European Schools

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Protestant religious education syllabus
Primary and secondary cycles

APPROVED BY THE JOINT TEACHING COMMITTEE
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1. Introduction:
Common objectives for all religion classes being taught in the European Schools

Religion classes taught in the European Schools are intended to provide a special educational environment. Through these classes, individual pupils acquire points of reference for their future lives, learn how to select from different options for their daily lives, and also how to organise themselves and to live in a way that is carefully thought out and responsible.

They implement a comprehensive education which principally searches for meaning and poses questions, "drawing inspiration from cultural, religious and humanist inheritance of Europe" such as defined in the Preamble of the Lisbon Treaty.

Religion classes provide rigorous information on the articles of faith that belong to each religion. They stimulate initiatives which develop a consistent approach to values in order to prepare all pupils to become responsible citizens, capable of contributing to the development of societies that are democratic, supportive, pluralist and open to other cultures, and to access the wealth of cultural diversity, whilst encouraging the recognition and respect of the diversity of beliefs.

Classes in religion are included in the finalised framework of the Convention defining the Statute of the European Schools: "In education and instruction, the conscience and convictions of individuals shall be respected." (Article 4 § 6)

In accordance with their religious and philosophical convictions, the right of parents to choose the religious curriculum of their choice or, alternatively, a course of non-religious ethics, (being obligatorily provided) forms part of compliance with Article 14 § 3 of the European Union's Charter of Fundamental Rights.

Every religious denomination shall develop its own specific programme whilst respecting the fundamental aspects of the educational dynamic that the European Schools offer to their pupils. They are drawn up by competent religious authorities according to the criteria of all school curricula and are approved by the Joint Teaching Committee of the European Schools.

It is up to the religious authorities of each denomination to propose their teachers of religion to the School authorities and to ensure their competence and qualifications.

The specific programmes of each denomination, as well as the evaluation of the pupils that result, need to reflect the organizational conditions of the religious instruction provided by the European Schools: number of periods per week, classes that are often not homogeneous (for example: difference in knowledge levels of the pupils who sometimes arrive without any prerequisites). They also depend to a great extent on the pedagogical competences (teaching skills) of the

teachers in order to be able to respond also to the various cultural and historical characteristics of each group.

2. Objectives

2.1 General objectives of the European Schools[1]

The European Schools have the two objectives of providing formal education and of encouraging pupils' personal development in a wider social and cultural context. Formal education involves the acquisition of competences – knowledge, skills and attitudes across a range of domains. Personal development takes place in a variety of spiritual, moral, social and cultural contexts. It involves an awareness of appropriate behaviour, an understanding of the environment in which pupils live, and a development of their individual identity.

These two objectives are nurtured in the context of an enhanced awareness of the richness of European culture. Awareness and experience of a shared European life should lead pupils towards a greater respect for the traditions of each individual country and region in Europe, while developing and preserving their own national identities.

The pupils of the European Schools are future citizens of Europe and the world. As such, they need a range of competences if they are to meet the challenges of a rapidly-changing world. In 2006 the European Council and European Parliament adopted a European Framework for Key Competences for Lifelong Learning. It identifies eight key competences which all individuals need for personal fulfilment and development, for active citizenship, for social inclusion and for employment:

1. communication in the mother tongue
2. communication in foreign languages
3. mathematical competence and basic competences in science and technology
4. digital competence
5. learning to learn
6. social and civic competences
7. sense of initiative and entrepreneurship
8. cultural awareness and expression

The European Schools' syllabuses seek to develop all of these key competences in the pupils.

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[1] cf. "New structure for all syllabuses in the system of the European schools" (2011-09-D-47-en-2)

2.2   Specific objectives of Protestant Religious Education

2.2.1 Protestant Religious Education in the European Schools

Protestant Religious Education (PRE) promotes religious education and makes an independent and necessary contribution to the general education provided by the schools.

PRE introduces pupils to, and allows discussions on, the spiritual, ethical and normative dimensions of life. PRE allows the pupils to create personal links with the different Protestant traditions of the EU Member States as one attribute of identity in a unified Europe. It introduces other religions and educates pupils about other cultures that are also formed by religious traditions.

PRE within the school framework is related to the Christian faith in the specific tradition of the Reformation but does not duplicate the catechetic tradition of Protestant churches.

PRE is open to pupils of all faiths, and to those not professing a particular faith. It does not contain any missionary objective.

Whereas PRE does not test personal faith, it leads to verifiable academic abilities. It is fully integrated into school life, for example through interdisciplinary learning and the realisation of common school projects.

