

Name: **Arnieline Acoymo**

Program & Year: **BSED-English 3**

Course: **ENG120**

## **How PK Exposes the Symbolism of Religious Identity**

In the movie PK, the protagonist shows how religious identity often shaped by external symbols like clothing. It is the part of the movie scene where PK demonstrated how different religions dresses in a certain way.

Before proceeding to proper discussion, I will establish first a learning objectives about the “religious identity often shaped by external symbols like clothing”. At the end of the discussion, the students should be able to: 1) analyze the role of clothing and symbols in shaping religious identity; and 2) connect themes from the film "PK" with real-world examples of religious symbolism, demonstrating their understanding of the impact of external symbols on faith and culture.

After establishing the learning objectives, I will give the students a motivation activity (Scavenger Hunt) to engage students and prompt them to think critically about the significance of clothing and symbols related to different religions. To conduct the activity, I will divide the class into small groups and provide each group with the scavenger hunt list (e.g., Sikh turbans, Christian crosses, Muslims hijabs, Jewish kippahs, etc.). I will only give the students 10-15 minutes to find examples of symbols and clothing items around the classroom or school. And after the Scavenger Hunt, I will have each group share one or two symbols they found and discuss what they represent in terms of religious identity. Prompting them to consider questions like, “What does this symbol or clothing represent?”, and “How might it influence someone’s perception of their faith?”.

Based on my research, the instructional strategy that is suitable for teaching this literature, “religious identity often shaped by external symbols like clothing”. According to Vygotsky (1978), we can use the **Socratic Seminar** as a teaching tool because it is a structured discussion method rooted in constructivist learning theory where students engage in dialogue to deepen their understanding. And, Paul & Elder (2007), also thinks that it promotes critical thinking, active listening, and evidence-based reasoning.

To apply this Socratic seminar in my instructional strategy, I will let my students watch the PK clip and let them read texts about religious symbolism (e.g., Sikh turbans, Christian crosses, Muslim hijabs, etc.). Giving them guide questions like, “How do clothing and symbols shape religious identity?”, and “Does dressing a certain way make someone more or less religious?” Then, students will sit in circle and discuss about the PK clip they have watched and the texts they’ve read. And I as a teacher will only facilitate, allowing the students to have cooperation with their peers. This way, according to Brookfield & Preskill (2005), it encourages perspective-taking and analytical depth. And develops argumentation skills through evidence-based discussion.

And for the assessment of the students, I will use reflective writing. Reflective writing is grounded in **Experiential Learning Theory** (Kolb, 1984), helping the students process and articulate their thoughts. When combined with rubric, it ensures structured, objective evaluation (Andrade, 2005).

To apply this reflective writing in assessment strategy, I will give the student a prompt question, “How does PK challenge traditional views of religious identity through clothing? Compare this with one real-world example.” Providing them a rubric criteria based on Bloom’s Taxonomy. This criteria consists of Analysis (Depth of Thought) – “Did the student examine underlying assumptions?” Then, Connections (Text/Film to Real World) – “Did they link PK to

actual religious practices?”. And lastly, Reflection (Personal Insight) – “Did they question their own biases?” Using this assessment strategy, according to Flavell (1979), it reinforces metacognition by making students aware of their thought processes. And provides formative feedback for improvement.

Therefore, using a Socratic Seminar to explore PK's critique of religious symbolism, students engage in meaningful dialogue that develops their critical thinking and perspective-taking. The follow-up reflective writing assessment, guided by a structured rubric, deepens their analysis while encouraging self-reflection. Together, these research-backed strategies help learners examine how religious identity is shaped by external symbols—challenging assumptions while fostering a more nuanced understanding of faith, culture, and representation.