessed

- Organisation and planning of the course
- Clarity of objectives
- Suitability of content
- Usefulness of activities
- Quality of methodology
- Applicability to the classroom
- Overall satisfaction

An open space for suggestions and proposals for improvement will also be included.

Use of the data collected

The data collected will be used to:

- Review the course design

- Make improvements in future editions
- Adapt the content to teachers' needs

PRACTICAL APPLICATION IN A CLASSROOM GROUP AND ORGANISATIONAL MATTERS

Each participant will develop a specific teaching proposal for implementation in their educational context.

The proposal must include

- The educational level it is aimed at
- Learning objectives
- Detailed description of activities
- Methodology used (experiential, interpretive, dialogic)
- Resources needed
- Assessment criteria

The proposal must integrate three phases

- Experience: an activity involving the body or students' perception
- Interpretation: construction of meaning drawing on religious content
- Application: reflection, dialogue or action connected to reality

Once the course is finished, implementation of the proposal in the classroom will be encouraged.

ISCREB will offer an optional follow-up space (a 2-hour virtual session) to:

- Share experiences
- Analyse difficulties
- Adjust proposals

INTERACTION BETWEEN TRAINER AND PARTICIPANTS

The relationship between the trainer and participants is based on a model of ongoing accompaniment and support.

Interaction channels

- Direct support during in-person sessions
- Spaces for dialogue and debate in the classroom
- Email contact with the course coordinator
- Questions forum in the virtual classroom
- Individual feedback on tasks

Focus of the relationship

A close relationship is encouraged, focused on:

- Answering questions
- Going deeper into content

- Supporting the learning process
- Facilitating transfer to the classroom

APPENDICES (SPEAKERS, COORDINATOR AND COLLABORATORS)

Course coordination: To be appointed by ISCREB and the Universitat Internacional de Catalunya (UIC).

Proposed trainers: Specialists in interreligious dialogue, education for peace and sustainability, with experience in permanent teacher training.

External collaborators: Believers from various religious traditions who participate as witnesses in Session 6 (via Zoom or in audio/video format). Guest speaker specialising in environmental justice and interreligious dialogue for Session 10.