PRE encourages pupils to reflect on celebrations and ceremonies throughout life. It helps to build a Christian identity widening the knowledge of all pupils and leading to a better understanding and respect of different religious traditions. It also promotes the understanding of tolerance, peace, justice and sensitivity to Creation.

PRE reflects the protestant churches' involvement in the European Schools so as to ensure the right to religious education, thereby recognising the importance of religion in a European as well as in a general democratic context.

2.2.2 Aims of PRE

In every age group PRE aims to:

- accompany pupils on their search for direction in their lives,
- connect faith and daily life,
- enable pupils to discover the meaning of the gospel of Jesus Christ in the context of   their own lives,
- teach about Christian life and tradition and bring pupils into contact with different faiths, attitudes and practices,
- help pupils at difficult times in their lives.

2.2.3 The Big Questions in Life

PRE deals with the big questions in life:

- Who am I?
- Where do we come from?
- What do I believe in?
- What can I hope for?
- How do we see the world?
- What is the truth?

PRE focuses on the Christian character of our European culture and gives a basic introduction to Christian biblical traditions.

PRE takes pupils' questions, worries, fears, expectations and hopes seriously. It encourages pupils to reflect on their own being, their limits and their possibilities, and to accept themselves and all other human beings as being created by God.

2.2.4 Finding Answers

PRE enables pupils to interpret biblical texts in a way appropriate to their age. It allows critical discussions about Christian biblical traditions and helps pupils to express their own faith and convictions.

PRE facilitates a better understanding of other beliefs through dialogue and debate.

PRE discusses good and evil and the concepts of justice, freedom and social responsibility. It encourages every pupil to act responsibly and fraternally.

3. Competencies, contents, methods

3.1 General Education and Protestant Religious Education

3.1.1 Education and Competencies

Protestant Religious Education (PRE) promotes the acquisition of competencies as a part of general education at European Schools.

The pupil is at the heart of teaching; her/his point of view is the point of departure for the learning process. Competencies are elaborated in a learning process. PRE must not be reduced to learning outcomes. PRE has to underline the value of humanist erudition and give importance to the quality of the learning process.

3.1.2 Standards of educational quality[2]

The quality of PRE is assured by five standards:

(1) PRE is taught in line with the criteria of general education (educational quality)
(2) PRE is a relevant contribution to understanding society (contribution to general education)
(3) PRE includes inter-denominational and inter-religious learning which corresponds to the increasingly pluralistic situation of many countries (quality of dialogue, contribution to peace and tolerance)
(4) PRE is based on the children's right to religion and religious education (child centred approach based on children's rights)
(5) PRE teachers are professionals. Their academic training allows them to reflect critically on their personal religious approach (professional teaching).

3.1.3 Competencies in interacting and learning

PRE within the school frame work sustains the development of the following competencies:

- Ability to understand and to interpret the testimonies from past and present generations (hermeneutical competence);
- Ability to identify ethical problems and to analyse them, to look for alternative actions, analyse different strategies to find solutions and to argue for one's own decision making and to act with responsibility (ethical competence);
- Ability to feel and express empathy, to reflect on personal decisions and projects (right and wrong decisions), to develop clear ideas about one's own projects and tasks (personal competence);

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[2] cf. F. SCHWEITZER, "Comparative Research in Religious Education: International-Interdenominational-Interreligious", in: R. LARSSON, C. GUSTAVSSON (ed.), *Towards a European Perspective on Religious Education*, Skellefteå, Författarna, 2004, pp. 191-200

- Ability to experience and to explain one's own experiences and ideas, to be able to listen to others and to take their viewpoint into account, to link points of views and to look for possibilities for common action (communicative competence);
- Ability to interact with respect and responsibility, show commitment for the weaker members of a group, searching for non-violent conflict resolution, develop common projects and carry them through and to reflect on their outcome (social competence);
- Ability to understand tasks, to carry out research for factual information, to explore meaningful contents, to organise the learning processes by oneself, and to present knowledge and results (methodical competence);
- Ability to become aware of one's surroundings and culture, especially fine arts, music, literature, poetry, film, photography (esthetical competence).

3.1.4 Religious Competencies[3]

PRE develops a set of religious competencies within a three-folded rationale:

(1) PRE is contributing to understanding and participating in religion as a phenomenon occurring in four different modes:

- as faith or confidence,
- as content of a school subject based on theology and Christianity in a Protestant perspective,
- as content and practice of other religions and beliefs within a pluralist society,
- as a cultural fact in society expressed e.g. in music, art, literature, advertisement, sport.

(2) For the development of religious knowledge, skills, and attitudes different dimensions of access are relevant:

- perception,
- cognition,
- performance,
- interaction,
- participation.

(3) The acquisition of religious competencies is related to the life situations of the pupils and allows them to find helpful strategies to be able to empower themselves to solve problems. This process enhances their spiritual and social identity.

Within this three-fold context of religious phenomena, the dimensions of access to them and examples of problems in real life, a set of twelve basic religious competencies are proposed:

(1) Expressing one's own faith or understanding of the world individually and in dialogue with others

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[3] This scheme has been elaborated by a group of experts in RE, theology, and teacher education at the Comenius Institute of the University of Munster (cf. P. SCHREINER, "Social Cohesion and Religious Education in the Context of a Europeanization of Education", in: *Journal of Religious Education* 57 [3] 2009, pp. 56-64).

(2) Proving religious interpretations of contingencies

(3) Reflecting on ethical decisions in life and their religious dimension

(4) Knowing and understanding basic forms of religious language

(5) Presenting knowledge of the Bible and of Protestant Christianity

(6) Performing basic religious practices and reflecting on it

(7) Learning the difference between supportive and hostile forms of religion

(8) Communicating with persons of different religions

(9) Examining criticism of religion

(10) Explaining basic ideas and core values of religions

(11) Decoding the religious background of traditions

(12) Identifying and reflecting on religious motifs in culture

3.1.5 Contents and syllabus of PRE

PRE within the school framework is related to the Christian faith and theology in the specific tradition of the Reformation. Themes and teaching units are developed accordingly to the seven theological contents:

(1) Human Being
(2) World and responsibility
(3) Bible
(4) God
(5) Jesus Christ
(6) Church
(7) Religions and world views.

The syllabus is the framework for all religious and pedagogical action of the teachers in PRE. The colleagues are invited to work together and share their professional knowledge, materials and experiences for the benefit of the quality of teaching. The syllabus creates a space of freedom for the teacher to colour it with her/his personal gifts.

3.2   Primary Cycle

3.2.1 General pedagogical orientations

Bible stories should relate to the pupils' experience and be translated into their real life situations whenever this is possible and appropriate.

To be mindful of the length of the lesson in relationship to the age group and mixed group compositions.

3.2.2 Specific learning outcomes

At the end of primary school the pupil who followed PRE ...

... should be able to understand the main teachings about the Bible and should be able to use them to obtain additional information (Know-how – *savoir*):
has been familiarized with the Bible's key stories and is able to recount them;
has been familiarized with the basic features of the Protestant Church and is able to cite some examples of active community life;

... will be able to perceive religion as a phenomenon (Know-how – *savoir*):
has understood some of the nature of religious language, has acquired some specific vocabulary and starts to develop a religious language of his/her own;
begins to identify religious concepts, symbols and metaphors;
begins to see the impact of religion in his/her own life and surroundings;

... can use some basic religious knowledge and vocabulary (Knowledge how to do and accomplish something – *savoir faire*):
begins to perceive the basic nature of faith and knowledge;
developed the capacities to reflect on life issues that are important to him/herself;
can perceive his / her own world view according to his age level and has acquired some specific vocabulary to express it;

... is able to operate in an ethically responsible manner (Being – *savoir être*):
developed the capacities to reflect on ethical issues;
is able to identify the moral decision-making factors and take them into account in his own life.

3.2.3 Synopsis: P1-2

Competencies	Contents	Teaching strategies and learning organisation
- Develops awareness of Trust and Confidence - Learns to take responsibility for one's own actions - Learn to respect other people - Practice to listen to others and to express one's own point of view - Is introduced to the person of Jesus, his life, his teachings and his environment - Becomes more aware and appreciate the use of all the senses - Becomes familiar with the liturgical cycle through some feast days - Is introduced to the Christian Faith - Becomes familiar with some fundamental stories of the Bible	**1st year** - Me and my family - Relationships with others and myself: school, friends, etc… - Jesus' life and teachings: Jesus with the Children, Jesus with people in need, etc… - Amazement, Thanksgiving, Praise, God's Creation - Children of God - God with us: Abraham - Christians celebrate: some main feast in the liturgical year are introduced: - Christmas: Birth of Jesus - Easter: New life **2nd year** - My neighbour and me: Self-image and the image of neighbour or brother /sister in Christ - Courage and Trust: Joseph - The library and the Bible Introduction to the concept of the Bible: OT, NT - Amazing creation: some proposals from the biblical texts The concept of God as Creator - Celebrating life: Christmas, Easter, birth (baptism), Exploring the rites, healing, blessings of the event	- Introducing class rituals and referring to them on a regular basis - Celebrations: birthdays, feast days - Introducing varied vocabulary and different religious terminology - Development of the five senses: touch, silence, closed eyes, imagining pictures, tasting - Storytelling and recounting - Oral expression: Singing, recounting - Appropriation through music, theatre play, pantomime, role play - Art and Crafts : painting, collages, model building - Visual media: DVD, film, CD, Internet - Field trips / walks - Games - Memorising - Colouring - Watching something grow - Work in peer groups

3.2.4 Synopsis: P3-4

Competencies	Contents	Teaching strategies and learning organisation
- Learns to have confidence in life and in himself, to be hopeful for the future, - Understands the sacred dimension of life, and sees the influence of religion in his/her own and other people's lives - Continues to learn about the Protestant church and some parish activities - Respect towards nature and life and developing an ethical way of living - Develops understanding and tolerances towards others - Understands the basic elements of the stories from the New Testament including Jesus' life and his teachings - Understands the connection between the Church year and Jesus' life-cycle - Is familiar with the Protestant church and some parish activities - Learns to reflect and communicate ethical issues, emotions and experiences and learns to apply Christian ethics in his/her life	3rd year - Fear, courage, trust and security: Joseph, Moses - Do we need God / Rules for life: The Ten Commandments - Basic elements of the concept of the Bible: former texts, later texts - Bible stories, which deal with students' everyday issues - Reaching out: helping people in need, issues of life and death emerging from students' everyday life - Main feasts of the liturgical calendar: - Christmas: Prophesy and light - Easter: Death and Resurrection - Pentecost - The Protestant Church : people, building, liturgy, feasts, ceremonies - Supporting pupils life experience and every day issues (moving, illness, divorce, death,…) by using appropriate Bible passages helping the pupil understand and integrate these experiences in their life 4th year - Creation : Respect towards nature and life - Peace Shalom: between different groups, in the world - Call and obedience: David - Prophets - The Kings of Israel - Courage and forgiveness: Jonas, etc. - What we believe – What others believe: Islam - Jesus' life and teachings: The Golden Rule, Lord's Prayer, the double commandment of love - The church year and the calendar year events, contents and traditions related to them	- Introducing rituals and referring to them on a regular basis - celebrations - Introducing varied vocabulary and different religious terminology - Development of the five senses: touch, silence, closed eyes, imagining pictures, tasting - Storytelling and recounting - Oral expression: Singing, recounting - Appropriation through music, theatre play, pantomime, role play - Art and Crafts - Visual media: DVD, film, CD, Internet - Field trips/ walks / visits - Bible readings - Graphics/ maps - Work in peer groups

	- Christmas - Easter - Ascension - Pentecost • Life in the Protestant Church: charity work, missionary work	

3.2.5 Synopsis: P5

Competencies	Contents	Teaching strategies and learning organisation
	5th year	
- Continues to build confidence in life and trust in the future - Develops sensitivity for sacred dimensions - Begins to develop a general sense for the influence of religions in his own and other people's lives - Develops an understanding of biblical texts - Develops an understanding of the Church year - Becomes familiar with the Church Community and some parish activities - Develops a sensitivity for Christian values and practices to apply them in life - Develops an awareness for different Christian denominations: Roman Catholic, Protestant, Anglican, Orthodox	- Creation: Respect towards nature and life - Acceptance and Tolerance: familiarizing with other churches, religions, and minorities related to student's lives - Jesus' teachings: The golden rule, the double commandment of love - The Early Church: Life and Apostle Paul - Introduction to the history of the Churches of the Reformation in Europe: Luther, Calvin, Tyndale, Wycliffe - Introduction to the development of the texts and structure of the Bible - Continuing to support pupil in their development and dealing with different life issues : people make a difference - The Church year	- Using rituals and referring to them on a regular basis - Celebrations - Introducing varied vocabulary and different religious terminology - Development of the five senses: touch, silence, closed eyes, imagining pictures, tasting - Storytelling and recounting - Oral expression: Singing, recounting - Appropriation through music, theatre play, pantomime, role play - Art and Crafts - Visual media: DVD, film, CD, Internet, power point - Publications: newspapers, magazines - Field trips/ walks / visits - Bible readings - Graphics/ maps - Use of original documents

3.3   Secondary Cycle

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3.3.1 S1-2-3: Pedagogical orientations

The access of the young people to contents of PRE depends on the teacher's success to give them learning opportunities according to their needs. Entering into secondary school, pupils begin the life stage of puberty and adolescence. Both the relationship with their parents and the religious comprehension of their childhood pass through profound changes and sometimes even shock. At the same time, young people are looking for new bonds. They strive for independence, but looking for conformity with the other young people. Their religious ideas correspond to the expectations and judgments of the group they wish to belong to. Often they take on the system of images and values of the peer group. They want to be and to think like the others. For girls at this age the best friend has a predominate role.

The adolescents approach the contents of PRE in this ambivalence of independence and new bonding. The relationship with the teacher depends on his/her capacity to show the importance of religious competencies in real life situations. The relevance to every day life of a content or topic helps young people to deal with questions of religious dimension: to act in pluralistic society and clarify prospects for action.

The sense of religion cannot be exhausted in real life situations, but already in the preparation of lessons and teaching units the teacher has to identify existentially significant situations. In this manner the question of truth can be relevant to young people.

In the first secondary grade the religion lessons are generally taught by two periods per week (70 periods/school year). In mixed groups with "newcomers" there can be very different levels of competencies.

Competencies The pupils are able ...	Contents (The teacher has to make a choice of the corresponding themes)	Teaching strategies and learning organisation
Human being ▪ to explain the meaning of feasts and celebrations on private, public and church level and are able to take responsibility at their representation; ▪ to know the basic structure of the ecclesiastical year, the main feasts and the biblical stories they are referring to; ▪ to retell biblical stories (e.g. parables) in which the closeness of God changes people and they know prayers (e.g. psalms) in which men turn to God; ▪ to know that religiousness of man expresses itself in different religions and denominations. **World and responsibility** ▪ are able to recognize and classify different forms of religious expression in our society; ▪ Know that the (school)year is mainly based on religious festivals; ▪ Are able to explain the importance of Sunday for their personal and common life; ▪ Are able to interpret parables as narrative which points a change of behaviour in society. **Bible** ▪ Know the structure and tradition/written records of the bible and are able to look up passages in the text; ▪ Are able to relate biblical texts and their situations of origin to	**Rhythm of the year and feasts** ▪ Occasions and forms of expression of celebrations; ▪ Main Christian feasts (Advent, Christmas, Easter, Whitsun) as basic structure of the ecclesiastical year; ▪ The biblical narratives they are referring to; ▪ Jewish feasts; ▪ The special meaning of Sabbath and Sunday. **Bible** ▪ Overview of structure and content; ▪ Oral records, written records, original languages and need of a translation of the bible; ▪ The origin of the bible in the environment of Israel; ▪ The bible as document of experience of faith; ▪ The significance of the bible for Jews and Christians. **Psalms** ▪ Psalms as expression of basic	**Subject related learning** ▪ Knowledge: facts, rules, terms, definitions, vocabulary ▪ Understanding: Phenomena, arguments, explications ▪ Recognize: connections, relationships, mind-mapping ▪ Forming an opinion: thesis, issues, actions judging ▪ … **Methodical-strategic learning** ▪ Doing excerpts ▪ Consulting dictionaries ▪ Structuring information ▪ Organizing learning ▪ Planning ▪ Deciding

each other;
- Are able to explain that the bible are "the scriptures" for Christians and therefore has a special meaning for them;
- Know one biblical narrative for the most important feasts of the ecclesiastical year;
- Are able to retell three parables of Jesus and to describe praise, thanks and complaint with the help of selected psalms;

God

- Are able to show with examples how man turns to God with words of complaint, thanks and praise;
- Know biblical names/pictures of God and are able to pronounce and think of their own images of God;
- Are able to show how Jesus tells about the kingdom of God.

Jesus Christ

- Are able to outline the essentials of the history of Jesus as it's told in the bible and as it is reflected in the ecclesiastical year;
- Have basic knowledge of the time and environment of Jesus as far as they are necessary for the comprehension of the selected parables;
- Are able to retell a parable of Luke 15 (Jesus turns to the lost ones), a parable of Mark 4 (on the kingdom of Jesus) and another parable, to connect them with the historical context and to understand the intention;
- Are able to explain that the person of Jesus of Nazareth joins and separates Judaism and Christians.

Church

- Are able to explain common features and differences between protestant and catholic church;
- Are able to recognize churches and compare them to synagogues;
- Are able to practise ecumenical Christianity in school;

experiences of life;
- Basic forms of psalms: complaint, praise and thanks;
- Psalm 104 and 23 and one complaint psalm;
- Images of psalms and some images and ideas of God.

Parables

- Three parables from Jesus: one parable of Luke 15, one of Mark 4 and one more;
- The historical context of the selected parables;
- Parables as stories of the power of the kingdom of God that makes things change.

Denominations

- Protestant, catholic, orthodox: common features, differences and dividing points;
- Services and houses of God;
- One church and many denominations
- Ecumenical Christianity at school and in parishes;
- Difference between denomination and religion.

Judaism

- Forms of expression of Jewish faith and life: e.g. Sabbath, feasts, circumcision, Bar-Mizwah, food regulations, mesusa;
- Main texts: Torah and Talmud;
- Relations between Judaism and

- Creating
- Keeping order
- Visualizing

Social-communicative learning

- Listening
- Arguing
- Substantiating
- Asking
- Discussing
- Cooperating
- Integration
- Moderating debates
- Presenting results
- …

Affective learning

- Developing self-confidence
- Having fun with different methods and subjects
- Developing identification and engagement
- Be conscious of values
- …

- Are able to explain the meaning of Sunday;
- Understand behaviours and reactions of people who don't belong to any or to another religious tradition.

Religions and world concepts

- Are able to describe feasts, rituals and symbols of Jewish and Islamic faith and life;
- Are able to describe examples of Jewish life in history and contemporary life;
- Are able to explain common features and differences between Judaism and Christians.
- can describe central issues and expressions of faith of the Islamic Religion
- can describe the main points of Muhammad's biography and compare him with Jesus
- can collect and present information's about Islamic life in their area

Christians: Old Testament, Jesus, feasts;
- Jewish life in Germany, history and present time;
- Church and synagogue.

Islam

- Muhammad's biography
- Five pillars of Islam
- Common ground and differences in the perception of God
- Bible and Koran
- Jesus and Muhammad
- Churches and Mosques as a cultural and artistic expression of faith – differences and common points
- Islamic commands for human communities (Scharia, man and woman, Dschihad)
- Muslims in the European societies

3.3.2 S4-5: Pedagogical orientations

The teaching must be attentive to adolescent pupils (v. s.)

In the intermediate grade the religion lessons are taught once a week (35 periods/school year). If pupils follow PRE in their second language (L2) the teaching must be adapted to their linguistic ability.

Competencies The pupils are able ...	Contents (The teacher has to make a choice of the corresponding themes)	Teaching strategies and learning organisation
Human being ▪ to understand sexuality in its dimensions of gift and responsibility ▪ to distinguish and to connect sexuality and love ▪ to recognize sexual discrimination (sexism) ▪ to understand and describe that man needs relationships and affirmation but that he can be tempted at the same time; ▪ to show that in the view of Christians man has been created by God and therefore man can affirm himself and take responsibility; ▪ to understand that man is responsible for his own life but needs at the same time compassion; ▪ to know the biblical stories of healing and the hope they give to people in need. World and responsibility ▪ ▪	Love and Creation ▪ Woman and man created by God ▪ Attraction and love ▪ Sexuality as an instrument? Addiction: physical – mental – religious ▪ Unity of body and soul (Gen 1+2) ▪ Positive attitude and approach to life ▪ Experience with addiction and reasons for it ▪ Responsibility and compassion ▪ Engagement of churches for a culture of willingness of help ▪ support for drug addicts as an example of the charitable engagement of churches	Subject related learning ▪ Knowledge: facts, rules, terms, definitions, vocabulary ▪ Understanding: Phenomena, arguments, explications ▪ Recognize: connections, relationships, mind-mapping ▪ Forming an opinion: thesis, issues, actions judging Methodical-strategic learning ▪ Doing excerpts ▪ Consulting dictionaries ▪ Structuring information ▪ Organizing learning ▪ Planning ▪ Deciding

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  - are able to describe examples of injustice and ask about its origins and consequences;
  - know the biblical instruction to stand up for justice and are able to relate it to their own feeling for justice;
  - are able to explain that being helpful contributes to a better living together in society;
  - Know that welfare and social work is a basic function of the church and know some examples of it.

Bible

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  - are able to talk about Luther's life and the translation of bible;
  - know the cultural effect of Luther's bible;
  - are able to explain the central meaning of the bible in the protestant church;
  - are able to describe different interpretations of stories of miracles;
  - are able to describe forms of prophetic expressions.

God

- can describe in which way the rediscovery of the philanthropic side of God had an liberating effect for Luther
- make clear with the example of Amos, how the god of justice is shown against social injustice to the best advantage
- can describe the differences and the common ground between Islamic and Christian understanding of God
- are able to describe different interpretations of stories of miracles;

Amos

- Amos and his historic situation
- Characteristics of Prophecy
- Visions
- Social criticism in history and present
- Critic of religion

Miracles

- Biblical stories of miracles are stories of hope and an invitation to compassion
- Three biblical miracles in the Gospels
- Jesus as miracle worker – different types of interpretation
- Miracles as signs of the rising of God's kingdom

Reformation in Europe

- Bible translation and Reformation (Wycliffe/King James, Luther, Olivétan/Segond)
- Luther's/Calvin's biography in historical context
- The discovery of the compassion of God
- Indulgences
- Importance of the Bible for the churches of the Reformation
- "Evangelical" (protestant) faith in Jesus

- Creating
- Keeping order
- Visualizing

Social-communicative learning

- Listening
- Arguing
- Substantiate
- Asking
- Discussion
- Cooperation
- Integration
- Moderating debates
- Present

…

Affective learning

- Developing self-confidence
- Having fun with different methods and subjects
- Developing identification and engagement
- Be conscious of values
- …

Jesus Christ

- can show that the rediscovery of the importance of Jesus Christ had a favourable effect on the catholic church
- can explain and describe the importance of Jesus for the Islam
- can show by some selected biblical stories of miracles how Jesus cares for people

Church

- are able to name reasons for the separation of church during the Reformation
- give reasons for diaconic[charitable] works of churches with the example of the diaconic [charitable] engagement for drug addicts
- can explain common points and differences between church buildings and mosques with their specific symbols

Religion and world conceptions

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Christ –

- Contribution of music and paintings
- Consequences of the Reformation – denominations
- The rise of Anglican Church

Hinduism

- Cast system and religion
- Reincarnation or "new birth" (John 2)

Buddhism

- The course of Buddha
- Life and suffering
- Nirvana or resurrection

3.3.3 S6-7: Pedagogical orientations

The identity of a young adult is developed in profound reflection on historical and cultural frame.

The interpretation of biblical texts is a core element of PRE. To interpret texts is a typical Protestant approach to cultural life. Hermeneutical competencies are taught to enable the pupils to refer texts to questions of today.

Not only texts, but images in poetry (E. Dickinson), historical iconography, photos and films (I. Bergman) invite to interpretation for understanding the world. Art and music have always been the preferred media for religious expression (Rembrandt, Bach, Handel ...).

In the upper grade the religion lessons are taught once a week. In the 7th year there are less than 30 periods in the school year for the religion classes because of the baccalaureate exams (s6-7: about 65 periods).

Competencies The pupils are able ...	Contents (The teacher has to make a choice of the corresponding themes)	Teaching strategies and learning organisation
- to compare different interpretations of reality. - to reflect in a critical way on impacts of non-religious and religious interpretations of reality in human life and action. - to understand the variety of religious language (symbolical, mythological, metaphorical, metaphysical ...). - to develop an elementary argumentation for faith in God and to understand atheistic and agnostic positions. - to present concepts of "love" - to show the importance of Jesus Christ for a specific Christian way of faith in God and for Church life. - to discuss the impact of Protestant faith on	- What is reality? Philosophical, scientific and theological approaches - Different concepts of the world The creation beyond evolution and creationism - Responsibility for the world Bioethics and "Integrity of Creation" "What is God and what it means to have a God?" God in the Bible, in religion and in philosophy Theodicy, theology and atheism	Subject related learning Knowledge: facts, rules, terms, definitions, vocabulary. Understanding: phenomena, arguments, explications. Recognize: connections, relationships, mind-mapping. Forming an opinion: thesis, issues, judging actions. Methodical-strategic learning Doing excerpts, consulting dictionaries, structuring information, organizing learning, planning, deciding, creating, keeping order, visualizing … Social-communicative learning Listening, arguing, substantiate, asking, discussion, cooperation, integration, moderating debates, presentations… Affective learning

aesthetics and ethics.	▪ Jesus Christ, human being and God	Developing self-confidence, developing identification and engagement, be conscious of values
	▪ "Love, Power, and Justice"	Oral work: class discussion, debate, prepared presentations, pair or group work
	▪ Man and Justice Concepts of justice	Writing work: personnel expression, papers
	▪ Application and limits of the Golden Rule	Visits: churches, museums, galleries, cinema and theatre
	▪ Justification	
	▪ State and church	

4. Assessment and Evaluation[4]

4.1 Assessment Policy in the European Schools

Assessment is an integral part of planning, teaching and learning. It takes into account the needs of the diverse community of learners in the European Schools and is based on a common assessment approach.

This assessment policy is consistent with the provisions of the Convention Defining the Statute of the European Schools and is in line with the Key Competences for Lifelong Learning. The learning objectives are the basis for assessment. They are established as part of the rules of the European Schools and are to be developed in the context of the curricula and syllabuses of the European Schools. They comprise pupils' competences - knowledge, skills and attitudes.

4.1.1 General idea of assessment policy

Assessment provides pupils with appropriate feedback in order to help them to develop both academically and personally in line with educational expectations.

Assessment processes, practices and results are important for pupils, teachers, parents, schools and the European Schools system.

4.1.2 Aims of assessment

- to inform about individual pupils´ strengths and weaknesses
- to inform about pupils' development and ability to meet the objectives set
- to engage pupils to improve the quality of their achievements
- to engage pupils in their own learning process and to enable them to improve their learning strategies
- to motivate and guide pupils towards further learning
- to improve the quality of teaching by modification of teaching strategies in relation to achieved results
- to provide a record of each pupil´s achievements; especially for making decision about promotion to the next class
- to provide a record of each pupil´s achievements for parents
- to provide a record of each pupil' s achievements at the European Baccalaureate
- to evaluate the quality of education and assessment at the school level and within the European Schools system (cf. 4.1.5)

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[4] cf. "Assessment Policy in the European Schools" (2011-01-D-61-en-3)

4.1.3 Types of assessment

(1) Formative assessment (including diagnostic assessment and self-assessment).

- Formative assessment draws on information gathered in the assessment process to identify learning needs and adjust teaching and learning. The pupil's *self-assessment is a fundamental part* of formative assessment. Formative assessment is linked to pre-determined learning objectives and systematically built in to the curriculum. It requires defining of clear assessment criteria. Formative assessment provides the pupil with information during the process of learning when he/she can still improve the performance. It provides the pupil with systematic reflection of his/her knowledge, skills, attitudes and learning strategies and helps him/her to achieve determined objectives. Formative assessment motivates the pupil and significantly contributes to the development of his/her personality.

- *Diagnostic assessment* provides teachers with information about *pupils' knowledge, skills and attitudes in certain periods during the process of learning*; often at the start of a new level of education, at the beginning of the school year (entry assessment), during the school year, when a new child comes into the class (ongoing assessment) etc. It uses special methods with the aim to draw conclusions and take measures. It helps teachers to set appropriate learning strategies for each pupil and to modify the course and/or teaching approaches. Diagnostic assessment can be a basis for providing the pupil with appropriate support (LS, SEN, SWALS).

- *Initial assessment* identifies the strengths and weaknesses of a pupil's knowledge or skills at the beginning of the learning process. It is carried out to ensure that pupils are on the right programme and properly supported whilst on it. It provides a baseline for further assessment and evaluation of the pupil's progress.

(2) *Summative assessment* refers to summary assessments of pupil's performance. It is conducted *at the end of a period of learning*, e.g. after acquirement of some part/ of the curriculum or in a certain period of the school year when there is a need to get an overall view about the pupil´s performance. Summative assessment is used for promotion, certification or admission to higher level of education.

4.1.4 Criteria for assessment

Quality assessments are assessments that meet the aims outlined above. In general, the following criteria are relevant for quality assessments: validity, reliability, transparency.

(1) *Validity*: The tool must measure what is intended to be measured in order to draw appropriate conclusions. For example, when an instrument for assessment is used to assess active listening, this instrument should really assess the skill 'active listening'. The more an instrument reaches its purpose the more validity it has.

(2) *Reliability* is the extent to which consistent results are be achieved every time a pupil is assessed under the same conditions. Even if validity can be considered as the most important requirement of assessment, an assessment can never be valid if it is not at the same time reliable.

Reliability means that the results of an assessment can be trusted. Reliability is important because decisions that are taken on the basis of an assessment must be based on data that does not simply depend on different circumstances.

(3) *Transparency* means that the pupils have all the necessary information at their disposal to fulfil the assessment tasks. Learning objectives, assessment criteria, time of assessment and learning outcomes are clearly outlined.

4.1.5 Evaluation

Evaluation is a process of reflecting upon all the data the teacher/the school has collected. Teachers and school management refer to data on school and pupils performance *to identify areas where they are performing well and where they may need to improve.* The school evaluates its work towards its educational conditions and uses the data for future work, setting priorities, developing planning and implementation etc.

4.2 Assessment and Evaluation in Religion Classes

The assessment of pupils in the context of religion classes is based on the same criteria as for other subjects. The type of assessment should be primarily the formative assessment.

Using the observations of the teacher, tests and self-assessment, the pupils acquire the knowledge of their level and of their progression;

The evaluation must be based on the learning objectives specific to the cycle.

However, as religion is not a subject taken into consideration for the promotion of pupils in the years S4 and S6, the mark "B" corresponds to the average of marks obtained in the course of tests set as part of the normal course work or of marks obtained in accordance with the specific assessment procedure of the subject area.